

10 CENTS

# THE COLUMN

SEPTEMBER  
1914



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

# 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.**



## PATRONESSES—

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

Copyrighted—Column Publishing Co.—1914.

Editor

JULIA SETON, 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 JULIA SETON, M. D.

These are busy days at the New Thought Summer School of the New Civilization at Oscawana-on-the-Hudson.

August is full and running over with things that are and which are to be. The month opened with a visit from Mrs. Annie Rix Militz and Mrs. Johnson of California. Mrs. Johnson is a most accomplished musician and did much to entertain and inspire us.

Mrs. Militz lectured on August 1, Saturday, and on Sunday, August 2, and brought to us her world-wide message of love and wisdom. Sunday night she stole away again like a sunbeam to gladden the hearts of those who were waiting for her in other cities. Mrs. Militz will return to California very shortly, and we know just how much the New Thought Convention of 1915 will need her assistance and how much the preparatory months will find to be thankful for in her outreaching ability and wisdom.

We are all looking forward to greeting her again next year at her own fireside, and enjoy with her the communion of kindred hearts and spirits.

We are planning to have a wonderful Ella Wheeler Wilcox Day later in the month, and all who know this queen of educators can imagine what it will mean to those greeting her.

We are expecting Miss Helen Rix, another well-known New Thought messenger, who is just returning from her trip across the waters to the International New

Thought Convention. We are planning a splendid week-end program, to which all are invited.

Oscawana is full of singing birds and glorious midsummer flowers, and rich with ripening fruit; nature is profligate in the wealth she is flinging into the lap of all who come to receive.

The School is full of guests and students; Massachusetts, New York, Ohio, Maryland, Pennsylvania and England each having representatives.

The School will be open until September 11.

The closing Sunday, the Inn and bungalows will continue activities and the Association continue the entertainments and lectures.

September 20 I begin the services at the New Thought Temple in Cincinnati. The pastor, Miss Leila Simon, will return from London about October 15. After a short stay in Cleveland I shall return to open the season in New York November 1.

Everything points to a wonderful activity for New Thought this coming season. The work everywhere is awakening with a new interest. The great stirring forces of war and strife and destruction are calling for polarization by the intensified activity of the higher spiritual consciousness in men.

Truth, peace and wisdom need valiants in this lower sphere, and in the hearts and minds of men is arising one great acclaim: "Lord, here am I! send me! send me!"

## Practical Methods.

GRACE M. BROWN.

The supreme test of a philosophy, the vital strength of a religion and the absolute accuracy of a science are proved by their practical manifestation.

Therefore no one can deny that there is a sublime revelation in every philosophy, a glorious truth in every religion and a mighty factual accomplishment in every science.

We cannot be practical and disregard any phase of life's achievement. To be genuinely practical we must be universal and know that all things work together for good. The man who limits his conception of truth, limits himself on the plane of his limitation and becomes atrophied on that plane; if he is mentally stingy, he is quite apt to be financially atrophied, and if he is morally stingy and full of criticism for other people's shortcomings, he is more than apt to be physically atrophied on some plane and becomes what we call sick.

The bigger we are in our universal viewpoint the freer we are on all planes, and the more we express perfection in our lives. The healers of the world are always universal thinkers and are free and constructive in their thoughts and words and actions.

Each and every method of healing which is successful is a practical method. Surgery, Medicine, Osteopathy, Mental Science, etc., etc., all have their places in the work of restoration, and are perfectly practical so long as they accomplish their intention, and no man can say which is the best or which is the only one, because when he compares or condemns, he is simply speaking from his own opinion and so places himself in the attitude of judgment, which is the most limiting position in human thought.

All methods of healing have their own long list of cures, of human suffering relieved, and they are all God's methods because everything which is good is God, and surely anything which relieves pain and sorrow is good.

Some processes of healing are more simple and more immediate in their result than others, and some processes which are effectual with one person have a different result upon another. Each man has his own place in universal life and consequently his own chemical affinity with life's forces; he must be treated according to his position, his quality and his desire, and his inner conviction will usually lead him to the healer who will give him what his temperament and necessity demand.

The really practical healer ignores no process which will heal his patient; his object is accomplishment, and he will do whatever will most rapidly and most certainly dissolve the difficulty and restore the patient to his normal place in health.

Any person can be a healer who will free his consciousness so that the spiritual forces can radiate through him. We hear some people say that they are natural healers; if that is true it is because their desire and intention are finely interpenetrated by the finer forces of nature. No man is more favored or more gifted than another, although he may seem so because he permits a freer action of the divine power of an infinite and universal intelligence in his being.

All genius is divine because it must be interpenetrated by the God consciousness before it is genius, and in no realm is genius so evident as in the great healers. We find it in the great oculists and surgeons of the earth, whose skill and power is filled with a marvelous intuition and an intense spirit force which they scarcely recognize themselves.

Berkeley's philosophy, which is now called Christian Science, was not made practical until one of his disciples, Dr. Quimby, transferred it to a student of his, whose genius recognized that in order to be appreciated by humanity its spiritual power must be brought to their comprehension, so she placed it upon a commercial basis, knowing that it is the one and only basis upon which every human

being can meet, and so gave it to the people in a form which they can understand.

Therefore Christian Science, as it is called, is one of the great stepping stones to a greater realization of truth which is sufficiently broad to eliminate all personality and all commercialism, and which relates men to truth in perfect freedom.

It did not occur to the spiritual healers of past ages nor to the ancient philosophers that God's word or that any form of open truth was salable, nor did they feel that any one individual was a special agent of the divine influx. It remains for us of this metallic age to place our individual interpretation of nature's finer forces and our personality upon a commercial basis, and so it also rests with this generation to free the race from the bondage which is thereby placed upon it.

Pythagoras, who was one of the ancient Essenes, and who in point of genius and true spiritual recognition, was one of humanity's greatest teachers, gives us the principle of spiritual healing in such a scientific manner that we cannot fail to perceive its actual process and its factual result.

He says that the key to the process of healing is to establish a continuous current of molecular vibration between the spiritual consciousness of man and the absolute and infinite energy of nature.

Mind is the medium to be recognized and employed in all curative processes, because physical changes are always set in motion by the operation of the will upon the intelligent action of the finer forces of nature, and mind is the instrument of all intelligence.

The interpretation of spirit into matter through the operation of the mind is what is called spiritual healing, and the more rapid the mind action, or in other words, the higher the vibration, the more readily it transmits the healing force.

Therefore the first process in the art of spiritual healing is to raise the vibration of the mind by always thinking constructively, and never permitting the thought force to be used in generating destructive forces by retaining ideas of sin or grief or any other form of death.

All destructive thought leads to dissolution, which is death, so we can only dissolve death of the flesh by refusing to entertain it in the mind.

If every person in the world thought life, life, life always, and if everybody lived in the idea of love, love, love continually, there could be no death and there could be no sin; in such a thought atmosphere any destructive action would be absolutely impossible.

Spiritual forces are the finer forces of nature, and they penetrate and interpenetrate all forms of life; when they are not perceptible, it is because they have been excluded by a quality of mind-action which has created a negative atmosphere which is too dense for the free action of a more rarified energy.

It is easy to perceive then that if we would entertain the spiritual forces, and if we would become attuned to life in perfection ourselves, and so help and heal our fellow men, that we must generate that quality of thought force which will clarify our own mental atmosphere and so make it possible for us not only to attract, but to radiate, the finer forces of nature, and consequently of spirit.

In brief, if we would be healers, we must free our surrounding mental atmosphere from every element of destruction by being loving and chaste and free in thought and word and deed.

If, in our daily work, we are anxious and annoyed and grieved, we must eliminate all such disturbance from our consciousness, and before we place our thought upon our patient we must balance our minds and clarify our mental action by attracting and entertaining the most exalted thoughts.

When we have so purified our atmosphere, our formulated words will carry their beautiful healing message into the consciousness and into the flesh of our patient, and no thing of destruction can prevail against it because it will be, in all verity, the word made manifest in the flesh.

In order to do accurate healing work, we should have the co-operation of our patient. If his attitude is one of curiosity or doubt, indifference or ridicule, we must not be surprised if our treatments return

to us unexpressed or negatively expressed in his body.

Sometimes a patient deceives us in regard to his habits of life; he may ask for help in a case of indigestion and deny the fact that he is a victim of the drug habit. Of course we perceive the difficulty immediately, but we cannot treat him for the drug habit without his knowledge and desire, and he has placed the barrier of falsehood between us which he must remove by voicing the truth before we can be successful in our work with him.

It is useless and frequently injurious to treat a person against his own desire. Sometimes a devoted mother or wife or husband asks for treatment for the loved one when he or she utterly repudiate the reality of spiritual forces and are devoted to drugs and medicines. They do not realize the futility of intruding upon another's freedom nor the fact that an inspired healer never interferes with the rights of another; if a soul desires the experiences of materiality, it is simply a different plane of expression and it belongs to him or he would not select it. Surely if an infinite intelligence permits man to select and live through all kinds of torture because he so selects, what right have you and I to intrude upon his experiences?

When, however, the healer has the co-operation of the faith force of his patient, the work is greatly simplified and the healing much more rapid and accurate. Combined mental action, perfectly united in constructive intention, can do anything upon which it focuses its attention and intention. It has been proved in many cases that nothing can resist the occult force generated by the pure constructive thought which is formulated and expressed in the pure constructive word.

Where several trained thinkers unite in sending out healing vibrations the force is very powerful. The Essene Circle in Denver by their united thought action immediately restored a man to normal condition who was prostrated by concussion of the brain following a blow. This was done with three physicians declaring he could not recover and with two thousand miles of space intervening, but in spite of space and mental opposition the restoration was

immediate and perfect, without the slightest evil effect from the blow.

The more spiritual the force, the finer and more subtle is its influence. Material science stands appalled before diseases which spiritual science dissolves without effort. When the word of God interpenetrates the atoms of the flesh, it dissolves all disease germs and generates a life force which helps nature in recuperating after the disease has disappeared.

Spirituality enters every form of life expression; when we are truly spiritual, we exclude no thing and no method and no person from our consciousness, because we know that everything has its place and its purpose in the manifestation of life upon the planet.

Nothing can be achieved without some form or some method of action. Every school of healing has its own special line of training for its healers and each method has its own points of value. What we all want is success in our work, and whatever leads to success is perfectly practical and cannot be excluded as being unspiritual, because every manifestation of form is some expression or materialization of spirit.

When any form of life attracts a destructive force and generates disease, that disease must be dissolved through a constructive force which regenerates and restores, and the practical method is any method which restores and reconstructs, and so regenerates.

The method which we have found the most practical and the most accurate is that of formulating our treatments into words and of voicing them or of writing them. We find that the spoken and the written word is not only very powerful in its subtle healing force, but that it is a great concentrator and holds the attention of the patient until we have his perfect co-operation in mind, which is very important.

The written treatments also give confidence to the patient, because he realizes that he has your attention and his mental response is immediate.

In giving a treatment, either mental or voiced or written, it is necessary to first clear the mental atmosphere by realizing the omnipresence of God, thereby opening

our minds and our hearts to His infinite wisdom and power. We are then in an attitude of mind to select the word of healing power which especially belongs to our patient and which will operate most effectually upon the atoms of his flesh.

Any thought of God and His sublime qualities will generate a constructive and healing force, and we can qualify that force and utilize it in any direction that we desire, according to the quality of the thought which we select and hold in our consciousness.

Having cleared the mental atmosphere and filled our minds with the constructive and healing consciousness of divine love and wisdom, we next concentrate our attention upon our patient and relate ourselves to him in the pure desire of restoring him to health and of balancing him with all the constructive forces of life.

With that desire comes the intention to bring our patient into perfect manifestation of his life, and with that force of intention we interpenetrate him with the energy of our spiritual consciousness until he vibrates in its harmony and recognizes it within himself, thereby restoring himself.

We have seen cancer germs and tuberculosis, and many other vicious forms of disease, absolutely dissolved under the force of the vivified spiritual consciousness. No thing of evil can withstand it, because it is the most subtle power in the world, and if we would only bring that true realization of God, which is the spiritual consciousness, into our own heart center, we could not possibly entertain a destructive thought and we would be re-

lated to the constructive forces of life in spirit and in truth.

When we have formed our intention and so generated the healing force within ourselves, we accentuate it and give it a defined and a vital energy by voicing it or writing it in language, thereby impressing it upon the physical consciousness and upon the flesh atoms of our patient.

"THE WORD WAS MADE FLESH." AND THE WORD IS MADE FLESH BECAUSE THE WORD IS THE FLESH OF THE THOUGHT, JUST AS THE PHYSICAL BODY IS FLESH OF THE SOUL. THE THOUGHT IS THE SOUL OF THE WORD AND THE WORD IS THE FLESH OF THE THOUGHT."

Therefore in the healing of the body, the word becomes paramount in importance, it qualifies with the flesh and interpenetrates it because of its immediate relation and correspondence to it.

Had we not proved the marvelously rapid action of the voiced and written treatments, we should not add another to the numerous processes of healing which are already doing their glorious work of restoration. But the world is not yet free from its burden of disease and sorrow, and perhaps this method may help some who have found others ineffectual, and possibly other methods may prove successful where this one seems inadequate.

The true servant of God welcomes every other server, and rejoices in his success. The dear earth home must be free from its bondage of woe, and every one who desires to help in its freedom is a servant of God, and we will unite with him to think constructively and to speak constructively, that we may act constructively and do our part in the mighty and glorious overcoming.

---

## Poise.

In order to shut out the din, the terrible noises which distract the mind, in order to shut out the thousand and one disturbing influences in our strenuous life, the things which warp and twist and distort us, it is necessary to rise into the higher realm of thought and feeling, where we can breathe a purer air, get in closer touch with the divine.—*Orison Swett Marden, in "Success."*

## From the Depth.

By JULIA SETON, M. D.

From the inner soul, as the years unroll,  
 Come questionings, strange and dumb,  
 The day is old with its stories told,  
 And tomorrow is yet to come.

What are the tears which bedew the years?  
 Why were the sorrows and pain?  
 What were the losses, why were the crosses?  
 Where is the promise of gain?

'Twas faith which led all the hopes so dead,  
 Love's kiss bought the olivette!  
 Through the storms and snow of the after-glow,  
 Why did the heart forget?

Though the Hand between is the Hand unseen,  
 Can it foil the power of woe?  
 Will it point the track to the pathway back,  
 As the ages come and go?

Is there nothing left to the soul bereft  
 But a trust eternal, strong?  
 Just to turn the page from youth to age  
 While it sings life's strange, mad song?

Unanswerable scroll! While the ages roll,  
 Must our feet in blindness tread?  
 Where is the key to what is to be?  
 Can the story of life be read?





## New Civilization Fundamentals.

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

### ELEVENTH FUNDAMENTAL—THE NEW THOUGHT IDEA OF RELIGION

God said: "I came not in this day to teach men charity, nor yet to teach man as to what is right or wrong between men; these things were revealed before. I come to produce a new race and show them how to fulfill the former commandment; to do unto others as they would be done by; to return good for evil; to give away all and fear not. These things were preached before! Behold now I come to put them into practice."—*Book of Wisdom*.

This is the keynote of the new idea of religion. It makes all religious understanding a thing of deeds as well as of words. Since the angels first descended onto earth and raised man upright, he has followed blindly some form of spiritual instruction. Some have followed by words, some by example, some in understanding, others through deeds; but through all methods, civilizations have extended themselves into completeness and perished, while new ones come forth to repeat over again the same processes of advancement.

In the beginning, when consciousness entered into the human form, angels walked with men; inspired, taught, urged, controlled and directed them, until they had extended their own understanding to meet the minds of their inspirators.

As race consciousness rose through such inspired teachings, men became able, in a childish sort of way, to govern and direct their own thoughts and actions. Those who progressed the most rapidly were used by the angels to assist in the government of the unenlightened. These in time were called guardians, teachers, masters, prophets, seers, then messengers.

As race intelligence expanded, the masters of the spheres (angels) withdrew themselves more and more, pushing ahead the rising intelligence of men, until, at last, they became invisible to all the lesser

minds, and only visible and in concerted action with the guardians, teachers, masters and seers. Communion with them became the possession of the few, and the lesser man was forced to depend upon his superiors for inspiration and prophecy.

Through this law the *special privileges* of the race were born, and exoteric and esoteric teachings began.

"Your place on the path of developed intelligence determines your power," the mystics said then, and it still holds after all these centuries of progress.

The centuries went by, and men, ever true to their inherited instinct of worshipping something outside of themselves, and depending upon something outside of themselves, dropped away from worship of angels into worship of things and persons; the idol and the priest began to be the only hope of their inner senses.

At length the race consciousness expressed in two well marked divisions, one the exoteric and objective mind, clinging to and worshipping something of form; the other, the esoteric subjective mind, worshipping something called formless, but both worshipping they knew not what; both following blindly the deep cosmic urge of dependence. The priesthood gave one law for the objective mind and one for the subjective. It took centuries for race consciousness to rise where there could be a union of these two streams of mind.

On one hand the race struggled on under the grip of the teachers, the priests, the magi—worshipping them, and through them learning to worship gods and idols. These teachers and leaders, blind with a little knowledge, controlled, directed and submerged the race mind, until traditions and superstitions bound them in a bondage which only time could efface.

On the other side, the stream of *special privileges* grew more and more marked, until hidden shrines, mystic temples and silent cloisters hid the orgies of the fa-

vored few, and incense, signs and initiations became the method by which higher revelation and higher liberty was to be gained. There gathered around these hidden centers the light of a great sacred mystery that still enslaves the minds of the exoteric multitude. Thus race consciousness passed through many extensions, and it was not until the seventh extension that both sides of intelligence, objective and mystic, had become so perfect that an individual could be embodied to unite both these streams of understanding in one.

In the seventh extension these two streams met, and there came forth the first universal or God-conscious man of the planet. By "God-conscious" we mean conscious of the whole. This mind came as the plus of all minds; in his own master-mind he blended all expressions of race consciousness, and became the saviour and Christ, or group-soul for his day and hour. He no longer sought wisdom exoterically or esoterically; he was *wisdom*. His mind was the combined mind of men and of angels; he had full and complete understanding of the needs of men, and direct, immediate communion, with the mind of God (or universal intelligence). This man was Zarathrustra. Conscious union between man and God began with him; exoteric and esoteric race-consciousness was blent into one. His message became then and there the revealed law of this planet for all time while this planet remains in its present place in the firmament. After several million years more this planet will swing into a new position in the firmament, and a new *God-conscious* mind, plussing all consciousness, will come, bringing to the race a new revealed law which will fit the races of the new planetary position.

There are those who confound Zarathrustra with Zoroaster, the great Persian master of later centuries. Zoroaster was simply another reincarnation of Truth, coming then and there to reinforce with his own great revelation the planetary message of the true Zarathrustra. He came in the seventh century before Christ, while meager history shows that Zarathrustra lived long eras before Christ. Zoroaster re-intensified and modernized the

Truth, which was growing dim to the new race mind.

Zarathrustra was the first *God-conscious* mind on this planet, and he came when the race consciousness had risen in its own intelligence where it would allow such an incarnation. He read for the race the seemingly unreadable riddle of creation, emanation and evolution. He told them the whole story of life in the simple childish language of his day. "I'hua Mazda" was his God. His "Master's Voice" spoke to him and said: "All places are my places, all words my words, all names are my names, all truth my speech, all facts my voice, all nations of the earth shall know me and my words. Ah, man! perceive my intelligence in all things that have been or ever will be."

This was his message of God in the language of his day. It was the new idea of God then, it was the new idea of God later, it is the new idea of God now; lost again and again in the wreckage of civilization, but found by the remnants of all races, and brought forth and glorified in a new way in each new dawn of consciousness. Not many gods, but ONE GOD, Zarathrustra said, in the very dawn of man's search after his source. He said: "God was ALL, He is ALL, He was all round, and put forth hands and wings, then began the beginning of things seen and unseen." Through Zarathrustra the upper spiritual consciousness established universal cosmic union with man, and through him, man came into the first glimpses of his individualized Godhood.

Zarathrustra is the Father-Mother of all religions that are now, ever have been, or ever will be for thousands of years yet to come.

All that men know of religious ideals today are a re-translation of the message of God as revealed to the planet by this planetary God, Zarathrustra. The Brahmins justly say: "When you are tired of the lies of your missionaries, come to us and learn the truth—the truth that has been with us for thousands of years." All the sacred histories—Chinese, Hindu, Persian, Egyptian—will tell of this first ascent of mind, and the first conscious union of the mind of man with the mind of God.

Zarathrustra revealed creation and all created things; he explained the creation of worlds, of land, of water, the light, the heat, the cold, the mineral, the vegetable, the animal, and lastly, human life, the man and womb-man. He told of the sameness of life and death, the continuity of consciousness. These revelations fell as a benediction on the mind of the multitude then, and they still fall, as the highest light of sacred story, on all the minds of the new civilization, linking its consciousness into one glorified revelation of TRUTH.

He taught what we still know as the *First Principles*.

"I'hua Mazda shall be king, and ye shall have no other.

"Thou shalt disown all other rulers, kings, queens, lords, gods, only I'hua Mazda shall be over all.

"Thou shalt bow only in reverence to thy Creator.

"Thy covenant shall be only between thee, and thy Creator; none other shalt thou serve."

He taught the great inseparability of all life, the union of the earth and heavens. He made the play of cosmic forces, both seen and unseen, to fit study of mankind; he founded the fast days, the four moon days—showing how all *moon changes* had association with the changing consciousness of the race; and in order to make the ignorant of his day attend to these holy days, he put it before them in the childish story that "these changes of the moon were the changes in heaven of the angel watches over men." Centuries after, and now even, the scientist finds the close at-one-ment of human conditions, and how the ebb and flow of the tides under the influence of the moon affect the affairs of men. There was not a single law of human life forgotten or left unrevealed, and out from the simple knowledge of this "Ancient Christ" all sacred and secular knowledge of life has evolved.

The Zarathrustrian followers were millions; those who believed and accepted became the teachers and masters and later the priests of the multitude. The Zarathrustrian priests were celibates; they were divinely set aside to serve I'hua

Mazda, and had no part in the affairs of life; they were non-flesh eaters, and from this first plan of ministry came the celibate priesthood of modern life. Zarathrustra, with the aid of his teachers, masters, priests and seers, projected the *true idea of life* into the race mind, he inoculated every corner of civilization with his positive statements, and in every country leaders sprang up and centers of flaming spiritual power were formed.

Zarathrustra lived his life, brought his message, left it in a superior form for the coming centuries to dissect and use. The substance of his message was written down by Asha, the first king he converted, who, after his conversion, followed steadily this new thought. His were the first heavenly words ever given real form, and were caught by Asha and stamped on skins, tablets and cloth. All masters, teachers and messengers in every nation or race, no matter of what religion, have simply re-developed, re-discovered or re-translated this wonderful Zarathrustrian revelation.

Brahmanism of India is simply Zarathrustrianism put into its own form. "I'hua Mazda" was "Ormazd" to the Hindu, and the first true worshippers were followers of the wonderful name. These true worshippers rejected idols and idol worship, following only ONE "All-wise, the Invisible Limitless Omniscient." In India the *Voice* had been lost after six hundred years of mixed race consciousness; it had to be restored, and at last it was reproduced by an illumined couple who had both voice and power, and these begat Bra, who, after a while, was called Brahma, because of his great wisdom. The *Voice* spoke to him in youth and said: "Thou art out of the true seed, and the things which Zarathrustra revealed shall be recovered to men through thy light."

It is written that Brahm had seven sons and one VEDE; the third son heard the Voice and saw the visions of his Father, and he remembered the words of wisdom of Brahm and wrote them down on a cloth, and during a long period of inspired teaching, which lasted forty days, Brahm, speaking with the Voice of prophecy, gave forth all the inspired message of the long past, and Vede, taking them down, gathered them into a holy

book, and the Veda was accomplished. The Veda instructions today still mark the ebb and flow of all revelation; the Bhagavad, Gita, and all other mystic books, are its remote echos.

The six sons of Brahm became Rab'bahs. Each established a school and taught the Vedic scriptures by word of mouth, and in after ages the Hindu "Guru," the "Swami," was the modern example of their methods. The Rig-veda, the oldest scripture in the world, is the text-book of all religions that are now or ever will be. Zarathrustra's I'hua Mazda, transformed to *Ormazd*, and then to Brahm, has in it "All in All, the ONE indivisible, omnipotent, omniscient, limitless God." Brahmin, Buddhist, Parsee, Jew, Christian, or Mohametan, are only the branches of this great spiritual tree, whose root is Universal Truth.

In China the first great Zarathrustrian prophet was *Chine*, and through him the principles of the first truth worked their way into the minds of the remnants of the races, to be kept and held until the race consciousness should be ready to accept them again in fuller realization. Then there came out in leadership the immortal *Po*, and he again made the old records everlasting on the earth. He bore testimony of the glory of God and the deliverance of man through consciousness with his source. The Voice spoke to the new revelator. *Po* was prophet by birth, and it is written that when he was yet very young the Voice of God came to him saying: "Be steadfast in the doctrines of thy forefathers; thy God wilt preserve thee alive, and thou shalt gather together the scattered tribes of the Zarathrustrians and re-establish them in this great land." *Po* told the same story of the ONE in all and through all, "I am the Father of all living things; I write in the sands, I speak in the mouths of my seers and prophets; thou shalt obey only thy God." And *Po* taught even the *learned* the Mystery of God and the law of great monarchies. There are now three great religions in China—Buddhism, T'aoism and Confucianism—and these are only the re-translations of the first Zarathrustrian fundamentals as translated by *Chine*, re-interpreted by *Po*, and re-colored by the later civiliza-

tions to fit the understanding of men. The great Confucian religion of ethics was born from the ancient instructions of man's humanity to man.

The history of *Judaism* was as simple in its origin as it was mighty in its growth. When Zarathrustra was in his young boyhood, God, "I'hua Mazda," spoke to him and began to manifest through him wonderful miracles and prophecies. Following the command of the spirit, he was led to minister to a people who had hidden away in the forests, fleeing the kings. Because of the cruelty of the Persian kings, they fled and lived in the forests, simple in mind, pure in spirit, receptive in heart; they were fit centers for the descent and embodiment of truth on this planet. It is written that "they were called Listerians, and they lived in the Forest of Goats. This forest was of the width in every direction, save of the east, of forty days' journey for a man, and in all that region there were no houses, the inhabitants living in tents made of barks and skins."

To these people Zarathrustra brought his divine revelation; he inspired them to build houses and to live the pure life, eating no meat, and to worship the ONE, the only I'hua Mazda. It was from these inhabitants there sprang in after years the Fonece-ans, meaning "out of the mountains."

Out from these people of the mountains came Abraham, born of Zarathrustrian parents; out of the house of Parsi-e, a man chosen by God to reinstate the divine message of God in the world. He had projected from himself. Sacred history says of Abraham: "Abraham was of pure blood, the mixture of the first and second race, and the light of prophecy and vision had been with his forefathers and foremothers since before the flood; he was large and red like new copper, and had black hair and a long beard; fierce to look upon, but his soul was gentle as a woman." Abraham could see without eyes and hear without ears, knowing things by the light of God which dwelt in him, and God appointed Abraham to gather together the chosen in Arabin'ya and adjacent countries. He built altars of sacrifice and altars of worship, according to the voice

of the spirit within him. Judaism began with this inspired Revelator, and anyone who will follow its history from the past until today will find in its every prophet, priest and king, in its every spiritual instruction, a modified interpretation of this first message. Bred into its heart in the wild woods of the Shepherd Kings, carried in the simplicity of the consciousness of the first Foneceans—who had turned to Zarathrustrian worship as the flower turns to the sun—Abraham was the natural flashing out of this religious stream; coming from a half-forgotten past, it flamed out anew in spiritual supremacy, to carry with it all the ardor, the power and the persistence of the true idea of God.

The chain of religion is distinct as one follows it, and it strings human life upon it like a lot of beads, each beautiful and perfect for its type, yet the string supporting all the various hues and forms. For centuries the Jews were God's chosen people, as they in the beginning were the first to receive and carry out the message. For centuries they remained true to their beliefs, refusing to amalgamate, refusing to worship false gods, and in spite of scorn, ridicule, cruelty and subjection, they turned to their Jehovah, the one and only true God, the "Thua Mazda" of their day and understanding.

Through soul agony, persecution, and bondage with idol worshipping nations, they kept their own hope, that there would some day come to them the Saviour who would bring anew the story of the greatness of God and the majesty of men. They dragged on under this Karmic law, keeping as best they could the pure wisdom of the past, and at last the pulse of the cosmic heart beat high enough that through the spiritual consciousness of Mary (the child of true Zarathrustrian parents), a spiritual vibration was established by which the masters of the spheres could produce again a *body* for the Christ-consciousness, and Jesus, the Christ, came forth.

The first *God-conscious* man on the planet was Zarathrustra, the last *God-conscious* man Jesus, the Christ. All who passed between were simply parts of the great cosmic plan flashing a ray of

the divine message to its own division of the race mind.

All saviours and seers between these two men were only *Reflectors* of the plan; Zarathrustra and Jesus the Christ were the *PLAN embodied*. All prophets and saviours of the past were great and holy. Each teacher of each religion delivered the gem of consciousness to the people for whom he was intended; they came to complement each other and to make a mighty fulcrum in earthly consciousness, through which the upper spiritual forces could pull up the whole oncoming race mind. Jesus came with his mouth filled with the new interpretation to his people. The *Voice* of the past spoke again through Him. He came when the race-mind, glutted with materiality and worldly privileges and opportunities, was forgetting the principles of deeper truths. He came to re-establish the Zarathrustrian corner-stones of love, justice, mercy and worship. Every word of his message and ministry is resplendent with the same beauty which the simple shepherd kings spelled out in the deep stillness of the Parsaian hills—the first and last message of God and man: He said, "I and my Father are One, all that my Father hath is mine. Hear, O Israel, the Lord thy God is One Lord." This is the first and greatest commandment. He said in answer to the question, "Thou art not yet thirty years old, and hath thou seen Abraham?" "Verily, before Abraham was, I am." His master-mind reflects all the wisdom of the master-minds of all ages. He knew that Judaism and all spiritual recognition of God, no matter under what name, could only claim its life blood from the One great Source—*God-consciousness*. He saw the transit of human understanding. He came when the hour struck to call Jew, Greek, Gentile, Heathen, Pagan and Barbarian back to the clearer vision of the ONE life in all and through all. He assimilated them in the gentle easy paths of love and worship. He gave his message and left the earth zone, leaving humanity to use it according to their own realization.

Looking then at the religious expressions of all ages and all nations today, we see with a clear vision the truth that

there is but one religion, One Vine, but many branches, and these branches are but the race-consciousness in its own peculiar method of expansion.

First, the root, *Zarathrustrianism*; then the tree, *Brahminism*; then the branches, *Buddhism, Judaism, Christianity, Moham-medism*, and above them all the same God: First "*I'hua Mazda*," then "*Ormazd*," *Buddha, Jehovah, Allah* and *God*. All ONE, but specialized centers of cosmic intelligence through which filtered in its own way the spirit of the Universal into the personal spiritual consciousness of man.

New Thought looks at all this seeming tangle of religious ideals and understands all. It sees the many refractions of the ONE, the unity of diversity, and the diversity of unity.

It never loses the divine thread of Oneness; from Zarathrustra to Jesus the Christ, it finds all religious ideals were the same, only adjusted to the activities of race consciousness and refracted by race development.

The followers of the New Civilization are the remnants of the olden tribes of the first Revelators, the true religionists; they have been redeemed out of all races, all nations, all religions, all creeds, into the One Life that is in them all. All life is God to them, and God is quivering Life; the temple doors of the new Jerusalem swing inward. "And I saw no temple there, for the Lord God Almighty and the Lamb are the temple of it."

The new religion includes all religions, all creeds, all churches, all people, without regard to class, creed or color; it builds for all a new spiritual opportunity based on the true revelation of the two God-conscious visitors and revelators of the planet.

It modernizes, as best it can, the old, old message, and it speaks it again in a new tongue to fit the understanding of the present race consciousness.

"One Life, and all men this same life in manifestation,

One God, not many gods.

One substance, but many divisions of this substance."

Direct and continuous inspiration of men through recognition of unity.

I'hua Mazda—God—the beginning and the end of all human hope, the method of all human deliverance.

A finality of never-ending individualized happiness in the possession of Mazdaian wisdom, love and justice. These were the first Mazdaian ideals and they are the last; to the New Civilization, *God is all*.

A New Thought worshipper loves all forms of worship, and consciously makes himself a part of them; he can worship in the Pagan fane and through the heathen's idolatrous image of some unknown spirituality. For God is God to him although He be enshrined in an idol's form and claims from him for that moment a divine recognition.

He turns in loving reverence to the immortal Jehovah, and sings the songs of jealous worship: "I thy God am a jealous God," and feels, for that moment at least, "Jehovah, watching over Israel, slumbers not or sleeps."

He worships the great Brahm, the great Invisible, the wonder with no beginning and no end, the Invincible, Silent, Omniscient, yet he is not lonely nor apart, for he feels that in this sea of undifferentiated God intelligence, he is *It*.

Again in joyous understanding he turns and bends in silent adoration, while through his heart there sweeps the mystic music of the Mohammedan's reverential "Allah, all praise be to thee." And back at last to the foot of the cross of the ever-living Christ, he speaks with the tongue of his own day, "Oh, Christ, thou Lamb of God that takest away the sins of the world, have mercy upon me," and then turning to the "Temple of the New Civilization," he stands face to face with his Source and speaks with the voice of the centuries, "Oh, God, thou hast been our dwelling place in all generations." He knows what Jesus, the God-conscious master, meant when he said, "God is a spirit, and they that worship him must worship him in spirit and truth."

Man an individualized God through this consciousness — direct inspiration through union with the One Mind—direct and immediate communion with the One Mind—higher revelation through listening to the Voice within and the Vision without—human happiness through under-

standing and obedience to finer forces—A finality of peace, power and plenty on earth, and the open doorway to ever-increasing levels of God-consciousness in the spheres and the kingdoms—Unity of all religions in the great universal spirit of worship.

The New Thought Church, with its old-new ideal, came because mankind built it

with their desire; it will remain because it is the deep of supply answering to the deep of need. It unites all religions into one great symphony of human purpose; it teaches simply the consciousness of God in the human heart, worked out in sane, sensible living. Higher than this no Truth can go; it is the first and last word on this planet.

## Joy and Resignation.

By LILIAN HAYDEN HESTON.

We all know to a greater or less extent what agony of mind life sometimes brings. Religion teaches us that sorrows purify and strengthen, that tears wash away pride and selfishness, that in some distant heaven God will give us all we vainly sought, and so we struggle on. We learn to give up everything. We see our fortunes swept away, the opportunities for which we have toiled seized by others, friends estranged, loved ones dead. We learn through pain and exceeding bitterness to be resigned, to bow our heads in patience and humility. We go about in sadness and in mourning. O, my friends! I don't think that's what God wants us to do. I think, when we are forced to give up things, God wants us to keep on singing, "Though He slay me, yet will I trust Him," "Blessed is the people, O Lord, that can rejoice in Thee."

It is only a question, after all, of what really makes for happiness. We have an erroneous idea that wealth and social success and friends and love are essential to happiness. We don't want to sing and be happy unless we have them all. Let us examine for a moment this conception of happiness. You need only look into the faces of the millionaires to see how far from happiness they are. Look at the people who are foremost in the social whirl with all its striving and its jealousy. Do they seem happy? Have men and women found lasting happiness in the delirium of passion? It leaves tragedy and desolation in its track. Do our families, our friends, give us a joy so deep, a radiance so bright, that they shine forth

from our faces to encourage and inspire those we meet? Do the things that we call good fill our souls with such happiness that it rises to our lips in songs of praise? Look at the faces that you meet day by day in the crowded streets, and shops and cars, yes, even in the churches? Do you gather from these faces that the souls behind them realize that they are one with God—His children?

Don't you understand that if a man has The Vision in his soul nothing else matters? Everything else may be swept away, and he will yet keep upon his lips a song of triumph, and in his eyes a light more splendid than the sun!

"As a man thinketh in his heart so is he!" No truer word was ever spoken. If we keep in our hearts that splendid Vision of the King who is our Father, of His glory and His power and His love, sorrows fall away from our lives like mists before the rising sun.

We are not beggars, we are not cringing slaves, but children of the greatest King, the Creator and the Ruler of the universe. If we hold within ourselves the consciousness of His power, and His happiness and His abundance, our outward lives shall measure up to our thought, and health and prosperity and affection shall be ours. How can poverty and ruin and disaster cling to one whose thought is filled to overflowing by the power and the glory of the Infinite? Our lives must resemble our thought. Outward things shall be as our inmost thought.

God wants us to have everything that is beautiful and satisfying and encouraging. Our wildest dreams of joy are nothing to the thought God has of what is possible for us. The little child is happy with a toy. The growing boy discards his playthings for his books, and stands upon the threshold of a larger life. The man sees opening out before his wondering gaze a vast extent of knowledge and power. God watches the developing life, and turns its sight tenderly and with infinite love to that realm of the spirit, higher yet and full of a more exquisite joy.

Everywhere in God's universe is progress and unfolding. The child may not play forever with its childhood's toys. There is no development and growth if we stay always in the smiling valley where flowers bloom and birds are singing and where love and fortune wait us. God has put within the human soul the possibility of spiritual development, and if we cling too long to earthly joys and the happiness of the sheltered valley, He leads us away lovingly and with tender pity to where steep, rocky cliffs, rise tier above tier into the darkening sky. We stumble on, our eyes blinded by our tears. We cannot see the narrow path. We sink down hopeless and rebellious. God waits, O, so patiently, and He whispers in our ears: "Thou shalt not be afraid. There shall no evil happen unto thee. I will give my angels charge over thee to keep thee in all thy ways." And when we look up the sun is rising and the distant peaks are glorious with throbbing color. All our soul is in

our eyes, and as we gaze we remember no more the valleys; we long only to climb up to those dazzling summits. We reckon nothing of tired feet and bleeding hands, nothing of ice and snow and jagged rocks. The splendor of the light has filled our soul. All other things are as nought.

"Heaven and reward." Who dares speak such words to the awakened soul? Heaven is within the soul itself when the soul is one with God, and its reward shall be to reach down lovingly and clasp the hands of those still groping in the darkness, helping them upward toward the light.

And when the time comes, as come it will, that the light is hidden from us by the very cliffs we mount, let us remember that behind our imperfect work is always God. When the baby eagle tries its first unaided flight, its mother waits poised in the air beneath it, watchful lest it fall. The little one, exultant in its freedom and its growing power, yet trembling and half afraid, is conscious that those great outstretched pinions defend it from the void below. So the child of God knows that if it fails and falls the arms of God are waiting to receive it.

My theme was that we should give up the good things and keep on singing, but we only give up the good things for much better things; so, surely, our song shall be a song of triumph. Real happiness is wholly independent of the things of earth, for it is of God, and no power in the universe can take it from us if we choose to keep it.

## Heart of Life.

A skylark fluttering against the blue,  
Beating the air with all its feeble might,  
Eager to try its wings so small and new,  
Pain lessened in the quickening joy of flight.

A pale soul groping in the wide unknown,  
Called by some force to tread the wider way  
Out of the knowledge it had made its own,  
Think you that soul was not full glad to pay?

CONSTANCE CLARKE.



## The Science of Success.

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

### TENTH SUCCESS METHOD—PSYCHOLOGICAL SINS.

The world is full of psychological sins. Every hour some one is transgressing the higher laws of truth, trampling down that which is fine and right, and putting in its place the imperfect, the crude; defeating his own purpose through the blindness of his own consciousness. The old world has said: "Life is just the difference between tweedledum and tweededece, but the tweededees have it," and this means that those who consciously or otherwise contact and express at all times the true law of a condition, time, place or person, have gained a power unknown and unpossessed by the blundering multitude who never see into the real center of things.

Psychological sins are the little foxes in the vines of success who eat out for many the very roots of life. God himself could not pass a person into the possession of a high law of success, when, every day, even with their big success laws perfect, they violated the great psychological subjective laws of truth. To be able to always say, do, and be the right thing at the right time, demands a high degree of consciousness, but in the measure that we pass up the proofs of such a law there hangs our own personal privileges and opportunities for progress.

The names of psychological sins are legion, and each sinner has his own particular form of sinning, and it often demands microscopic spiritual examination to find the spot through which the law is operated.

There are many avocations in which one fails again and again and still goes on working through into a bigger possibility; the law of life forgives our transgressions, and as we remit our own sins they are remitted for us; but those who watch races progress know that the one who persistently is guilty of psychological sins will never be forgiven, neither in this world, nor in the world to come, for as long as his violation of psychology continues he will be bound by his own law.

Chief among all psychological breaks, a prime factor in the production of failure is the lack of sense that will tell you when to hold your tongue. Talk has beggared thousands. No matter how carefully it is used, it is bound to come that when one talks too much to the wrong man it is not so much the sin of not minding your own business as it is the love of talking. There are always many things that the other fellow need not know; it is a violation of all true being to talk about these things. To hold our tongues about our own affairs, and the affairs of others especially—this is power. We may tell our secrets to the idle listener if we choose; we only hurt ourselves thereby; but what we think about someone else, and pour out with our own senseless talk, is double sinning, and seldom one cares to hear it. We become a bore to be avoided.

Again, there are those who say: "You can believe that I always say what I think, and if I think anything I am going to say it." Wrong again! No real psychologist ever says just what he thinks unless his finer senses tip him off that that is just the moment for him to say that very thing. There is a time for everything, and nothing in all God's universe but our own ignorance ever gave us the commandment to go around "spilling" our *says* out uninvited. In fact, what one says often cuts no figure with the real truth. Your "think" and "say" are good for you to act by, but they might be entirely incorrect in analysis and the direction of others. It takes years of experiences and fine discrimination before the things which we say will not come back to us void, and we only get ourselves disliked and delay our own law of larger usefulness by meddling.

Another sin is to play the traitor in small hidden ways to friendship, business or love; little suggestive insinuations behind the backs of others, a trifling betrayal

of weak spots in their character or work or business, which they, unconsciously, put in our hands, or which we arrived at through the intimacy of friendship, and a friendship which made it appear possible for them to live for a moment, perhaps, off their guard. Every human life is transmuting something either in the self or environment. The guise of friendship allows a closer intimacy than is accorded to others, and through this we enter into shrines and temples of lives which are kept closed and sealed to the big useless crowd outside. It is a sin of the deepest dye not to have a shrine of absolute truth in our own life, and then to sneak like a thief in the night into the holy sacredness of another's shrine, and turn from this to the outside world, tear down the shrine and demolish the temple with insidious hints and half-veiled suggestions, until we have let loose a floodtide of suspicion around it. This is *theft* on the subjective side of life, and as nature avenges herself on the material thief, just so the higher avenger of truth takes strict account. Even hell itself has no respect for its own valiants!

Out on the path of life, these human amaranthine weeds flourish for a time, suffering no flower except their own to rise, and often it seems as if the flower of their ultimate failure was slow to ripen, but the mills of the gods, grinding slowly, are daily bringing them nearer and nearer their own law. Men may never be able to fix the truth upon them, they are never found out, but the "hound of heaven" tracks them down. We meet them everywhere. They hear the baying of the hound in their woods, and weighted down by disease, loss and poverty, often despair; they ask the reason of their failure, and then it is that New Thought gives them a pen or word picture of themselves.

Amid all the great psychological sins there are thousands of minor ones; lack of attention, lack of earnestness, lack of

reverence for truly holy things, taking one's self too seriously, failing to give a legitimate interest to other people's problems, untidiness, vulgarity, unnecessary mannerisms which we would be better without, quick offense to a well-deserved correction or suggestion, white lies, procrastination, continuous evasions, pretensions—all of these eventually crystallize into some big failure law of character and consciousness.

Psychological sins are the streams which are converging to make the river of a consciousness in which float liars, thieves and criminals—these are only the finished product of the negative psychological law.

Success is the product of psychological righteousness or rightness. Honor, integrity, truth, faithfulness, steadfastness—all these link us with a cosmic current of power which will manifest for us anything we declare.

The one who would lose his right hand rather than betray a friend will never lack friends, and they will be for him the ladder of success up which he will climb to his own fame and glory.

The one who can be taught and who will find in everyone and take from everyone a lesson, will soon learn that he has included enough wisdom to be a teacher himself, and that the whole world is wearing out his doorsill.

The one who will stand on silent guard until death, if need be, before the shrines and temples of those who have allowed him to enter, will find his own shrines glow with a new radiance, for "No greater love hath any man than this, that he lay down his life for his friend."

When we have tracked down and killed all the little psychological foxes in our vines of success, we will soon find them bursting forth with strength and fruitfulness, and *success* will be our eternal reward, because we harvest it from our own fields.

---

Happy hearts make happy homes. Back of a cheerful countenance lies a merry heart. True riches are within. Rich hearts insure wealthy homes. Keep the windows of your heart wide open. Remember the poor. Give them something to make them remember you.—E. J. H.

## A Dialogue.

By DR. FRANK CRANE.

EUROPE.—We are drawing the sword to show our enemies how to respect us.

U. S. A.—We adopt such a policy that we have no enemies. Even the weaker nations we seek to conciliate. We are proposing to indemnify Colombia for a questionable wrong. We refused to invade Mexico. We have no gunboats or forts between us and Canada.

EUROPE.—We are preparing to trample the grain fields, burn houses, blow up granaries and butcher the workers, to maintain our monarchies.

U. S. A.—To maintain our PEOPLE (we have no thrones to fight over) we are moving a record crop. Solid trains loaded with wheat are being shipped. The other day the Missouri Pacific-Iron Mountain Railway system loaded 655 cars of wheat, the largest amount in the history of these roads; 5,000 banks assured Secretary of the Treasury McAdoo of greatly improved business conditions, and he will furnish \$34,000,000 for crop moving and other business purposes.

EUROPE.—A million war-men from Germany, a million from Russia, and other hordes from Servia, Greece, France, and England, are all dressed up in new uniforms and are getting ready for wholesale murder. We look for a bumper crop of widows and orphans. That is our idea of national honor.

U. S. A.—Twenty millions, or thereabouts, of men over here have put on their overalls and are working in the fields, on the railroads, in the stores and offices, to keep each other ALIVE, to increase the joy of life, and to make women and children happy. That is our idea of patriotism.

EUROPE.—The glory of the houses of Romanoff, Hohenzollern, Hapsburg, Piedmont and Wettin must be made to shine.

U. S. A.—Nothing doing in that line, and glory be to God for it.

EUROPE.—Our workingmen are fighting for their kings.

U. S. A.—Our workingmen are fighting for better wages, for their families, and the future.

EUROPE.—We are playing the grandest war-game in history.

U. S. A.—You are playing hell. We are playing baseball.

EUROPE.—We are stopping our ships that we may use them to transport troops.

U. S. A.—We are taking measures to get more ships.

EUROPE.—Our states are separate empires, each prepared to whip any or all of the others.

U. S. A.—Our states are united. They have no armies. All our soldiers are for the United States. Why don't you organize a United States of Europe?

EUROPE.—We are true to the glorious traditions of the past.

U. S. A.—That's what ails you. We are true to the glorious principles of the future.

EUROPE.—Think of our ancestors!

U. S. A.—Think of our posterity!

EUROPE.—We will soon have some more ruins for your tourists to visit.

U. S. A.—And, as soon as they get a chance, your workers, your real red blood, will begin again to come here to live, come as in the past at the rate of thousands a day.—*N. Y. Globe.*

---

It is not what a man gets, but what a man is, that he should think of. He should first think of his character, and then of his condition. He that has character need have no fear of his condition. Character will draw condition after it.

—*Beecher.*

## Lecture.

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

BY ALICA SIMPSON.

(Concluded.)

### X—THE EMOTIONAL RELIGION OF LOVE.

Christianity is the religion where the element of infinite love and tenderness abounds; in which the greatest sacrifice ever made on earth was consummated. It is the keynote of the religion. God sent His only begotten Son on earth as a propitiation for our sins; for the salvation of mankind, he took all the collective sins of the world on his shoulders; Christ came down and shed his blood for us, to wash away our sins; to propitiate outraged Divine laws and to place humanity on a different spiritual level, thus giving back to humanity a means of spiritual purification from sin. Think what the love of Christ for humanity must have been; as a great doctor he took on himself and swept up all the sins of the whole world. How He, the Divine Lord of Love, must have suffered; how great were his persecutions by the unbelievers. Yet He died blessing mankind.

The Credal religion of Christ (Christ was a real, a living Redeemer,) shows the spontaneous outpouring of love and of infinite compassion and sympathy. In the old Jewish days purification from sin by sacrifice was the dominant thought. The Jewish peace and sin offerings had this idea of purification, but otherwise nothing else in common with Christianity; for the conception of sacrifice in Christianity is one where Divine, Infinite Love enters, and so removes from the sacrifice the feeling of discharging a debt, a legal duty as personified in the Jewish church. Christ's religion was one of Love. Let us now pass on to the Religion of Idealism.

### XI—THE IMAGINATIVE STAGE IN RELIGION.

#### —THE IDEAL RELIGION.

We now come to our present day worship. The evolution of thought has

changed since early orthodox Christian Credal religion started. We have seen how early Christianity is tinged with Judaism and the utterances and faith of the Old Testament. We are aware that ethnical religions supply permanence, and do not move on by means of conversion. Ethnical religions are national, do not spread by conversion; but we recognize that all religions, credal or ethnical, are tinged by the social experiences and domestic life of different nations. For instance, the outlook of a Mohammedan (though both are members of a credal religion) is different to that of a Christian; also, the age and culture of a race has much to say to the way a religion is symbolized in the sacraments of its faith.

Passing ever onward on the path of evolution, we come to the Idealistic Imaginative Worship of God.

These ideal religions are offshoots of Christianity. They are "New Thought," "Higher Thought," Christian Science.

I believe they have all first originated in America. They teach that Man is the Creator of his own destiny. New Thought says, by altering his rate of vibration he can change "ill luck into good luck," poverty into wealth, and hatred into love. This is done by our own thoughts; also that we can, through our religious outlook, consciously unite our spirit to God. This Divine force surrounds us, and is inside of us; we have only to obtain the mastery to be able to get in touch with Universal Divine Love. It matters not in which church we are born, Mohammedan, Buddhist, Jew, Hindu or Christian. We can realize this Great Truth for ourselves, for we are free to choose, no longer tied down; and this idealistic worship belongs to our individual spiritual evolution, our personal experience! We can all lead the Inner Life; the door is open to all who desire Freedom of

Thought, and we can obtain this freedom through idealistic worship, which has sprung out of Christianity. Do not suppose religious Idealism is the same as Fancy, for it is not so, but something wider, deeper; it is a faculty inherent in all human beings; it corresponds to the constructive power of scientific imagination. Most of our earthly laws and principles in science are the outcome of the transmutation of the imaginative faculty. These principles and laws were not first apprehended by the senses. Great discoveries and inventions are the outcome of scientific imagination. Imagination discovers the highest truths. Similarly, religious imagination reveals the profoundest truths of spiritual life to man! In our hours of silence and concentration we realize the idealism of religious worship, which is now openly acknowledged by New Thought, Christian Science, Higher Thought, as possessing the power to

transcend the limitations of our environment, in the real, and to carry the reason, the emotions and the spirit of man into the realms of ideal truth, peace, love and plenty.

Thus for us once more to-day "The Spirit of God moves afresh over the Sea of Humanity." I believe a new condensation and summing up of all religions is close at hand, a new dispensation is coming! Once more it is an initiation of Light and Love into the chaos of human thought, and man shall stand as his own priest (High Priest) in the Pronaos of the Temple of Love and Unity, Master of his own kingdom, and the flame from off the Altar of His Soul will mingle once more with the Central Fire of Deity. He shall be master of his own life and fate; strife and senseless bickering will cease, and humanity will be united in one unbroken chain of Love, Peace, Unity and Concord!

## Direct and Indirect Inspiration.

JULIA SETON, M. D.

(Concluded.)

Through this indirect inspiration of the Christ and his stream of pure spirit, man rises slowly to consciousness with its source.

Christ taught the truth of the necessity of this method, for He said: "Murmur not among yourselves; no man cometh to the Father except through the Father that is in me"—the higher consciousness—"draw him."

Seeing the true message of the Christ, the New Thought Church ascends in its understanding of at-one-ment with the Father of which the Christ spoke, and it understands the full meaning of the resurrection story which his death taught to the world. "Go to the brethren and say, 'I ascend unto your Father and unto my Father, unto my God and unto your God.'"

Through the resurrected consciousness of direct inspiration, the new church is

calling out to men, and through this they see the full wonder of the risen Christ. Men are coming away from things and personalities; from the things created, and linking themselves in conscious union with their source through the Christ mind within themselves.

Deep within the silence of his supermind, in conscious union with the deeper reaches of inspiration within himself, man is ascending.

Like the great cosmic current of divine energy flowing through the lily's stalk, pushing it on above the mould and dust of the earth, and out into the world of light and sun where the lilies are in bloom, just so the stream of high cosmic intelligence is surging through the hearts and souls of men, pushing them from attachment to form, into conscious union with the *One*.

Face to face with God, we stand no longer a separate entity, but "there is no self, there never has been, there is nothing at all but God," and this radiant point of intelligence tells us what we will never forget, that He too is the *one* Absolute for all eternity.

In this ascension we no longer turn to things and people for inspiration, power or peace; we have found the kingdom of Heaven within ourselves and in Christ consciousness, and all things of the external have passed into union with a new Heaven and a new earth.

To know of God through Christ—this is Christ-consciousness and indirect inspiration; to know God through the Risen Christ consciousness within yourself—this is God consciousness and direct inspiration. This is the resurrection morning! the glory of the ascension when the soul of man turns outward in a great understanding and inward with a supreme bliss! Within himself he finds the Father, and worships him as a spirit, in spirit and

truth, one with all the divine inspiration of life; then turning to the world of form around him, the sepulcher of his personal life is open and he is risen from his tomb.

He turns in loving choice then to all the God-born things of form; he embraces them in joy and privilege, but not as a necessity. His heart rises on wings of exaltation and he joins in the song:

"Christ, the Lord, is risen today  
Sons of men and angels say,  
Vain the stone, the watch, the seal—(external form),

Christ hath burst the gates of hell.  
Death in vain forbids him rise,  
Christ hath opened Paradise,"

and there trembles through him the seraphic essence of his true at-one-ment. Lifting his eyes to the limitless reaches of inspiration, great God-consciousness in all and through all, he can say with a new holiness, "I ascend unto your Father and unto my Father, unto your God and unto my God."

## Just for Fun.

Mr. Charles E. Brickett has returned to New York and has been interviewed as to his final decision re the rewards in this competition, which we feel sure our readers are anxious to learn.

Although we could not catch up with Mr. Brickett while on his travels in order that we might let our readers know sooner what was going on with reference to these awards, it appears that he fully retained in mind the interests of the successful contestants, for he tells us that he broke his journey at Cleveland, Ohio, with the express purpose of making the first award to a lady in that town. The following letter just received, testifies both to the satisfaction of this first recipient and also to Mr. Brickett's undoubted sincerity to give satisfaction to the contestants.

"The Column,"

New York City.

Dear Friends:

Some time ago the writer entered into your guessing competition, "Just for Fun,"

with result that in due course was advised of having been the one chosen as the winner of a prize, which was to be a shirt waist.

Through the kindness of Mr. Brickett I was allowed to make my own selection, which I did to my entire satisfaction, and am certainly most pleased with the waist.

I wish to thank Mr. Brickett most heartily for his very kind and generous offer, and also "The Column" for having made it possible to obtain this prize.

It gives me much pleasure to say that I enjoy reading "The Column" and eagerly await each number, and sincerely hope its subscription list will be increased four-fold during the coming year.

Yours in unity,

CHARLOTTE SMIEDEL,

1716 E. 90th St.,

Cleveland.

At our recent interview we informed Mr. Brickett that there were three other

ladies who had qualified to receive awards, and he asked that "The Column" should communicate with these ladies at once, asking them to attend at the showrooms of the Valentine Waist Co., 145 West 29th Street, and make their selection, which Mr. Brickett further informs us will not be limited to a shadow-lace waist, but can be made from the latest Fall and

Winter styles, which represent his new stock for the coming season.

These ladies have been made aware of their good fortune, and we feel sure that our readers will join with us in hearty thanks to Mr. Brickett for the interest he has shown in this competition and the generosity he has exercised throughout, in co-operating with "The Column" to "deliver the goods." C. W. C.

## The Newspaper.

### THROUGH EVIL GOOD MAY COME.

At the conclusion of this war permanent peace can be assured to Europe only through the overthrow of the Hohenzollern, Hapsburg, and Romanoff dynasties. Emperors who govern by "divine right" are in this age not merely a monstrous anachronism, they are a menace, since great and prosperous peoples, against their own interest, may at any time be forced into a war for the dynastic interest, as what is now going on in Europe shows. It will be recalled that it was the sovereigns of Russia, Austria, and Prussia, who in 1815 formed that conspiracy against human freedom known as the Holy Alliance. The allied monarchs proclaimed that they looked upon themselves "as delegated by Providence" to rule over their peoples and to give each other aid and support. The treaty of Vienna, which re-arranged the map of Europe after the Napoleonic wars, was based upon the dynastic idea. The business of government belonged to divinely appointed kings, the people were merely the things to be governed, so the crowned heads, disregarding ties of race and blood and nationality, cut and carved the European States to suit their interests. It was an imperial policy that dictated the seizure of Bosnia and Herzegovina by Austria in violation of the Berlin Treaty; it was in pursuance of an imperial policy that Austria began the present war against Serbia. That act brought into play other dynastic forces, and the succeeding events which have involved so great a part of the civilized world in war inevitably followed.

It was inevitable that Russia should take measures to check the Austrian advance in the Balkans; she would have taken the same measures when Austria annexed Bosnia and Herzegovina had she not been restrained by Germany. It was inevitable that Germany should arm in support of her ally against Russia, and equally inevitable that she should prepare for the expected assault of France, the ally of Russia. England's participation was made inevitable by German mobilization against France and by German invasion of Belgium. As bricks set up in a row topple over when the fall of the first gives the impulse, so when Austria took up arms the other nations of Europe, knit by alliances for interest or defense, massed their forces and sent forth their war declarations.

In his speech to the Imperial Parliament Emperor William declared that the present situation "is the result of ill-will existing for years against the strength and prosperity of the German Empire." Ill-will is not the word. There was alarm, there was dread because of the enormous and always increasing military strength of Germany. Her millions of soldiers with their matchless organization and equipment are practically under the control and direction of one will, the will of an extraordinarily able, ambitious, and dominating man, a man who, like the Czar of Russia, is resolved that the power of which his Crown is the symbol shall suffer no diminishment during his reign. That was the principle which moved the Czar to resist the attempts of the Duma to en-

croach upon his absolute prerogatives. It is a rooted Hohenzollern principle. It is a Hapsburg principle, though there sustained by no such force and with not the same success.

But the people of Austria, many of whom are Serbs—there are a million and three-quarter Serbs in Bosnia and Herzegovina—are not the originators of the policy that presses always toward the East. That is of imperial origin. Never in the world of their own will and choice would the industrious people of Germany have brought upon themselves the horrors and perils of a war with Russia, France, and England, merely to further the aggressive designs of Austria in the Balkans. The wars of old were king-made wars, here in the twentieth century this is a king-made war, or we should say a war made by emperors, for imperial ends.

When the war is ended, when these great Powers, "bled white" and exhausted, come together to arrange the terms of peace, no man can foretell or foresee what the conquerors will exact, what penalties the conquered will have to pay. It is certain that if with her allies France should be victorious, she will demand the return of Alsace and Lorraine. Beyond that, territorial change can hardly be assumed. But what will be the political changes? If Russia should be of the beaten side, is there in her great, practically dumb people enough of the spirit that loves liberty to prompt them to demand it through the

substitution for absolutism of real representative government? The people of Germany are as intelligent as any in the world. They know what liberty is, although they have seemed to be entirely content with a military government that makes them subject at all times to the instant call to arms to fight some foe, not their own, who stands in the way of palace policies. Germany is hard beset. Her great navy and her splendid army may not save her from defeat. Would that make a difference with the German people? Would they then form the resolve to take the business of governing themselves into their own hands? Would they take their place with the English, the French, and the people of the United States, or would they go on tolerating the imperial and the divine right idea? There is a strong probability that the Austro-Hungarian Empire, under defeat, would fall to pieces, and the Hapsburg dynasty might come to its end in the ruin.

It is all a rather daring speculation, but the assumption is sound and certain—that Europe will not see firm, assured, and lasting peace until the outworn dynastic system shall give place to government of, by, and for the people, whose treaties will be not for the propping of thrones, but for the development of industry and commerce. That change, if it comes, will be one of the compensations of the war.—*New York Times.*

Remember that the past is gone and you cannot help it. Let it go! The present is always here. Make the most of it by doing your best, being your best and helping others to act and live according to their highest.—*New Idea.*

## NAME READING.

**IS YOUR NAME STRONG OR WEAK? Does it stand for success or failure? Is your signature suitable for your occupation?**

These questions are answerable—Name and Number analysis tells you:—Material and Spiritual Names—Your destiny number—Suitable names for professional work, business life, dramatic and scientific lines, etc.—The importance of varying the signature to meet existing conditions—Choosing a child's name—Naming a business, etc., etc.

DR. WALTON, author and lecturer on Names and Numbers will on receipt of 50c. or 2/- and a stamped addressed envelope, give an intensely interesting and instructive character analysis, pointing out the suitability of your signature, the number that governs your life, and which of your several names to use for harmony, etc.

Something entirely new, not stereotyped or vague, but a personal treatise full of facts.

Address: **DR. WALTON,** c/o Column Publishing Company

or: c/o New Thought Center, 39 Edgware Road, London, W., England.



## 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, M. D., founder.

*A Correction.*—Our readers will be glad to hear that Dr. Seton will conduct her Sunday Services from November 1st in the 48th Street Theater, West 48th Street, and not in the Belasco Theatre, as announced in the August number of "The Column." Those who were with us last year will appreciate this arrangement and there will be no change to get used to. Mark the date and the place on your calendar, beginning Sunday, November 1st, at 11:15 a. m., 48th St. Theater, West 48th Street.

The reading room and circulating library is open to the public from 11 a. m. till 4 p. m., and Mr. Cheasley is at the Column rooms daily for interviews, instruction, etc.

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

Founder, Julia Seton, M. D.

Pastor, Emma C. Poore.

The New Thought Temple, 2508 Melrose Avenue, Cincinnati, Ohio.

Founder, Julia Seton, M. D.

Pastor, Lelia Simon.

Dr. Julia Seton will be with this center the week ending September 19th. She will continue to lecture and teach here until the middle of October. If you have friends in Cincinnati tell them to take this opportunity of hearing our leader.

List of arrangements will be sent free upon application to the Secretary of the center.

### ABROAD.

The New Thought Church and School of London, 39 Edgware Road, London, England.

Pastor, Muriel Brown.

Founder, Julia Seton, 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.

## INTERNATIONAL NEW THOUGHT CONGRESS

To be held at **THE PANAMA-PACIFIC EXPOSITION, San Francisco, Cal., U. S. A.**

**August 30 to September 5, 1915**

**August 28, "New Thought Day"**

*Under the Auspices of* **THE INTERNATIONAL NEW THOUGHT ALLIANCE**

For information in regard to the details of the Congress, address **Mrs. ALICE P. THOMPSON, Secretary**  
**617 Shreve Building, California New Thought Exposition Committee San Francisco, Cal.**

### 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  
 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, 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
Estelle Jaros.....New York	Dr. Frank Crane.....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	

## New Thought Healers.

Under the New Civilization Fundamentals.

Dr. Julia Seton - - - - -	<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>Insane and Epileptic Patients.</i>

Address—Room 71, New York American Building,

Telephone, Columbus 10139.

Columbus Circle, New York City.

# .. NUMEROLOGY ..

**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 - 7/8  
Popular readings - - - - \$1.00 - 5/1-

## 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.

Afternoon and evening classes by arrangement during the summer.

Full Course, 8 lessons, \$5.00.

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

YOU can learn what this science is by attending one of the Wednesday evening lectures held weekly at 8.30 in N.Y. American Building, 58th Street and Broadway. Lecture followed by short readings of the Names of four persons among the audience. An interesting and instructive evening. Admission 25 cents. Everyone cordially invited.

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

N. Y. AMERICAN BUILDING,

58th STREET AND BROADWAY,

NEW YORK.

TELEPHONE, 10139 COLUMBUS.

**SPECIAL OFFER**

For One Year  
.. \$1.25 ..

**PROSPERITY AND  
THE MASTER MIND**

THE MASTER MIND is a NEW THOUGHT MAGAZINE, which stands for the Absolute Truth as applied to everyday, practical life and affairs. Edited by Annie R. Miltz, Teacher and Healer of national reputation and Founder of the Homes of Truth in California. Two leading articles now running: HEARING THE INNER VOICE and SCIENTIFIC FAITH. Every number contains BREAD FROM HEAVEN for every day, HEALING CIRCLE, &c. Regular price \$1.00. Canada, \$1.25; Foreign, \$1.35. 10c, a copy, 12c. by mail.

PROSPERITY is a Course of Lectures and Treatments, in book form. Regular price, 50c. This offer in foreign countries, \$1.60.

**THE MASTER MIND PUBLISHING CO. DEPT.**

649 SOUTH FLOWER,

LOS ANGELES, CAL., U. S. A.

# BOOKS BY JULIA SETON

(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.

'FREEDOM TALKS No. 2''	... ..	4/6	\$1.00
'SCIENCE OF SUCCESS''	... ..	4/6	1.00
'MARRIAGE''	... ..	2/-	50c
'RACE PROBLEM—MONEY''	... ..	2/-	50c
'THE PSYCHOLOGY OF THE SOLAR PLEXUS''	... ..	2/-	50c

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

---

## COLUMN PUBLISHING CO.

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