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THE EDITOR.



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Vol. II

PATRONESSES—

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

By JULIA SETON, M. D.

This will be a little personal word just to those who wish to know the particulars of the everyday things.

I am at Oscawana again—the New Thought Summer School and Rest Home—having just returned from a splendid lecture time in Buffalo and Niagara Falls.

The Opening Day here was held Saturday and Sunday; the weather was glorious, and a large crowd of interested new and old thoughters gathered to have the pleasure of the day in the woods and to hear the lectures.

The entertainment and dance was largely attended, and the sacred concert on Sunday evening was a splendid success.

The classes began on Monday, the 13th, and are well attended. A large and enthusiastic fasting class began its work on Monday morning; the members being eager to go through the experience of a ten day fast in order to reap the benefit such self-control gives.

A large number of old civilization folks are here, resting in the rare air of the woods and fields. Oscawana was never so beautiful; the persistent early rains have made it a dense wildwood of verdure, flowers and fruit. The wild birds number hundreds and their mad songs of rejoicing fill the air with gladness.

There are many letters asking about my future plans, and eagerness to know where the path will wind for me in the future. I can answer them all here and now. So this is for you who want to know.

I shall remain here until the second Sunday in September, then go to Cincinnati to take charge of the New Thought Church there, while the pastor, Miss Lelia Simon, concludes her vacation. I will remain there for four weeks and from there make a two weeks' stop in Cleveland at the New Thought Centre, under the auspices of its pastor, Mrs. Ella Fish. From there I shall return to New York to begin the New Civilization Church services. These services will open at the Belasco Theatre on November 1 and continue throughout the season.

A great many reports have reached us from the International New Thought Convention in London and Edinburgh. They have all been overflowing with delight and enthusiasm. This was surely a symbolic gathering, fraught with love, truth, and finer brotherhood. Its memory will linger forever in the hearts of those who participated, and its influence will be felt throughout the world.

I send a greeting of Love and Truth to you all.



# Man and God.

By J. C. QUINN.

Since man first walked erect and the dominion of mind transcended his instinctive and elemental self, he has ever felt a longing to solve the mystery of his being and to learn the purpose of his life.

Early in his developing human consciousness there came a glimmering of a power and force that guided and held an overpowering feeling of something without, beyond and above. Through countless ages of groping the thinking man evolved many theories of life, its purpose and its aim. In and through all was a consuming desire to know the truth and see face to face the Creator and ruler of the universe.

Many prophets have arisen and each has given to the waiting world his message of what was truth to him.

Every age has built unto itself a faith and form of worship.

Man has made a God for himself. In the light of his own understanding and in revelation he has found perceptions of the absolute law.

There are as many gods as there are original thinkers, and it may not be sacrilege to say Man, Then God.

At all times, in an unbroken chain, there have been evolved souls that walked with God and knew the truth. To us has been the rare privilege of living in the greatest age of spiritual apprehension and developing God-consciousness that the world has ever seen. The God that we have come to know is not a thing apart whose anger must be appeased and whose favor must be sought.

We have lost that conception, and today know that all humanity is but one great family, and God the Father holds in his everlasting arms the highest and the lowliest *equally* dear in his heart of hearts. Unconditioned, absolute, boundless, related to all things and containing all potentiality, God is a sea of love, of faith, of truth; a consciousness that is universal and infinite in its manifestation.

Did you ever gaze upon a sunset where the gold-tipped clouds seemed a stairway

leading away into another world? Did you ever make yourself a part of the trees, of the flowers, and of elemental things? Did you ever gaze upon a far mountain range until you became merely an impersonal, living in the thing you contemplated? If so, you have some faint analogy of that which the soul perceives when it awakens in the Consciousness of God.

When Walt Whitman was asked if he had seen God he answered: "Why should I wish to see God better than today? I hear and behold God in every object. In the faces of men and women I see God, and in my own face in the glass. I find letters from God dropped in the street, and every one is signed by God's name, and I leave them where they are, for I know that wheresoever I go, others will punctually come forever and forever."

Emerson says: "Within man is the Soul of the Whole, the Wise Silence, the Universal Beauty, the Eternal One."

And from Robert Browning we have answer: "God is *seen* God, in the star, in the stone, in the soul, in the flesh and the blood."

All religions are founded on the same tradition, that some man or men have seen God; that they thus learned his purpose.

The Jew said: "God is God, and Moses is his prophet." The Mohammedan said: "God is God, and Mohammed is his prophet." The Christian said: "God is God, and Jesus is his prophet."

They are all true, but the largest truth is "God is God, and Humanity is his prophet." The unveiling of God is easily perceived in the developed man.

God is not only the paramount fact, but the *one* fact in the universe. In the manifestations of the *sense plane*, God is the earth on which we tread, the nutriment of the earth from which all life draws its sustenance. He is the sun; the light and life-giving heat of the sun; He is the grand and peaceful outline of the landscape; the essence of the beauty and grandeur of all beauty that appeals to us through nature. He is the generative, central, unifying en-



ergy which we recognize as the heart of each individual and of the universe itself.

He is the Universal Intelligence that is involved in Nature as we know it, and which finds its highest expression in the most highly developed human mind.

The greatest lesson which man has to learn is to find God in himself.

The mighty force which holds the stars and atoms in their places, we are told by Herbert Spencer, "is the same that wells up in man as human consciousness." Lord Byron said: "To me high mountains are a feeling."

Even what has been called inanimate nature is found to be thrilling with a million potencies if we regard it sympathetically.

The green of the flower and the tree, even the simplest leaves of grass, may communicate to us revelations of infinite significance.

"Enoch walked with God; Gautama saw veil after veil removed until his gaze fell upon the very heart of things; Jesus lived in perfect identity with the Father; Paul saw himself hid with Christ in God; Swedenborg talked with angels and beheld the spiritual sunlight falling upon the hills beyond. This earth has been glorified by the feet of those who brought heaven with them. Nothing that *any* human soul has known is withheld from us. God is not farther from us now than he was from Abraham, Isaac, and Jacob. We can be as conscious of Him as they were conscious of Him. It is *we* who put up the barrier, not He. In the inner temples of our *own* spirit He abides."

Emerson says: "Ineffable is the union of man and God in every act of the soul. The simplest person who in his *integrity* worships God, becomes God."

And again: "Let man, then, learn the revelation of all nature, and all thought to his heart; this, namely, that the Highest dwells with him; that the sources of nature

are in his own mind, if the sentiment of *duty* is there."

In Mrs. Charlotte Stetson Gilman's poem, "The Living God," she presents a progressive conception of God as he has appeared to man:

"The living God! The God who made the world;  
Made it and stood aside to watch and wait,  
Arranging a predetermined plan  
To save the erring soul of man";

And then she cries:

"Not near enough! Not clear enough!  
Oh, God, come nearer still."  
"God living in the Earth!  
I feel his breath in the blowing wind,  
His pulse in the singing sea,  
And the Sunlit Sod is the smile of God  
Whose strength we feel and see.  
His tenderness in the springing grass,  
His beauty in the flowers,  
His living love in the sun above,  
All here and near and ours.  
Not near enough! Not clear enough!  
Oh, God! Come nearer still!  
I long for thee, Be strong for me,  
Teach me to know thy will.  
The living God, the God that is the world!  
The World? The World is man; the *work*  
of man;  
Then, dare I follow what I see?  
Then by thy glory it must be,  
That we are in thy plan.  
That strength divine in the work we do!  
That love in our mother's eyes!  
That wisdom clean in our thinking here,  
That power to help us rise!  
God in the daily work we've done,  
In the daily path we've trod.  
Stand still my heart, for I am a part,  
I, too, of the living God!  
As clear as light, as near, as bright!  
Oh, God! My God! My own!  
Command thou me, I stand for thee,  
And I do not stand alone!"

The man who can move a product, the man who can move an idea or a thing from where it is made to where it is used and bring back something of value in exchange is the force that is now molding and making the world of which each of us is a part—*Efficiency*.



## New Civilization Fundamentals.

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

### TENTH FUNDAMENTAL—THE NEW THOUGHT IDEA OF SEX.

New Thought has a deep and scientific understanding of sex! It is teaching a new, clean, hopeful and possible expression of this seemingly obscure principle of life.

New Thought holds that the indiscriminate sex teaching which has taken hold of the mind of the old civilization is not the highest method to use in the instruction of the mass mind.

Sex, as revealed by the many uninitiated teachers of to-day, is only half the truth, and had better be left unsaid. Sex advice and revelation given to the young by those who are without deep knowledge of the subject, who are nil in experience, faulty in theory, and unenlightened as to the real facts, are simply productive of destructive consequences, from which the race mind will be forced to rescue itself further on.

New Thought holds that all sex instruction should be given to adults; all real sex knowledge should only be given when the individual reaches the years of puberty. Up to this time the developing thought should be led and directed by *idealized instructions*. *Idealized examples* of generation, reproduction and creation, can easily be found in nature, and are easily understood by the young mind, and easily applied to the self as consciousness ripens.

There should be departments for sex instruction arranged in all schools, colleges and churches, and these should be in charge of competent instructors who are at least fifty years of age, and whose experience, observation and wisdom make them capable of interpreting these subjects *ideally, morally, socially, scientifically and religiously*.

There is an exoteric and an esoteric side of sex which all advanced minds know, and every adult human being should be taught the laws governing himself, and this instruction should be given according to his own development and his power

to comprehend truth. All sex instruction should be under a system which has been universally accepted and publicly approved.

New Thought does not favor the method of general discussion and publicity of sex. It believes that the Masters of the Spheres acted under the higher laws of the greatest good to the greatest number when they demanded that sex and sex matters should have around them the veil of decency and secrecy, and it sees clearly that the most constructive method of teaching is from master to student, *individual instruction*, by word of mouth, until such time as larger opportunities make it possible for recognized schools of sexology to teach collectively and issue their written words.

New Thought recommends that a special convention be held in one of the larger cities, to which those who are recognized masters of sexology shall be invited, these masters to be chosen from every nation, race, creed and color. These initiates, after long and perfect consideration of the question, shall formulate a system of exoteric and esoteric sexology to be given to the world, and these fundamentals shall control and direct the whole race mind until such time as it seems wise to call another convention in order to give place to higher revelation and finer methods.

These fundamentals shall be of such a character that they may be universally accepted as the methods for all teachers, and shall be sent to all schools, colleges and churches in every state and country, with suggestions for forming the departments for such instruction and instructors, and all those in authority be requested to teach these principles independent of their own personal, limited opinions.

New Thought believes that authority, vested in the combined authority of the Master Minds of this age, will be the highest good to the race; and that a larger,



broader, more definite opinion and instruction will put a strong staff into the hands of the stumbling multitude, which, in the present light of sex knowledge, is blindly hunting its way through ignorance and discordant experiences.

Sex, in its last analysis, means simply the Great Creative principle of the Universe, the beginning and the end of life itself. The new world knows it as *reproduction* and *function* in its primeval stages, and *regeneration* and *sensation* in its perfected power; both of these expressions are understood and revealed.

The old world only knew it as *reproduction* and *function*, and left the race mind to find out the truth for itself, or interpreting life for the uninitiated, it measured all sexology by its primitive laws of *function* and *reproduction*. The higher initiates felt that they were defrauded from true knowledge, but their rebellious search for truth brought only punishment upon them and their ideas, because they too, saw through their glass darkly.

There is much of truth which cannot be told until a larger opportunity is given.

Truth is limited through race ignorance and traduced by race superstition. It is time a new order of things was brought forth! To-day, all that is worth while in sex instruction is given through Esoteric Teachers and through Temple Teachings, but only a small number of those who need such teachings are being reached; the mass mind is left to hunt its way as best it can, through labyrinths of error and lagging individual research.

New Thought is bending every effort towards bringing about the *collective individualization* of all higher knowledge. The New Civilization will see a new race consciousness born of the understanding which these centralized master minds will direct to it. It will follow eagerly the highest laws laid down by those who know the truths of life, and who, knowing, are able

to send them out in such perfected manner that they can be of use to those who do not know, but whose own unfoldment is pushing them on into an intensified demand for knowledge.

In this day of agitation about all that pertains to life and its beginning, all talk should be directed to adult minds, until the proper mental and spiritual food can be selected for the infants.

Discretion in sex talk is the better part of valor, and when one cannot speak a truth constructively he had better keep silent. "A little learning is a dangerous thing," and the least that is said that is not truth the least will have to be contradicted when Truth is finally spoken.

Martyrdom was never necessary; it never will be! When one really knows TRUTH, he can live for, not die, for it. It is never Truth that he dies for; he dies because he does not know how to tell TRUTH at the point of comprehension of those to whom he is telling it. Jesus was a martyr because he made martyrdom a part of the plan of his message. It was the Supreme Method, and all saviors have used it as the divine example; but on the pathway of the race man it is always an accident and simply the product of his own ignorant relationship with higher methods.

New Thought tells the truth of sex to-day at the point of comprehension of the multitude. It has no word to speak publicly except that of the exoteric message, and the exoteric message has always been "Thou shalt not!" on one hand, and reproduction and function on the other.

The *esoteric message* waits that hour of finer co-operation when *combined authority* can speak a broader, fuller truth, and the mass mind can be shown the reason why "it shall not," and why virtue brings happiness, and be given instructions which will lead it into the world-wide pathway of purity and rightness.

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"I think one of the best rules a young man can adopt on entering on the warfare for bread and butter and good name, is to avoid procrastination. It is a habit that is harder to break away from than one would imagine. Promptitude is a jewel that is as desirable as integrity."—E. J. H.



# The Orient, Half Morocco, 8vo.

(THE LAND OF MAKE BELIEVE)

RUTH COMFORT MITCHELL.

She bought a book, once, with the butter money—  
A wild, undreamed-of, reckless thing to do!  
(So much to manage for the winter schooling;  
That split in Hannah Mary's Sunday shoe.)

The cover bravely flaunted gold and scarlet,  
Gave hint and promise of the hidden feast,  
Fine-grained and limber, sleek beneath the fingers,  
Frankly symbolic of the gorgeous East.

She wrapt it up and laid it in the bureau;  
She knew she wouldn't get to read it soon,  
Not while she had the harvesters to cook for,  
Tho' maybe . . . of a Sunday afternoon.

How often her thoughts went winging to it  
Through the cumbered days she had to wait,  
Till, in a scanty hour of hard-won leisure,  
She entered shyly through the latticed gate:

Dim harems—sultans—yashmaks—cloudy nargil,  
Strange sounding words from far-off story lands;  
The farmers' fields; the Wishing Carpet bears her  
To Kairow across the golden sands.

Since then, through all the sombre woof of living,  
For her the mystic Orient weaves its spells;  
Faintly, at dawn, down through the dairy pasture,  
She seems to hear the chime of temple bells.

Now she can see beyond the piles of mending—  
(There is a window in her prison tower!)  
Beyond the baking and the baby tending;  
The Muezzin cries across the sunset hour.

When the fierce August sun in grudging mercy,  
Threatening worse torments for the morrow, sets,  
The battered barns, the tanks, the gilded hay cocks,  
Are distant domes and towers and minarets.

The sullen farmer summoned in to supper,  
Weary and silent as he slouches down,  
To her fresh eyes becomes a mighty Caliph,  
Whose minions tremble at his slightest frown.

Subtlest of all—of course, they do not mark it—  
She in herself is gently touched with grace;  
The swifter carriage of the toil-warped figure,  
The ghost of girlhood in her furrowed face.

Sometimes they have to eal her twice, and sharply;  
(They see her, and they think that she is there!)  
Through all the homely clamor, she is hearing  
Oh, very near and clear, The Call to Prayer!



# Lecture.

DELIVERED AT NEW THOUGHT CHURCH AND SCHOOL OF LONDON, FEBRUARY, 1914.

BY ALICA SIMPSON.

## INTRODUCTORY.

Ethnical is a word derived from Ethnic, which means race-consciousness pertaining to a nation mostly non-Christian religion, and it deals with the influence of environment on the religious outlook of man.

### I—THE DIFFERENCE BETWEEN ETHNICAL AND CREDAL RELIGIONS.

First of all, there are three great Ethnical religions: *Hinduism, Judaism, Islam*, out of which the three great Credal religions have sprung: "*Buddhism, Christianity, Mohammedanism.*"

The difference between Ethnical and Credal is this: Ethnic religions are always exclusive. They belong only to the Ethnical group to which they are attached; they are related.

accession to their ranks by mere religious conversion from other outside religions or from one ethnical religion to the other. To make this clear I will take Hinduism, which is one of the most perfect types of an ethnical religion.

It is not an individual religion, but it is welded together, a community or family of religions, some in lower, more primitive forms, some in higher and more advanced stages of growth. In Hinduism we can start from Pitri worship, to the highest form of Vedanta or Sankhya Philosophy, all equally belonging to Hindu religious faith. In this Hindu ethnical religion (it is conceded) that what appeals to the religious sentiments of childhood and youth cannot appeal to the religious thought of a maturer age or to manhood.

The more reflective, less childish faith of the adult thinker, needs different religious food; so, if a Hindu abandons a lower for a higher form of philosophy, he is not called an apostate to his religion. This is one of the great differences between Ethnical and Credal religions, and

it may be worthy of notice that our distinguished Oriental scholar, Max Muller, sought the key for the elucidation of the mysteries of human religious thought in the experiences of Hinduism (a great ethnical religion) and studied zealously its sacred books.

*The Second Great Difference* lies in the way conversion is considered. Ethnic religions do not understand it, do not attach importance to it; they are exclusive. You are born a Hindu, and belong to a certain caste; you cannot become a Hindu by conversion from other religions. Thus we see *this* as a reason for the greater tolerance and less rigid attitude of the ethnic religion; indeed, they consider it wrong to interfere with the religious faith of others.

Ethnical religions owe their form (for each religion has its own peculiarity) to the race characteristics, both mental and social, of the particular ethnic group with which they stand related. *Lastly*, Ethnic religions are the oldest; Credal have sprung out of them, Buddhism out of Hinduism, Christianity out of Judaism, Mohammedanism out of the idolatry of Arabia as shown in Islam.

### II—CREDAL RELIGIONS.

Buddhism, Christianity, Mohammedanism, each possess a leader, which the followers have deified and made into a God. They possess one definite, clearly laid-down orthodox creed, which binds them down. They are non-national or ethnic, do not belong to a particular group or nation, for men of all climes and colors may enter their fold, and become-by conversion members of their faith and of their church.

This definite creed makes them more rigid, less tolerant. Note the persecution of the Jews by Christians, and the atrocities committed in the days of the Inquisition under the cloak of religion to convert unbelievers to Christian orthodox R. C. views.



In a credal religion, the uniformity of worship and ritual leave no room for vital divergence of thought or culture within their system, and wherever such divergencies appear, as they are bound to do, owing to the variety of human capacity and the diversity of man's experience, they are decried and spoken of as heretics.

It is true, contradictory things cannot appear in an orthodox credal religion, because they assume universality, saying all may enter and become Christian, Buddhist or Mohammedan, as the case may be, but in reality in the world of thought their absolutism renders them rigid, because their cry is "This is the way, the only way to salvation." The ethnical exclusive religion is more tolerant, lets other religions alone, and the cruelties practised to secure conversion under their sway finds no place (sic). In the Old Testament the God of the Hebrews does not claim authority over other nations. The Jewish religion was exclusive.

### III—WHY IS IT IMPORTANT TO KNOW THESE THINGS.

Because they make clear to us differences of thought, and render unto us a wider outlook.

In life, as in the Universe, everything is an endless chain of relations, and, to be understood, must be interpreted by and through these relations. Isolation is not only death, but chaos and unreason in God's world; for we are all, in a subtle way, inter-related, and our thoughts cross and influence each other; therefore the particular thing, person, or religion, cannot interpret itself and stand alone. To be rightly understood, it must be brought into the Light of the Universal; indeed the study of any particular religion must be entered upon by the Light of the General Philosophy of religions, which means, to sum up, not individual, but the highest generalizations of the religious experiences of mankind.

### IV—SCIENCE AND RELIGION.

They are closely interwoven. A Science of Religion means a systematized knowledge of religious facts and experiences,

and tabulating them. Each religion has its Sacred Book, or, as in the case of Hinduism, Sacred Books, and the ultimate explanation of this rests with metaphysics and philosophy, which again are interwoven with Mathematics, the foundation or Sacred Book of Science.

Thus we see Mathematics, the most positive of all sciences, cannot divorce itself from Metaphysics and Philosophy, and I will prove it to you.

Mathematics we recognize as the basis on which all calculations for physical sciences are made.

We see all engineering and architectural work depending upon it. The building of our bridges, houses, railways, big garden schemes and canal irrigation, could not be carried out without mathematical calculations. All big works on the material plane have this for their basis, yet the science, *per se*, is most immaterial, and why? Because it deals with an abstract thing, balancing or equating the different parts of a whole—and with time and space. The two things Mathematics deals with are unintelligible except in the light of the most profound Metaphysics. To make myself clearer, I will define space as extension, time as succession or enfoldment of experiences; and both space and time inhere as primary properties, not in matter, but in mind. So we see how all things are interwoven and related. Mathematics take for granted the Universality, the Infinity of Extension and Succession, which is only of course made possible by really placing an Infinite Mind behind them; so we see Mathematics closely allied to Metaphysics.

All things in Heaven and Earth are related, so are religions (with a difference). That is the meaning of Universal—this wonderful linking up of all things.

### V—EVOLUTION OF RELIGION.

Religious life grows with the growth of man's knowledge. In primitive stages it is confined to the study of things outside himself, everything he sees that is not "me," everything in the world that is not his own individuality. This made him study the variations and the underlying unity, and estimate a difference in two aspects, which he called "Good and Evil,"



but which really are aspects of one thing. Purusha Prakrite—God—is in both, and both proceed from God. In Ethnic religions the course of Evolution deals in human emotion, and will, in Credal religions, with the Soul's aspiration for reunion with its Source. If you will remember Ethnical are the oldest, in the light of this remark, you will see that all primitive races were ethnical and sensuous in their faith, dwelling on what they saw and could touch, and on a personal Deity, even though He might be shrouded in some mystery, yet was a part of their creed. The first primitive religions were:

- 1st—Perceptive.
- 2nd—Reflective.
- 3rd—Emotional.
- 4th—Ideal and Imaginative.

#### VI.—PERCEPTIVE FORM OF RELIGION.

It has three divisions:

- 1.—Perception of sense objects.
- 2.—Sensations of pleasure and pain.
- 3.—Individual activity to obtain one and avoid the other.

This was the religion in the earliest stage of religious development adopted by the Child Man. It was the Nature stage of worship. God, a personal Being, gave an uncanny feeling of awe to His worshippers, and dealt out to them rewards and punishments. The Perceptive stage of religion in Hinduism was suggested by hidden Forces for Good or Evil, under the guise of Vedic Deities. The earliest Vedic Deities were:

- Agni—the Fire God.
- Varuna—the Firmament.
- Rudra—Lord of the Elements.
- Indra—Lord of the Watery Atmosphere and Wielder of the Thunderbolt.

All these were beings to be propitiated. These Devas and Devis (Nature Forces) were first personified, and then attributes given to them, and then worshipped as Gods by their followers.

Can we wonder, for instance, at Agni "Fire" being worshipped as a God. The Hindus, a primitive people, belonging to an Aryan race, came from Asia over the mountains into Hindustan. Here they found many obstacles, jungles and forests; the Fire, which quickly burnt up these dif-

ficulties and cleared the land, leaving it free for them to till and to cultivate the soil, became a beneficent power—a force to be propitiated and worshipped—to whom they offered sacrifices, and the Homa a Libation of the Gods.

In the East people live much nearer to the Power of Nature because of its tremendous display of Force, and the Hindu recognizes his impotency, and that he must bow and submit to it. The overpowering heat of the sun, day after day is awe-inspiring! The great dust storms, the tropical deluges of rain, the mighty rushing rivers, the endless plains—arid or cultivated, the unrivalled majesty and beauty of the lofty Himalayas, with their everlasting snows and glaciers, made the Hindu submit to a Power outside himself, greater than himself! In the West we are less attuned to these gigantic Nature forces. Yet, dimly, even in those days, the Hindu recognized the interchange of psychic force, and thought of himself as part of Nature, and clothed the Nature powers he witnessed with the form of the ideal Gods he worshipped! He believed himself to be a part of a big Universal Whole.

#### VII.—ANCESTOR WORSHIP.—HINDU WORSHIP OF THE PITRIS.

In this worship, ancestors removed by death, appeared in dreams and visions to men, testifying to their existence beyond the grave, and not infrequently indicated their wishes, their pleasure, or their wrath. Gradually they were exalted into Spiritual Gods! and we thus see the Deity was perceived and bound by the human senses. The end of man's religion then, was the furtherance of his sensuous life, and he knew of no other attainment but pleasure or pain for his individual self.

In Judaism, the other big ethnical religion, they worshipped a personal God, apprehended by the senses! El Elohim translated into English is the "Lord Almighty." He walked the earth and conversed with Adam and Eve, and was visible to his creatures. That it is meant literally and not figuratively is shown by



Adam and Eve hiding from their Creator and God calling them out!

The entire story of the Fall is the record of a human sensuous perception of God, and belonged to a primitive religion, and there is no reason that I can see for trying to twist this into something different; and why we, in the light of our present wider spiritual experience, should try to interpret it in a wider figurative sense is not logical. Scholars are of opinion that the story of the Fall is so ancient, it is not original to the Hebrews; but borrowed from another source and belonging to some primitive primeval religion. Again the same primitive perceptive stage is seen in the story of Cain and Abel, or of Noah and the Ark; and the Legend of the Deluge is common to Hinduism, too; we see it in the story of "Matsu or the Fish." Thus, in the earliest phases of ethnical religion it was perceptive and bound by the senses, and a worship of Nature and of Ancestors or Pitris, and the Deity was recognizable by the senses only. This was superseded as the ages rolled on.

#### VIII—THE REFLECTIVE STAGE OF WORSHIP.

Sense experience is now transcended; the limits of the senses are overtaken by the power of reason and comparison. The reflective super-sensuous stage of religion in Hinduism is noticed and dwelt upon in the "Upanishats" which followed the "Vedas"; and, before they were written, the questioning and reflection had begun. This gradually established the inadequacy of sense worship, and having so found it, the Hindus dismissed some of the old Deities of the Nature worship with very scant courtesy; devotees of the new stage ignored them. In Katha Upanishat, Chap. II, we read: "They all proceed from Him, 'Brahma' the Shining One; by His Light are all these illumined"; thus indicating "One God, one Universal Source."

In Judaism the earlier personal Sense worship disappears, and reflection no

longer speaks of a visible God. It is no longer a personal God, but "Beni Elohim," "The Sons of Fire," who are messengers between God and Man. From the plane of Reason and Comparison we now come to the Emotional plane of Love and Fear in Religious Worship.

#### IX—EMOTIONAL RELIGION.

We have scanty record in the Great World religions of the transition stage from Reflective to Emotional Worship. But we can see, read, and judge for ourselves.

In Hindu, Vedic and Jewish religions (all ethnical creeds) there is sacrifice! Animal sacrifice, blood shed as a propitiation—the dominant vibration is fear of an angry God who has to be appeased; but in Vedic worship this *soon* merges into "Chants and Mantras" (or magically intoned hymns); words have a different ring—they are touched with love and devotion; the Deity is addressed by the worshippers in tones of family and social relations as Father—Benefactor! The rigid legalism of Hebrew worship is tinged with the sense of justice, as well as fear, of a Deity to be appeased by sacrifice, and God is approached as a powerful Judge by the Jewish devotee; religious worship is referred to in the form of a covenant between God and his people, a binding covenant, almost the aspect of a commercial transaction, but again, this passes and merges into love. We read in Deut., ch. 6, v. 5, "and thou shalt love the Lord Thy God with all thy heart and with all Thy Soul and with all Thy might."

Thus with interest we can note the chain of inter-relation, the Universal linking-up, the succession from this ethnical form of Judaism which was the preparation, the link preparing the religious mind to pass from the ethnical form of Judaism into Credal Christianity.

(To be continued.)

The problem of civilization is to set men and women at work doing that which they can do best; for the individual of this type sets a higher standard for everything, touched by his money and intelligence—*Efficiency*.



# The Science of Success.

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

## NINTH SUCCESS METHOD—SELFNESS.

One cannot go very far in self-analysis before he finds that all things gather round, leave, and return to the self, and this self becomes an absorbing study.

There is no such thing in the world as unselfishness; if there were we would cease to exist, for the self is the center of the magnet called "man." It is man himself, and always will be. There are two distinct expressions of self; one of these makes for the eternal and abiding success, and is drawn from the verities of living; the other often brings an apparent success, but it is built on the laws of change, which manifest eventually in failure. The success method is called by them selfishness; but the new world calls one "selfness" or universality, and the other separateness or personality. Upon these two great laws hang the past, present and future of every living soul.

Personality and universality are both states of consciousness, and no one is to be blamed or praised because of them; but he must be taught of them, so that he will recognize the results of his own laws. The longer one is in the contact of the experiences of life the more personal and separate he will be; he will only know himself and his own desires and his own aims, and these will dominate his mind and actions. The everlasting *ego* stands out in pride and arrogance, and says to the whole world: "I—I want! I am! I must have!" and I, me and mine is the trinity of his consciousness. Out on the path of life. in the association with men, we easily recognize this great army of egotists by their slogan, "What's in it for me?" This is their first and last word, and unless there is something "in it" for them, they don't move.

Great wonderful things may be waiting everywhere, calling for a strong hand and a true heart to push them into form for the universal good, but their ears are deaf and their strength unattainable

unless they can rise on these things of their own desires.

The personal egotist, separate, self-seeking, often secures his own for awhile, because he feeds upon everything in his environment. He uses everything as legitimate material to pave his way. He will rise to his immediate desire even if he steps upon the heart of his best friend, and he often drags to slaughter the fondest love which has laid itself at his feet.

It has been written in other words by those who knew, "The wicked flourish like the green bay tree," but it is also written, "Leave them alone; they be blind leaders of the blind, and if the blind lead the blind, they shall both fall into the ditch." And life, everywhere, proves that this is true. They may have and hold till the want grows cold, whatever is their desire, and may squeeze out of it all that is in it for them, but they are one with the law of their own relationship, and this is *change*. The universal law of life is on their trail, and it is the law of God that the consciousness and things of "I, me, and mine," must pass on, and through the experiences that come to them through these desires they can and will go on with the higher law of "ours," and still farther into the true selfness and universality of *thine*.

The failures come to the personal life because in its own conceited selfhood it links itself with the method that brings failure. One must eventually lose his opportunities when everyone knows that he operates every action of his life by what he will get out of it. Employees will leave a firm some day where only the employers' interests are served; the hour may be long delayed, because of the lack of true selfness of the employees, but the handwriting is on the wall and he must meet his own method. An employee who shows that his whole interest is personal, and who works only for what there is in



it for him, is a failure. There are thousands of such failures. Why? Because in their search for opportunities and work they were not really hunting these, but were really hunting a nice soft snap, where they could draw a good salary and get all out of it they could and give nothing in return; they wanted to get three hours' pay for one hour's work. Their employers soon discovered it, and above their exalted ego wrote the word "Shirk."

We get out of life what we put in it, and the balance of success turns on the law of "With what measure ye mete it shall be meted unto you."

The personal, separate life, loses its value as a friend, and in time they find themselves forgotten and counted out, for tolerance ceases to be a virtue when it forces friendship into personal service. These people fail just as surely in love. True it is that "love suffereth long and is kind," does not take offense, seeks to give of itself, but love must love, and after a while it will turn away just as naturally as the sunflower turns to the sun, and claim its own where it finds it.

A sweet, true love is something to give and gain, but it is not worth the price of a soul laid down. Unless one gets a soul in exchange he will some day take it out of the grasp of the tyrant who is using it and put it back into the Divine life, to await the perfect answer to its call. Robbed at last of opportunities, privileges, friends, and love, every life that the Heavenly Father hath not planted is rooted up and standing with the wreckage of their own storm around them; they are forced into the ditch, and in failure and despair are ready to eat the crumbs that fall from the universal table. Here we find them, and knowing the law, we give them the key to their own self-made condition, and regeneration can begin. The law

of *selfness* saves them and they come out into success and power, stronger often, and more steadfast than those who have not paid so great a price for the higher knowing.

No man lives to himself and no man dieth to himself! This is the great law of universality, selfness and success. The sooner we know this and merge our own life into the manifold interests of others, the more quickly our own desires will be manifested, and things born of this law are ours forever. The personal success that comes to us through universal association with interest and helpfulness to others is a verity that time will only make more truly our own.

We cannot push our personal desires through the very center of another's hopes and find lasting success. We cannot fling down the aspiration and dreams of another and climb by them into eternal fame and stay. We cannot step over a broken human heart to continuous happiness. The law of life is not mocked, but we can link our life, our dreams, our aspirations, our love, with the deep centralized desires of those around us and mount as by angels' wings to the very mountain tops of our hearts' desires. We are only atoms in the whole, and in the long run all love is plussed by love, all helpfulness by helpfulness, all service by service.

All small lives talk love and act separateness, egoism and personalities, and they will by natural law register these things around them in failure, until they learn through failure the weakness of their law.

All great lives talk love and act principles of unity, love, understanding and service; this makes them one with the truth of life in the highest, and around them must come an ever-increasing success power.

For to share is the bliss of Heaven  
as it is the joy of earth.  
And the unshared bread lacks savor  
and the wine unshared lacks zest—

And the joy of the soul redeemed would  
be little, little worth  
If, content with its own sincerity, it could  
forget the rest.

—Longfellow.



## Ornaments.

E. S. ROMERO-TODESCO.

(Concluded.)

A variety of ancient amulets much in vogue had the specific name of "bullae." It consisted at first of two concave plates made of leather, in which an amulet was concealed. Later, bullae were made in bronze, and even in gold. Bullae were supposed to have a preserving power on account of the fact that originally amulets were inserted in the hollow space made by the two plates. It would be impossible to say how many different kinds of substances, vegetable, animal, and mineral, have been found in them, intended naturally to have talismanic power. Among them the ears of a rat, wrapped in a bit of pink-colored material, and the rat's liver, were supposed to be very efficacious against malicious influences. The dried up head of a bat gave the power of sleep to the sleepless; the excrements of a raven cured the wearer of toothache; the egg of a serpent privileged its possessor to win a case in court; and so on.

In the Renaissance a new modern thought made itself felt. All flowers, all nature, all the animal world, ceased to be regarded as divine manifestations. Nobody worshipped nature any longer, or held sacred images of things to which the ancients had attributed occult powers; and this sentiment of rejuvenation and materialism, which affected all art, was felt keenly in the pendants, which acquired in value and splendor that which they lost in alleged mystic or symbolical power.

Whilst all other ornaments had origin when man was in a state of unclothed savagery, pins, brooches and fibulas can only have been invented after he already used some kind of vestment, made out of the skins of the animals he hunted, or roughly woven out of some vegetable fibre.

The thorns which grew plentifully in the bushes around them, must have been used by the women to hold their garments together, and they later must have suggested the form of a pin as a first idea of a fast-

ening. In the beginning they were roughly made for purely useful purposes, but gradually they became more elaborate, their shape changed, and they grew into articles of personal ornamentation.

Even before the time in which we find pins in actual existence, the Orientals wore flowing robes, caught up here and there and embellished by bits of metal (usually gold), beaten out and fashioned into little trinkets, with eyelets pierced through them, so as to enable them to be sewn on to the material. This fashion was later in vogue even with the Greeks and Romans, and they called these ornaments "brattea." They have now fallen completely into disuse.

In ancient times, pins were absolutely necessary for holding in their place tissues and materials of no particular cut and fit, whilst brooches were merely an ornamental accessory to the toilet, so that apart from their mission of beautifying the wearer, they could have been dispensed with. This accounts for the fact that we find in the past a much larger collection of pins and fibulas than of brooches.

Some of the early Phoenician fibulas are quite simple in design, very much resembling our own safety pins. Later, they became more complicated in pattern and more and more ornamental.

The Etruscans had a typical shaped fibula known under the name of "Sanguisuga," which meant "leech." This curious name was given them probably on account of their resembling in shape the above mentioned animal, or perhaps because when once clasped, they, too, like it, held fast.

During the Merovingian period the first weird bird-shaped designs became popular for fibulas and brooches. The idea may have originated with the Indian-German races, and got copied in more or less changed form. The bird itself gives no clue as to the species it is supposed to portray. Some see in it a raven, others a parrot,



and some—with a stretch of imagination—will have it that the eagle was the bird originally taken as a model. But in spite of there being a large collection of bird designs in the jewelry of the Merovingian period, none seem to have been actually copied from life, or even attempted to look natural.

It is at this time that another ornament closely resembling a brooch in its simpler variety, but put to a quite different use, came into existence. It is the first attempt made of a *buckle*, which was soon after generally adopted in an immense variety of styles, according to each individual use it was put to.

In the Middle Ages, in which religious ideas held sway, all jewelry and ornaments show the tendency of the age they belong to. They are made in simple, humble patterns, in preference to the more beautiful and complex previous ones. The Gothic style became predominant, large leaves making the background for scenes of adoration, passion and crucifixion. The people of the time had sombre ideas, as if

they lived perpetually under a gloomy foreboding of danger and death, and it is a relief that the masters of the Fifteenth Century and those of the Renaissance took a more cheerful way of manifesting their art. All ancient models return to favor, but to their austere simplicity a new character is given, in which the modern thought has birth.

We are at a disadvantage now. We no longer live in the beautiful surroundings of the past; we no longer are the children of ancient traditions, or the faithful followers of ancient creeds. We have no time to wonder and to dream of nature, and no great love to reproduce all things which appeal to our sense of beauty, and which belong either to the real or to the imaginary dominions of fancy. We live in a positivistic, skeptical, practical age, in which art takes but a secondary place, and though we have new styles in every branch of jewelry, and some specimens of supreme beauty, the stamp of the maker and the individual inspiration of genius is often, if not always, lacking.

## Will and Will-ing.

By LAURA PHIPPS.

We hear so much about the WILL, but it is such an unfathomable subject that many do not attempt to get hold of it fully.

The world recognizes strong-willed people and weak-willed people, but *does* it recognize *what* the WILL is, and *why* WILLS are strong or weak; and how *long* the strong WILL can stand, or *how* to build up the weak WILL?

The WILL *seems* to be something that cannot be grasped, that cannot be explained, but is in reality a cerebral process, dependent upon the consciousness in which we live and the condition of the nervous system.

The great human trinity of life is Ideation, Will-ing and Motion. All voluntary motion is preceded by an idea of that motion, a picture being formed; and then our will-ing to do that motion, and the doing

brings the result. Motions repeated will be carried out the same way, as the first time, because of memories of the sensations being impressed upon the centers of the brain.

Therefore, if one has constantly dwelt upon pictures of ill-health, loss, grief, hate, fear, despondency, immorality, etc., until these things manifest in their bodies and surroundings until the WILL-power has weakened, we have to teach them that conscious ideation—building of pictures of health, abundance, joy, love, faith, peace, etc.,—strengthens the WILL-power because of memories of strong positive creations being established, and the motor fibres respond to them. Many times patients are not able to hold persistently to these conscious ideations, and so teachers are needed to help them re-build, until they are strong enough to stand alone.



But the great purpose in life is to make our WILLS One with the DIVINE WILL. As there is only One Mind in the Universe, so there is only One Will, the WILL of God, and our WILLS are only partial expressions of the DIVINE WILL.

To develop the *true* WILL, we must recognize our Oneness with the DIVINE WILL, we must recognize that it is the Will of God that we build only for higher and better things; that the Will of God produces only wholeness and harmony, and if we are away from these things we are away from God, we are using only our physical WILLS.

And no matter how strong they may be, and however much we may get through the use of them, there will always come the time when we can go no farther; we strike a place where only harmony with the DIVINE WILL brings results.

The Universe is founded on Law and order from center to circumference—Universal Good and Eternal Right, and the power that lives and moves through all the Universe is the Will of God. The Laws of life are all expressions of the DIVINE WILL; therefore, to bring ourselves into harmony with the Will of God, we must live in perfect accord with the Law on every plane.

Some people are very particular about complying with all the physical laws, but take no thought whatever of the mental states they live in, while others make every efforts to hold high ideals, but disregard entirely the laws of the body, etc.; they do the Will of God on some planes but not on all; and then when something comes into their lives which they do not want, they think God is unjust, while it is only that they do not do His Will in all things.

How many say, "Thy Will be done," and realize not what their attitude toward life should be. We pray for His Will to guide us, but do we do our part?

In the Old Thought world we were taught to surrender ourselves to God's Will, but was it not in an attitude of submission and indifference? And whatever came to us we called it the Will of God, and if sickness and poverty stared us in the face, we were taught to accept it as a chastisement. But we now know that God's Will is Peace, Har-

mony, Health and Prosperity; and if we suffer, we suffer from *ourselves*, and because we are *not* in harmony with the Divine Will.

When we have no aim in life, and are waiting for God to place us somewhere, we are in the hands of fate, and circumstances will control us. God does not tell us what to do. He gives us the wisdom to know, and waits for us to give Him something to do.

If we are antagonistic, and resist everything we do not like, and try to domineer and use force, we are only applying our human WILL. The DIVINE WILL transmutes; it works silently and serenely, and goes so deeply into things that it uproots everything undesirable. Therefore, when we find our surroundings very unpleasant, we should not resist them, but know we attracted those things, and quietly and calmly transmute them by getting into harmony with the DIVINE WILL by building the new conditions we desire to have expression, knowing we have within us the power of the DIVINE WILL, that can and will change everything for Good.

The All-Will wants us to have what we want, and will help us to get it. We have *only* to *claim* our own and *believe* that all things are ours. But the Old Thought world says: "Do we *know* what is good for us?" It is *all* Good; and if we want something that does not *seem* to be good for us, it is *Good* just the same; it may only come to teach us a lesson, but that lesson could not be taught us in any other way.

But if we are doing our best to work in harmony with God's Will we will not *want* these things that seem questionable. We will want only those things which further our development, physically, mentally, and spiritually.

If our *whole being* cries out "Thy Will be done!" if we seek day by day to hold a positive ideation; to lift ourselves by inspiration, into that higher realm; to realize our relation to the DIVINE WILL; to hold ourselves from resistance, domineering force and antagonism. If we are in harmony with Nature and inspired by her beauty; if we are living up to the very highest we know, and doing all in our power to further our growth and devel-



opment; if we search diligently the deeper things of life and get nearer and nearer to God until we can really feel His Presence; if we pray unceasingly; if we are at peace with the world and put our whole selves into life, desiring to be of help to those who cross our pathway—we are doing the Will of God; we are getting into harmony with the great DIVINE WILL.

The Christ within is being recognized and called forth, and the true WILL being used, e'en the WILL that Jesus used when He caused the winds and waves to obey.

When we are thus doing *our* part, we *know* that *God* will do the rest; we throw ourselves unreservedly into the Universal, knowing that a Higher Power *will* take care of us; we trust the guidance of the DIVINE WILL, and our willingness to accept makes us more perfect channels for the expression of His Will.

"Lift us *up*, Oh, Heav'nly Father,  
'Till we feel Thy strength sublime;  
Let Thy spirit be our spirit,  
Let us have *no* WILL but *Thine*."

## Direct and Indirect Inspiration.

JULIA SETON, M. D.

(Continued.)

Today the whole Christian world is turning in worship around the supreme human divine ideal, Jesus, the Christ.

Beating out upon the morning air from millions of voices is ringing the resounding melody of human inspiration and praise. Centuries have come and gone, and still higher than the harping voice of criticism and race credulity rises the wild songs of positive faith, clinging steadfastly to the cross and crown. Jesus, the Christ, may have been a myth; he may have been a symbol built by the master minds of men to use as an instrument with which to keep the race heart from despair, but be that as it may, he still lives and has being in the deepest recesses of earth's holiest hearts. For the hearts which will worship through two thousand years this ideal of supreme power, have in them the quality of worship which holds them ever *one* into *one*. And this faith has an eternal Olivet and love a Galilee. The New Thought world follows the footsteps of the Savior from the cradle to the cross, and follows it with a new understanding and a new reverence which gives all following a new grace.

Jesus, the Christ, was the last of the great inspirators of human faith; he plucked all the work done by those behind him. He gathered into his own inspired self-hood all the form of the past ages, and standing

out upon the path became the veritable Lamb of God, who had come to take away the ignorance of the world, that all who believed in Him in the higher consciousness of life which he brought might be saved from the old laws that were against them.

Behind him on the path were those who had lived and made themselves the bridge of consciousness over which the old race had passed to higher understanding, and all these had been that the Christ might be.

Jesus came, lived his life, taught the race the great message of his time and day, met His end in power and majesty—fully conscious of His work and His true place on the cosmic path—and went on, leaving the ideals of a new thought to germinate and work their way into full expression in the lives and actions of men. He knew only too well that not all of truth would be born to the world all at once, for He said to his disciples, "The world will hate you for my sake;" but He knew these truths would some day work their way into some part of the race consciousness, and there would come forth power, a new race-mind, which, when the hour would strike, would be the fulcrum around which would gather the evolved minds of all races and all worlds.

Throughout all of His mission with men there ran one ever-recurring statement



which told its own story of the source of His power and revealed to the initiated the mystery of his message. He lived, moved and had being through direct at-onement and all His human life was built upon the law of direct inspiration. He said always, "The Father worketh all these things," and sometimes He said "I do always the things which pleaseth the Father."

There never was an hour when He placed any dependence upon anything but the power of His own spirit linked with the divine. God was His partner, and He took His orders straight from the Father Divine. There was nowhere a story of indirect inspiration from Him. "The Father in me worketh all these things," "The Father works and I work," He said again and again, and He also said, "I am one who beareth witness, and the Father that sent me beareth witness for me." He never put aught between Him and His Father; His consciousness rose supreme beyond the reach of priest or prophet, over the limiting power of the creeds and sacrifices of his day; and when they asked him why the disciples transgressed the tradition of the elders and ate with unwashed hands, He answered, "Why do ye transgress the commandment of God with thy traditions?" Above all their canting criticism He said, "I and My Father are one." He never gave himself a prop, and He taught the race that they could come into perfect at-one-ment with their God

without a spiritual anesthetic or mediator, and that God was in all and through all, waiting man's own cognizance of his source. To the woman of Samaria he said, "Neither in this mountain or in Jerusalem will men worship the Father; God is a spirit, and they that worship Him must worship Him in spirit and in truth, and the Father seeketh such to worship Him." He was the direct embodiment of God-consciousness, and He held before the race mind continually the truth of its own power of union with God and direct transference, rather than by the indirect attainment through things and man.

The old world, wedded to its idols and things of form, could not then and there rise to the full realization of this wonderful message; it was too transcendent a leap into God consciousness for them to make all at once; but they came on into a fuller conception of life, and not being able to grasp the God consciousness of Christ, they grasped the Christ consciousness of God, and worshipped God through new channels of indirect inspiration, Christ himself. Jesus became for them the living God, the Supreme idol before whom they bowed down in adoration, and before whom the whole world civilization is still bowing, lifting clasped hands, and with closed eyes in deep adoration, saying, "Oh, Christ, Thou Lamb of God, who taketh away the sins of the world, have mercy upon us."

(To be concluded.)

## Heart of Life.

I oft-times dream of you;  
Oh, happy time, and all  
The beauty of your heart  
So true—wreathes round me  
Like an incense, sweet and fine.  
Ah, God! why do I ever wake  
And know that all the hours  
Of joy have passed between,  
And only dreams of you—are true—  
And—only—dreams—  
And—only—dreams—are—true.

JULIA SETON, M. D.



## The Health-Life.

By GRACE M. BROWN.

Health is the normal manifestation of life. Health is a natural condition of being and one which is absolutely essential to human progress. Any condition on any plane which is not normal, proves that laws have been violated and that a resultant inharmony is inevitably following an act of disorder.

Then comes the question: Shall we quietly endure the pain and the bondage which is the evidence of our weakness, or shall we rise strong and triumphant and free ourselves from our burdens and so declare ourselves complete?

In the expression of the God idea, man stands out supreme and perfect. He is in essence and endowment a perfect manifestation of the God idea. But he is the microcosm of the infinite and therefore has been endowed with a will, and because of that will he does not always respond to the perfect action of the infinite but selects for himself a negative attitude to life which leads him into what he calls trouble and sorrow and pain.

But by the power of that same will he can always dissolve those negative forces and readjust and reinstate himself with the law.

Human beings can always be what they will to, be. No matter what they have brought upon themselves, they can re-turn, re-call, re-pent, and thereby re-atone their treasures of health and happiness.

Re-pent does not mean to weep and wail and mourn in useless regret; it means to practically realize our negative condition by balancing ourselves normally with life.

Much of disease and all of sorrow comes from the discord between motive and action. Men are false to themselves and false to nature when they attempt to overcome their soul impulse and annihilate its desire.

Every form in nature is the symbol of an idea—of a God idea. Every symbol of the God idea has an impulse and a motive in the very center of its being. It is being true to that motive and fulfilling that im-

pulse which brings that symbol into living and perfect manifestation.

The acorn has the oak tree impulse within its heart center. In order to be true to itself it must bring into expression that quality of God which is manifested in an oak tree; it would be utterly false and would probably annihilate itself were it to attempt to evolve into a peach tree or to devote its energy to becoming a rose bush. It must be true to its heart impulse and follow the inspiration of its heart desire, and the result is a glorious oak tree.

And so with men. Each human creature has a different position in infinite consciousness, consequently a different heart impulse and an individual inspiration. If he would be healthy and normal, balanced and successful, he must be true to his own inspiration and must follow the leading of his own conscience or consciousness.

But human creatures are endowed with will and the power of selection, also they have an infinite variety of quality within themselves which gives them an infinite variety of life from which to select, so they frequently try to annihilate themselves by being false to their heart impulse—and in their strenuous effort to be true to some one else whom they had much better leave in freedom, they bring themselves into a reversed relation to their own existence, and poverty on some plane is sure to follow.

Poverty on any plane is lack of intelligence on that plane—and intelligence is absolutely of God.

Opulence is completeness of life expression in the Spirit of Joy.

Health is normal activity in peace and comfort.

Joy is appreciation of the infinite intelligence in all life.

Virtue is a balanced expression of the God-qualities.

Consequently if we would be healthy in body, mind and purse, we will bring ourselves into a recognition of God as being the knower. He is intelligence itself, and



the practical every-day work before us is to relate ourselves to a supreme intelligence which perceives nothing but truth, and before whose presence all delusion must disappear.

The Health-life then does not relate to one plane of action only, but to all planes of being. One must be wise and loving in all states and in all degrees, according to his consciousness, and health of mind naturally results in health of body and health of purse.

We can ignore no phase of life's action, and truth to the individual is as much of life as he can comprehend.

As we unfold to the appreciation that truth is all that can be endured, we perceive that it is a matter of capacity and degree; and we also perceive that it is our individual privilege to master as much of life as we represent, and that if we would live in health we must do so.

With that perception it naturally follows that we can master ourselves and our conditions, and that we can constantly increase our portion of the life current as we increase and regenerate ourselves.

We do not become masters in a moment any more than the acorn becomes an oak tree in a moment. While time is absolute, it is divided into portions for the convenience of men, just as life, which is also unlimited or absolute, is divided into portions for an infinite variety of forms. In our present state of consciousness we cannot ignore process any more than we can obliterate fact.

The immediate problem with which you and I are dealing is the fact of our present position and presence and power. Are we perfect in our own sight? Are we beautiful and healthy and wealthy and good? If so, we have no problem, because we have already fulfilled our own responsibility—we are already united with the health-life on all planes.

If, however, we are in the bondage of poverty or disease, or any other kind of inaccuracy, we have the power and the privilege to take that fact of our lives and measure it with our time and our opportunity and utilize it all to make our bodies and our mind beautiful, comfortable, useful and happy—in one grand word, Healthy.

There is nothing vague, mysterious or unnatural in such an accomplishment; it certainly is a common enough question as to how we shall better our conditions and our lives, and every question which we are able of formulating we are capable of solving. But we, as a race, have failed to see our own responsibility in the matter; it seems to be a human habit to lay our burdens on some one else, and it is easy to feel that we are martyrs and abused. We do not realize that that very attitude accentuates a destructive current because of its quality of criticism and negative blame.

We want to be alive. We want to vivify our entire beings with the knowledge that we—you and I—are absolutely supreme in our realm, that we are created in the divine image for the purpose of rendering us masterfully supreme in our own world.

God is good. That means that you and I can be good because we are actually flesh of His flesh and bone of His bone, mind of His mind and soul of His soul. We can be intelligent and actually one with the perfect manifestation of the health-life by transforming our desire and our intelligent intention into accomplishment.

The healing of the body by the operation of mind is as old as time itself—far older than history.

There is no New Thought except in individual consciousness and recognition of a broader existence. If I glimpse a different view, it is new to me, but some one has always known its presence—it is only new to me.

The healing of the flesh by the word of God has always been practised by certain schools and sects as well as by inspired individuals. He who is conscious of the presence of God is always inspired, and now, as always, there are many who "walk with God."

It occasionally happens that a person comes into a state of exaltation and heals himself or some one else instantly and yet has no understanding of his methods. Many healers have no recognition of method and think there is no necessity for such understanding. They work spasmodically and according to their mood, just as all genius, unless trained to accurate method through concentrated energy, works in re-



sponse to mood and emotion, with varying and irregular accomplishment.

If we would be accurate and steady in our work of healing, we must balance our minds with intelligence and train our thought forces toward practical methods. The race needs a balancing force more than anything else in its present plane of development toward the health life, and common sense is one of the most valuable as well as one of the rarest of mental attributes.

No one can deny the influence of medicine and food upon the body and even upon the mind. The most orthodox mental healers will admit the absolute value of surgery, and if you and I are wise in our love and clear in our common sense, we will restore our bodies with the method which operates most rapidly and effectively.

Under normal conditions the most rapid and effective method of healing is the divine healing.

But God does not enter a life which repudiates Him, and many times a force of a lower vibration must be employed to awaken the consciousness to an absolutely pure energy. Few people are so attuned to the finer forces of nature that their bones can be set when broken by mental healing alone, and although many healers claim that it has been done, they all admit that it is rare. So in those cases manual effort is employed to immediately replace disturbed bones and then finer forces of life are brought into activity to more rapidly assist nature in her restoration.

Again, when people have raised their vibrations to a finer recognition of life, medicine frequently acts entirely opposite to their intention because medicine has no power over the finer forces of nature, and having attuned themselves to more subtle influences, it is worse than useless to employ more crude methods. When the flesh consciousness has been outraged it is easy to aggravate its pain.

The atoms of our flesh are intelligent in spirit and substance. They are actual facts in infinite consciousness, and they always respond to the intelligent voice of reason.

All matter is formulated spirit substance. Differing in form and consciousness according to its degree of intelligence, it is always raising in vibration and strengthening its consciousness and capacity.

The keynote of all regeneration is that there is always the influx of the higher and finer forces of life into the coarser or lower element.

The truth then of all mental and spiritual healing is that the flesh is intelligently under the dominion of the mind.

The mind is always the instrument of the soul.

Therefore: Every physical condition is the result of mental action of some quality and from some source. When it has been of a destructive quality, a reversal of destructive mental action will reverse the current, constructive action immediately takes place, and, if continued, health is inevitably the result.

It is actually an inflow of divine consciousness into the atoms of the flesh, termed by Swedenborg "the law of influx." We are indebted to that grand teacher for the first formulation in language of the law of influx which has been adopted by modern healers the world over.

The health-life radiates with vivid energy—always attracting more and more to its finite self of its infinite self. It is so clean and chaste, so vibrant and honest, so magnetic in its power, that when once possessed it is always in evidence with its wonderful cosmic force.

Disease follows repression because repression of natural desire is going contrary to nature's demands. When we have brought disease upon ourselves by repression and exclusion, we have created unnatural desire and must then practice repression and exclusion of the unnatural. When we have again balanced ourselves in nature, we can discriminate and obey the natural instinct and intuition.

Instinct is the intuition of the flesh, and intuition is the operation of the soul.

Nature is honest and unashamed. Her demands are always pure, because she only demands that we shall be true to ourselves as individuals and express the truth of our own beings.

Health and Wealth belong to us, and if we have ignored our rights or sacrificed them in mistaken duty, let us immediately reverse our position and claim our own divine privileges.

Health is wealth of bodily comfort and wealth is health of material comfort; neither can be ignored and both must be made manifest in the health-life.



## Our Hundred Dollar Subscription Contest.

Considering that this contest remained open for two months after the close of the New York season of work, and had therefore not so many chances of being advertised as would otherwise have been the case, we must report it as a splendid success.

Ten persons registered their names, and at least four of these, other than the lady declared the winner, worked so earnestly that we have been made to regret that there were no consolation prizes offered.

Until the morning of the closing day, July 1, Mrs. Margaret Anderson, of Herkimer Street, Brooklyn, was ahead of all other contestants, with 48 subscriptions to her credit. Just as we were anticipating passing out our congratulations to this lady, Miss Mamie Connor, of

Larchmont, to whose credit only 6 subscriptions stood, overwhelmed us with 50 more.

Miss Connor, therefore, secured the prize of \$100 in cash, with a total of fifty-six subscriptions.

We are pleased to announce that we are arranging to open another contest in November, in which we shall offer first, second and consolation prizes, of value to be announced later, as we believe that such an arrangement will offer a better inducement for our readers, and we are hoping to number among the entries in this competition the unsuccessful participants in our \$100 Contest, to whom we now offer our sincere thanks for their splendid efforts on behalf of the "TRUTH" as represented by "THE COLUMN."

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No man is paid to sit at a desk, or to fill a chair, except college professors. We are paid to deliver a thing from "*here to there*" and bring back something in return. The problem of civilization, the problem of each firm and of each business man is to set each man and woman at work doing that which he or she can do best.

Each of us should be a producer, should be at work where we can show results. We are paid, or should be—and some of us are—for our ability to produce. Land is worth what it will grow when intelligently cultivated. Real estate is worth what it will bring because of accessibility and location. What will it bring? What can he produce? This is the principle that underlies it all.

The man who uses other men to help and to lend a hand in the great scheme of usefulness is the man that gives opportunity. And opportunity means life and liberty and love and success and health and happiness. And these are the only things that are really worth while.

Each of us is paid for doing something that needs to be done, but too many of us are able to do nothing that anyone wants done. Too many of us have no trade, no skill, no training. There is nothing we can make or sell or buy, and consequently we possess no desire to perform useful service because we do not understand what service means.

Our present methods of training young men and young women during the early and all-important years of life is wrong; and worse, it is travesty; and more than this, it is a crime against the race and against the individual who suffers. We grow up to manhood and womanhood without a trade, without an occupation, without anything the world can use in moving something from "*here to there*" and bring back something of value in exchange—*Efficiency*.



## The Newspaper.

### TRUTH.

Who does not admire spirit in a horse, alertness in a man and snap in a motor car? And the more alert the man, the more does he admire—the more does he insist on fire in his horse and ginger in his motor car.

An astute man, a flat-footed horse and a sluggish motor car are incompatible.

Arthur Brisbane says that the invention of the motor car was the result of, and in response to, man's world-old desire to transport his body as fast as his brain travels.

The mind covers leagues—spans worlds—in seconds. The body would follow—but cannot. The desire to do so is ever present, however. And so it is that alert men—red-blooded men—empire builders—derive the keenest pleasure from motion.

When Commodore Vanderbilt held the ribbons over his high-stepping pair on the

speedway, his body was traveling at twenty miles an hour, perhaps—but his mind was building railroads across the continent. He couldn't have thought as fast behind a pair of truck-horses.

Imagine, if you can, such a man riding behind a plug—or having patience with a sluggish car!

That's why men who do things demand cars that are capable of doing things—that can and will respond at a touch as the thoroughbred, with every nerve tuned to concert pitch, responds to your thought—to the imperceptible tremor of the rein that transmits, not a *command*, but a *desire*.

For that kind of men—men of alert minds—men who do things—men who have no patience with, nor will tolerate, mediocrity, success is assured.—*Buffalo Express*.

The world is not so bad a place  
As the growing cynic paints it,  
And life, in the main, is fair and sweet  
Till selfishness mars and taints it.  
So don't belong to the pessimist crew  
And don't be one of the scorers,  
Don't go about with a clouded brow  
And a mouth drawn down at the corners.

(To be continued.)

E. J. H.

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Those who remain in New York and wish to continue their study, are invited to make use of the Free Reading Room, which is open from 11 A. M. till 4 P. M. daily, in The Column Rooms, 71-2-3 New York American Building, Columbus Circle, City.

At the request of many of our friends who are unable to spare the time to make use of this privilege, there is a small but useful Lending Library, from which books can be borrowed upon Fiction, Education, Science, Philosophy, Poetry and Religion, for a nominal sum per volume per week, and it is hoped that readers and their

friends in this city will make use of this library and do their best to increase its usefulness. Some of our readers are overstocked with philosophical literature which they are through with, and they can use this for the greatest good of the greatest number by donating it to the Lending Library, which will welcome such donations.

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