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THE COLUMN

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THE EDITOR.

OCT 22 1914



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The First Word.

By JULIA SETON, M. D.

This must be a personal word again, and mostly about THE COLUMN. This is the last number under the old management. With November a New Year begins; and a new cycle of power and opportunity.

THE COLUMN has added to itself an exoteric head, and it will swing a larger orbit and carry not only the esoteric but the exoteric message of the New Civilization.

A new business arrangement has been effected which will relieve me of all editorial and material duties. My time can now be given entirely to the message. I am not an Editor. Editorship was forced on me two years ago. I included it, and am now free.

I am first, last, and at the time, a healer, writer, lecturer; positive in the healer's consciousness. Everything else swings around this positive desire, and I am rejoiced to again be free from the detail of publishing THE COLUMN.

The exoteric work has been taken over entirely by the Column Publishing Company, which has been turned into a New York corporation for its management.

THE COLUMN will remain the official organ of the New Thought Church and School of the New Civilization, and will be issued monthly from its present headquarters, carrying my message of the Church of the New Civilization, with many additional features and writers complementing the old ones.

The management will complete the plan of associating all THE COLUMN subscribers, and in a short time the large list of COLUMN supporters will be one big family, all working in conscious harmony and rhythm on towards a larger field of usefulness.

Those who do not have the complete set of THE COLUMN of 1913 and 1914 had better write to headquarters and complete their set. This set contains the twelve fundamentals of the New Civilization, and will be valuable to them, as they will not be reprinted, and there are only a small number on hand.

THE COLUMN has transmuted into its larger life in perfect harmony and success. It came as the answer to its deeper need, and in the hands and minds of its new management it will achieve what we have all created for it to achieve, a larger usefulness and a wider field for the message.

It has had in it from the first the grain of mustard seed of faith, which can move mountains, and with your co-operation with the loving hands and hearts which have undertaken its new era, there can come a wonderful "uplift" movement which will let the light of higher revelation shine around the world.

Personally, I am out on the "open road," speaking the New Civilization message into the minds of the multitudes who turn to it as flowers to the sun.

The demand is greater than ever—in the face of the decaying principles of the Old Civilization, and the miles of warring "Christian Soldiers" of the old world—the hearts and minds of men are eager to hear the words which will build for Civilization a new social, industrial and spiritual opportunity.

I shall tell this message in Detroit, Columbus, Cincinnati, Cleveland, Cuyahoga Falls, Niagara Falls, Buffalo, returning to open the New York season at the Forty-eighth Street Theater the first of November.

May your steps be led through love, joy and worship.

The God-Man.

GRACE M. BROWN.

God is intelligent existence.

Man is as much of existence as he knows God; he is measured by his mind, which is the measurement of his own intelligence and therefore of his existence.

There can be no life apart from God because God is in essence, spirit substance and in activity, universal mind.

Life is the union of spirit and activity in intelligent existence, so Life is God's expression.

The misunderstanding of Life and the lack of realization of God in His glorious greatness is the one and only obstacle in the path of human perfection, because the glory and greatness of an infinite intelligence cannot be limited by human opinion, and so long as men attempt to place their opinion upon the infinite, so long human expression is limited.

Opinion is not knowledge; it is much more apt to be a crude fallacy, which, in its formulated thought action interferes with clear vision and clear expression.

If men would be God-like, they must *know*, because God is the knower, and that part of man which has realization and consciousness is God, and that part which is opinionated and limited is lack of Him.

God is infinite intelligence; He is conscious and alive, ever present, ever wise and ever loving, and ever enfolding His creatures with an omnipresent tenderness and love.

Man is conscious and alive in the degree of his intelligence. He attains to perfection according to his comprehension and capacity. He is what he knows and as much as he knows, and he becomes

greater as his knowledge increases and as his capacity strengthens.

Therefore, man is as much of God as he is intelligent in expression; in other words, he becomes a God-man when he knows God in himself.

When men know themselves, they see no separation in each other; they perceive the race manifest in themselves. That is the realization of the unity in all life; when you and I develop and strengthen our capacity we are strengthening much more than ourselves, because we cannot raise our own vibration one hair's breadth that the entire race does not pulsate and respond with us. Therein we perceive our wonderful and beautiful relation to God in our relation to each other.

Differentiation is not separation.

Every form of life is a different manifestation of intelligence, simply a different phase of the God-life, and while there necessarily is differentiation, there is no separation of or from life.

The human being manifests life in different degrees of intelligence in his body; the atoms of his eyes differ in consciousness from those of his feet, but they are the same being, and both and all vitally essential in the life and expression of the man.

So it is with the Supreme Being. Everything which has intelligent existence is God, but human expression is a finer degree of consciousness than the plant expression, although each in its own way is essential to the complete life and expression of God.

God is ever varying in His work and in His life.

In Him there is infinite variety and infinite persistence of purpose; there is all change and there is no change. He is so gloriously great in His intention and capacity that the increasing intelligence in His creation is never ending, but eternally strengthening.

In essence, then, God is the same yesterday, to-day and always, but in expression He manifests in infinite variety. Inately also, man, the real man, is true and persistent of purpose, but his manifestation does not always respond to the dictates of his soul.

God is infinitely complete, and must manifest in perfection. All absence of perfection simply proves that negative forces caused by lack of intelligence are in action, and the result is the manifestation of that spirit of delusion or absence of God which we call sin, sickness, poverty and death.

The God-man overcomes these negative forces by relating himself to intelligence, and any and every human being who wills to do so, may bring himself into completeness of life expression here on this planet, and overcome any and all negation by simply desiring in his very soul center of consciousness to be one with the infinite love in practical and intelligent expression.

The only way possible for men to understand God is to understand the good of themselves, to appreciate the God-quality of themselves and to express their divine understanding of that good in their everyday lives and work.

There is no mystery in truth and there is no mystery in God.

There may be phases of consciousness which we have not the present capacity to enter, but we can strengthen our capacity each day to meet the fuller realization which awaits us.

Nothing outside of ourselves can possibly interest us or hold our attention; anything which disturbs us has its counterpart in us or we could not perceive it. We develop from the inside out, we unfold as it were, and we attract and bring into expression the very essence of ourselves; so the true and only mystery is the mystery of our own being.

And that mystery becomes the clear truth vision in the daily work of overcoming, as we meet our opportunity and utilize it in our path toward the fuller comprehension of the infinite.

In truth expression, no thing and no act is ignored; in infinite perception, everything, no matter how slight, has its place. You and I are living in eternity to-day, we are touching each other with the divine touch of the eternal consciousness, and the breath of that contact influences us for all time.

We cannot say this or that does not matter, because everything matters. There is nothing high and nothing low in truth—it is all truth. There is nothing great and nothing small in consciousness—it is all consciousness; but there is the different position in which we have each placed ourselves by our mental measurement of ourselves and of our consequent understanding of God.

The differentiation of human character results from the differentiation of the individual conception of God. No two human beings could possibly see the same thing alike; each man must see it from his center because his world evolves from his center and depends upon his center, so each form in his world is regarded from the angle of his vision.

Each individual is the center of the universe, not of a universe, but of the universe, and there are as many centers in the universe as there are points in human consciousness, so each man is essential to the perfect balancing of the whole, because in the vast scheme of life's action human beings are the symbol, each in his place, of a complete universe, which is a perfectly intelligent manifestation of God.

Human beings are responsible for the perfect balancing of God's great universe, and they must be loyal to His grand plan if they would be in harmony with His life, which is the all life. Therefore, men have no right to be sick or poor or sinful; it is their duty to be true to divine intention and actually *be* one with God in His life and in His love.

The great movement which is sweeping the earth to-day is the forerunner of that greater movement which will utterly dis-

solve every negative force and actually free the earth from sin, sickness, poverty and death.

That mighty accomplishment will be made manifest by absorbing the divine into the human, by relating man to intelligence in his realization that in God alone is intelligent life, and that all of life which is intelligent must be and is God.

Growth, manifestation of all kind, is always a strengthening of the God quality or an enlarging of good.

Any expression of negative force is decrease, resulting in destruction or pain and death.

In other words, God is life and lack of God is death; that part of man which lives is the God part.

If you and I could or would realize the God consciousness in every atom of our bodies, it would be practically impossible for them to decay or to disintegrate. They would inevitably strengthen and grow more beautiful every hour, and when it is time for us to have a broader and different experience in other realms, we would leave the earth home for another without the hideous disintegration which we know as death, and we would take our bodies with us, as many of the saints and prophets have done in past as well as present times, by their natural transformation from the natural into the higher vibration of the spiritual.

The sure way for man to realize God is to perceive himself as made in His image; that is, to perceive that every atom of his human form, every activity of his mind and every motive of his soul,

is actually a part of God. Therein he will see himself as a God-man with the knowledge that every part of his being not only corresponds to, but actually is, a part of the divine being.

When men recognize themselves as God-men, when they know themselves as they are in essence and activity, there will be no disease of the flesh, no confusion of mind, and no inharmony of condition, because where God is all is life and construction and goodness, and destruction of any sort cannot enter.

It is this realization, this regeneration, this return to God, which stirs the hearts of men. It is the purpose and intention of all religion to recall men to God; the word religion means a bending backwards, a return to truth.

But the religious form of one age does not suffice for another; as the vibration of earth becomes more rapid, the process of development becomes clearer and simpler in its more rapid evolution; forms and causes inevitably drop away, and men perceive God in the freer and rarer atmosphere as the old obstacles and barriers which hid Him from them fade away.

In its finer, simpler, freer conception of God in man and man in God, humanity realizes that to abide in happiness and comfort it must manifest the God intelligence, and men must repudiate the old fallacies of ignorance and declare themselves God-men in actuality; and with their growing intelligence and broader consciousness, all poverty, all sin, and all other forerunners of death, dissolve as all untruth must fade and pass away in the brilliant light of truth.

Thinks.

DR. SETON.

Never take any condition in life too seriously. Then you will be a comfort and a force for yourself and for all, and will help other lives along with yours into paths of success and abundance.

Every thirty days all the cells in our bodies are changed—this is an immense source of hope.

Before we can understand what we mean by ignorance, we must understand the laws of life.

Some laws reach through from yesterday and must be worked out. Meet them in the light of a new day, new strength, new illumination, and deal with them in mastery.

New Civilization Fundamentals.

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

TWELFTH FUNDAMENTAL—GOD IS ALL.

This fundamental is composed of all the other fundamentals, and without them it could not exist.

With a knowledge that God is All and All is God; that there is only one substance, one intelligence, one action; that man is this same intelligence in action; that his mind is the *One Mind*, in all and through all; that man is an Individualized God on a self-imposed pathway; that as he goes he lives life for experience, expression and inclusion; that the end is God-consciousness or consciousness of the Whole. Seeing himself in Truth, he looks into his own being and finds the great creative, spiritual energy which is himself; then, following this creative stream of intelligence, he moves out upon the surface, all that he is in the formless streams of mind.

He no longer sees life in the part, but in the *Whole*. He understands that it really is, "as it was in the beginning, is now, and ever shall be."

Finding himself one with the *One* or the *Whole*, he passes by natural reasoning into conscious union with the next great law, and finds that he is a part of a mighty system which has in it the continuous perfecting of all.

He relates with cosmic consciousness, in peace and harmonious activity, realizing that *God is all* and *all is God*. There is no evil left to be considered—*All is Good*; and good is the fundamental law of all activity in the seen or the unseen. One great enduring purpose of perfection runs like a silver thread through his being, linking all life in a chain of Life—and this life is *love*.

He finds, as Ella Wheeler Wilcox says, "The Universe rests on the shoulders of love, a love so limitless, deep and broad, that men have re-named it and called it God."

This consciousness of *All Good* fixes his mind and heart. He is ready to meet life

at every turn and in every form with a new contact. He knows now that if he looks at the high and holy and calls it good, he must look with the same all-seeing eyes at what he calls dark and damned and find it as surely significant of God.

There is no evil—all is good. This is the whole truth, and the last word of the New Civilization. All the duality of life has passed from calculations; there is nothing but God and the consciousness of God in the world which He projected from Himself.

There is everywhere evidences of degrees of this consciousness, and man meets it as good, better and best, but never bad or evil.

We see that all life is comparative, but it is all *good*.

Matter is divine mind, or universal intelligence at that level.

Form is divine intelligence embodied, and it is no less this even though it be atom or man.

All life becomes now only ascending reaches of God-consciousness, and every expression of life in matter is some part of the Universal plan.

All is good because all is God. With this slogan the New Civilization faces crime, ignorance, strife, conflict, lies, treachery, unbelief, separateness, and everything that seems to be evil, and sees in it only unripe or undeveloped *good*.

We know that all these negative expressions of God-consciousness are only embryonic degrees of Divine intelligence, and that while we look even they may pass by universal law into factors for higher spiritual perception.

"Thy hand in all things I behold, and all things in Thy hand," becomes the Universal belief.

The word of truth, then, to those who know, is *God is all*, and the New Civilization not only speaks this word, but lives

in the full realization of its power; there is no more complaining, "for God (good) shall wipe away all tears from our eyes"; there is no more resistance against people, places or things, for all is a part of our own evolution. "Each sorrow has its meaning by the sorrow oft unguessed," but by those who have come through, the meaning is plain and the story of higher wisdom is written.

Each day we stand at the judgment bar of the Universal life, and each day the hand of the Universal law places us just where we belong in the Universal plan. Our place is determined by the deeds of our own life; in our hands is the divining rod, and some day we learn to measure ourselves with a just appropriation.

High or low, rich or poor, good or bad, is *one* in the Universal sight. God is no respecter of persons; we are our own unaided law, and we gather at the harvest what we have sown; we can "come rejoicing, bringing in the sheaves" of peace, power, love, joy; or, with streaming eyes, stand desolate in barren fields, alone, empty-handed. "God (the Universal life) has provided some better things for us which without us cannot be made perfect."

All that is left for the dweller in the New Civilization is to know *Good* past all doubting, and then, taking all the laws of his kingdom in his hands, fling himself fearlessly out into the mighty sea of human error, human superstition, and faltering race belief.

With wide open soul eyes, that sees only Good, he passes every shipwreck, every stranded mariner, and sees only the lights along the shores of an unfaltering faith. Disease may meet him, but he knows that

God is all, so disease becomes for him only a ladder by which he climbs into a more powerful physical perfection. If poverty meets him, it acts only as the banks of the river, which forces the tide of his life on toward the sea; crime and ignorance may walk beside him, but he looks past all the seeming darkness of the embryonic consciousness and finds the *God in making*. Higher than all human refraction of appearances, he sees the light of reality shining; above all the seeming error and evil of the world mind, he sees the hand of an eternal good, guiding; and through all the rainbow colorings of the parts, he finds the slender tracings of the Infinite plan.

Robed, then, in an eternal rightness, he walks his way. Changes may come and go, loss and pain may swing around his pathway, hearts may break beside him; but he knows the law. He has sublimed his own understanding to that high pinnacle of revelation where the law of *opposites* has become the law of *unity*, the *many* have become the *One*; and he looks at life with revealed wisdom; he is out into the land of the naked vision, and he *knows*.

This is the truly *individualized God-man*. This is the ultimate production of the New Civilization. In his hands and in his wisdom the oncoming race-man may rest in divine security. In him and in his teachings there is an abiding certainty. He is too close to his Source to be mistaken, and too deep in race consciousness to ever be misunderstood. When he speaks, the whole listening world attends; for in truth he "knows from whence he came and whither he goes," and as he is lifted up from the earth, he draws all men unto him.

"My son," said an old man on his deathbed, "I have had a great deal of trouble in my life, but most of it never happened."—EDWIN J. HOWLETT.

Woman has a smile for every joy, a tear for every grief, an excuse for every fault, a prayer for every misfortune, an encouragement for every hope.

—*Sainte Foix*.

The New Civilization.

JOHN C. QUINN.

In the history of mankind social progress has been chiefly the development of self-knowledge and the independent powers of the individual; but we are now seeing that there can be no true individual development except through association; no individual freedom except through social unity; and the education of the dawning social mind, in the wisdom of the imminent social spirit, is the work of the New Civilization at hand.

An intelligent consideration of history, a consciousness of the world within and observation of the world without, leads us to the conclusion that the world is far less institutionally governed than we commonly assume, and it is a superficial explanation of the world that accredits human order to visible religious, political and social institutions, which at best are but rude indications of an order that is unseen and almighty.

It is not the laws upon the statute books that procure the most of right and justice that we have, nor the power of churches that move the bravest and best lives to lay themselves down for the world.

Nation is not held from nation through fear of standing armies, and we do not go to our rest at night through faith in the police. The forces that execute the penalties of broken laws are applied to but a fraction of the earth population, and are often the cause of more lawlessness than lawfulness.

The real government of the world is a government not made by man, nor yet comprehended by his thought; though his movements are the inspirations of its wisdom and the comparison of its powers.

Yet though this divine government of the world be unseen, it has been the only actual dominion over man, and there is no escape from conscious or unconscious accountability to its judgments.

History bears witness to the fact that all along the path higher forces have been at work, judging and delivering men from their divisions and tyrannies, evolving in

them a common consciousness of unity, and directing them toward a common destiny.

The want of a common center of unity, to associate the energies and institutions of men in a collective and harmonious progress toward a common fulfillment of life, has been the fundamental ailment of the world, and the failures of history, the catastrophes of great powers, the stubbornness and rebellion of man, have their secret in this search of unity, external to the spiritual being and social consciousness of humanity.

Men have sought a unity of phenomena rather than of faith; a unity of right rather than of righteousness; a unity of agreement rather than of truth; a unity in some other government of the world than the kingdom of association.

Man after man fails, institution after institution rises and exhausts itself, reform after reform pours its tides of divine passion over the world, and leaves desolation in its ebb, because men believe and practice the dissociating doctrine that unity is to be found in the adjustment of antagonisms rather than in the association of men in right.

The search for unity upon the ground that men are antagonists rather than brothers, that self-interest is the highest personal or national motive, can achieve only experiences and disappointments, and the government of the future must be mainly concerned with the social being and industrial association of the people.

Political freedom can realize itself only through industrial freedom. The life of man is objectively an economic life, and in the sphere of production and distribution is the common life fulfilled. Production is communion with God, and the producer is God's co-worker; distribution is human fellowship, it is the method by which justice unites men; and the acceptance of any theory of human life that is really practical demands a society based upon mutualism in the responsibility of all

for the whole life of each, as against the old theory of competition.

The assumption of competition as the law of life and development has been the fatal mistake of the social and economic sciences; it has been the condition of much of the struggle for life, it is true, but not its law, and the struggle for life has never been fundamentally competitive.

In his book, "The Ascent of Man," Professor Drummond clearly shows the dogma of competition as the chief law of natural growth to be "a misreading of nature"; he discerns that "in nature it is the co-operative forces that prevail, and a more scientific interpretation of history will reveal the altruistic and sacrificial force to have been the makers of progress."

Such society as we now have exists through the restriction of competition, and we will find that the evolution of society is in the elimination of competition, through the progressive introduction of altruistic forces.

By its ability to accomplish the development of the individual must every civilization and institution be judged, and it is just this individual development that our competitive civilization fails to either justly or adequately procure.

The social stress and uncertainty which consume the life and faith alike of the successful and the unsuccessful, make against the rational and highest development of spirit, mind and body.

A noted writer has said: "Lay your strong hand upon the strugglers, restrain their violent eagerness, reduce them to order and system, and in the many requirements of your everyday social life you may find nooks and corners which the weakest of these may be competent to fill usefully, and honorably and happily. But while they are all hustling and battling together, it is the strong and competent only who can elbow their way to the front—the strong and the competent and the self-asserting, those who are well able to take care of themselves, and are not perhaps greatly hindered by any scruples as to their mode of doing it; while the gentle and diffident, weak and scrupulous, all whose peculiarities do not quite run in the ways of the world—very admirably and

worthy though their peculiarities may sometimes be—all these go down in the struggle by the thousands, and though perhaps they may not die of actual starvation, they just ebb away."

And this describes human conditions in a civilization which produces enough for the physical comfort and economic freedom of all if only a method were adopted for the reasonable distribution of production in equity and righteousness.

But our competitive order intellectually dwarfs and morally distorts the successful as well as the unsuccessful. It is not the rule of the fittest that survives the struggle of industrial competition; in fact the evolution of our competitive and speculative system is more often the rule of the unfittest, and the theory of society in which such a system is founded incites the lowest qualities of human life; it offers immoral motives to human effort, and degrading rewards to human energy; it has produced the fact that the prevalent standards of commercial integrity and honor are fundamentally wrong when judged by the teachings of morality.

At best it is not a rational order which makes the earning of a living for his body the chief attention of a man's life; and the earning of a living ought to be but the incident of any social order with which all men have a right to be satisfied.

The first step toward social justice and political virtue must be the emancipation of society from bondage to the evil imagination that there are different kinds of right.

There is not one kind of right for God and another for man; one for the church and another for the market; one for the individual and another for the state; one for men acting individually, and another for men acting collectively as a political commonwealth or a financial corporation; and there is not a religious quality of right distinct from a political or economic quality of right.

If I am my brother's keeper as a religious man, I am equally my brother's keeper as an economic or political man, bound to make my place of business, and the nation of which I am a member, each the keeper of my brother.

The ideal economic state would not take away the liberty to work, to have faith, and to do justice. Such a mutual surrender and investiture of rights, instead of endangering the individual and the family, would be the freedom of the individual to develop the highest personal life, and the security of the family from the invasion of want and oppression.

The most significant fact of this present social juncture and crisis in human affairs is the political faith in humanity that is rising from the waking social purpose of the world.

Through the quickening and teaching of costly experience the world has been learning the wisdom that can make its civilizations just, and the truth that can make its peoples free; learning in blind, stumbling ways, through trial and suffering, through failure and tragedy, and yet learning withal.

It is the mission of the state to discover the center and accomplish the unity of man; and the state is the only organ through which the people can act as one man in the pursuit of righteousness; the only organ through which the people can act together in the organization and perfection of their common life in justice.

The state can have no other meaning than the interpretation and execution of the mind of God toward the people. It must be the organized faith of the people; the manifestations of the highest right of which the people have knowledge in common; and the state is ordained to be the visible institution of the unseen government of the world, the medium through which the law and order of God are re-

ceived and wrought out in progress, for it lies in the nature of man, and in the nature of association, that the state shall be the organ through which the inspiration to associate shall be received and by which it shall be effected.

The New Civilization movement is the beginning of a great political expression inspired with the thought of translating civic righteousness into the legislation of the nation, and the making of it the national political sense. This movement does not make a declaration of independence, and will raise no cry for rights; it begins with a confession of the mutual dependence of all men, and issues a call for the fellowship of sacrifice. Association, not individual liberty, is the watchword and hope of the New Civilization.

We are in the beginning of an evolution of human life that as truly transcends the self-consciousness of the individual as the evolved and reasoning man transcends the animal kingdom; men are no longer simply conscious that they can act as righteous or unrighteous individuals, and the self-consciousness of society is the evolution now in progress. There is slowly waking in men what might be called the consciousness of each other—the consciousness of a power to act together as one man in the development of one common human life and destiny, to which all are to contribute, and of which all are to partake.

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

Poise.

People who would attain exquisite mental poise must dive between the white-caps and the waves on the surface of thought, down into the depths of their beings, where there is eternal calm which no mental tempest can disturb.

A perfectly poised mind must be in frequent communication with the divine. Dwelling upon human qualities will never bring that perfect mental balance, that divine serenity which makes mere physical beauty unattractive in comparison.

There is a sweetness, a ripeness, a divine something about a serene mind which eludes analysis, but which we all feel. No wealth can compare with the benign, satisfying influence which radiates from an exquisitely poised personality.

A Soul Cry Thru The Years.

DR. LA VERNE AMORY BARBER.

THERE'S A BURNING GLOBE IN THE REALMS
OF SPACE FOR OTHER WORLDS TO VIEW,
THE CRIMSON STAIN IS THE BRAND OF CAIN,
AND THE MARK IS ON ME—AND YOU.

* * * *

On the limitless arc of the circle,
'Way back in the noon of our night,
We met in a desert of darkness
And together we crept toward light.

The impulse that urged,—Was it something we heard?
There were no human voices to call;
No one could talk, nothing could walk,—
'Twas the year we first learned to crawl.

A snail's pace? Why—we broke a record
As we sprawled on the dune-sanded floor,
The lightning express might copy from us—
But we were atoms the season before.

We rimmed every arc of the circle,
In the primitive scales of degree,
From the cave in the deepest ocean
To the branch in the tallest tree.

Thru aeons of time, while skulls arched their domes,
We lived in all kinds of impossible homes,
Till at last, in the age when the eyebrows came,
I stood erect and—I called your name.

Then you ground the corn in a great stone bowl,
While I with a shot and a sling
Lay awake thru the night for the morning-light
To show blood on some spot near the spring.

The progress we made was unsought and unsung,
Our plan was to wreck or to rule;
The bent of each mind was the call of its kind—
Yet always we came back to school.

Into the vast, from 'way back in the past,
We've brought superstition and fear—
Isn't it strange we've forgotten each change
In our *dream* of the Now and the Here?

Once, as an oriental queen,
 You loved a poor guard at the gate;
 I thought heaven was near—till they found us
 Where my sword killed your royal mate.

It takes ages to teach that each crimson tide
 Floods from one fountain head,
 Whether it thrills in a human heart
 Or colors the green grass red.

Once we met on a battlefield,
 'Twas after a fearful fight,
 I fell where I stood in a sea of blood—
 And I died in your arms that night.

Once as a king I loved a fair slave,
 Who proved honor and virtue true
 By the stream that gushed from a stricken breast—
 And the dagger belonged to you.

Karmatical law claimed its answer—
 For we all must undo and atone;
 Devachanic bliss brought you dreams of peace—
 And I fought on thru hell here—alone.

The lessons of life are peculiar,
 We meet them again and again,
 Till the Wounded Side has been multiplied,
 And each soul knows the secret of pain.

Millions of years we've lived and we've loved,
 Thousands of times we have died;
 We've paid the cost for the battles lost—
 And so has the other side.

Yet all that I've lost and all that it cost
 Will remain with my unshed tears,
 When I meet you in the rendezvous
 Of my soul-cry thru the years.

* * * *

THERE'S A BURNING GLOBE IN THE REALMS
 OF SPACE FOR OTHER WORLDS TO VIEW,
 THE CRIMSON STAIN IS THE BRAND OF CAIN,
 AND THE MARK IS ON ME—AND YOU.



The Science of Success.

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

ELEVENTH SUCCESS METHOD—BUSINESS, BUT NOT TRUTH.

Nothing but truth will hold truth, and failure comes as the inevitable reaction of being continually just off the center of absolute truth.

The individual who links himself continuously with things that are just a little off color will find his law returning to him some day in the form of a liar, a thief, or some other equally destructive expression. These lies may be so close to truth that the ordinary individual never detects them, but they are lies just the same, and their father is lies, and their mother is destruction.

Out in the business world we meet these failure methods everywhere. Salesmen will sell you goods they know are being misrepresented, but they aim only to make sales, regardless of everything—and it is called good business. It is good business, but not truth; and after awhile you meet them and they are struggling with big business reverses, and they wonder how the cyclone of reversals hit them. They forget, or never stopped to think, of the failure law they daily intensified.

A saleswoman who was truth first, and business second, went to clerk for a business firm. The first thing the proprietor taught her was how to operate the law of business lies. He said: "There is a drawer full of pins; they are all cheap pins, and cost one cent a paper. When a customer comes in, ask her if she wants a five or ten cent paper of pins, and, no matter which she says, take them from this drawer." Again he said: "A great many drinking men come in here. You are a charming woman. Whenever a man is a little tipsy, jolly him along and get all of his money; a drunken man always spends, and a clever woman like you ought never to let a man get out with a cent in his pocket." This woman was a good saleswoman, and worked faithfully for a week under her employer's law of business, not truth. She saw hourly how

himself, his force, and herself, were slowly selling their own true success law to the destructive power of eventual failure, and although she needed money to support herself and her child, she went to this man and said: "I refuse to sell my own soul for a mess of pottage; when I sell ten cent pins they shall represent that value, and when I sell to men they shall have their senses undrugged by dope or liquor." As this employer gave her her wages he said: "I am glad to get rid of you; with such talk you would kill my business." Two years from that day the firm was in bankruptcy, and the saleswoman secure in a permanent position with a reliable house.

Business, but not truth, brings its own adjustment; the law of justice is, after all, "an eye for an eye, and a tooth for a tooth." There are dentists who fail because over a long period of time they wilfully misrepresent prices and work. It may be easy to overcharge a green Swedish servant girl or an uninitiated German farmer, and it is easy to ask double the price because a doctor's patient calls in a limousine and has money; they cannot find out the real value. You are in a seat of power, and business is business; but unseen fate watches, and the universe takes strict account, and it is the universe which collects the balance of lies and false business.

Many M. D.'s have found, after years of practice, that they were stranded high and dry, without patients, reduced from a twenty thousand dollar practice to nothing. "Why?" they ask; "once I did a good business!" Nine times out of ten the answer is written—"Business, but not Truth!" It was easy to keep a patient under the idea that he was ill for months after he was well, because it produced a good fee and the person could afford it. It is easy to ask a thousand dollars for a simple operation because a man is rich

and must have the operation, and it is so easy when one is in the seat of power to misuse that power. And so this misuse goes on, until it falls back into form, and the law of business and lies is false change and loss, and the one who fulfills the laws must be carried along in its currents.

All these lies, or these actions just off the line of truth, we gather as a boomerang, and as time goes on they must come back to where they started.

The whole industrial, professional, political and social world is filled with these violations of truth, and in business partnership, homes, marriage, and love, everywhere, they are rampant, and yet the poor struggling children of men ask why are there so many failures?

Perhaps in no association are there quite so many false positions intensified as in what the world calls love. The world will say it truly loves, and then lie with the next breath. A man writes: "I am so glad, dear, you are having a good time while you are away," which is pure sarcasm, as he (the world) is sick with jealous pain because "dear" is away alone.

A woman says: "I love him with all my heart, but I pretend I don't; it wouldn't be good to let him know it, he would be so domineering." Yet they call this love, when, in truth, love only loves, it never domineers, and true love is always glad; it is never jealous or unhappy; there cannot be any permanent success for such association, and it is this which has led the world to say marriage and love are a failure; such marriages and such loves are failures because they are one with failure methods. But true marriages and true love are life's holiest success, because they are built upon the law of true understanding, and not pretension.

The highest and greatest permanent successes are built around the lives of those who stand steadfast for truth, the whole truth, and nothing but the truth.

Whoever wants business success, love or ambition, to blossom into fruition, must

have the absolute principle of truth in his heart. It is said that civilization today does not permit truth to be either spoken or lived. This is the master lie, hatched in the consciousness of the prince of liars, and sent forth by those who are living the life of business, but not truth. It fits their development to say this, and, if possible, hold the mass-mind to their own levels.

There are in all this seething mass of misdirected energy seeds of mighty truth, and a new civilization is rising which speaks the truth, and whose business, love, home, and social relationships, are assuming new and beautiful expressions.

We know to-day that the straight road of truth, through the jungle of the old civilization, is a hard climb, and truth is beset on every hand with opportunity to change horses with liars; but the quickest way to our perfect success, no matter what it is that we desire, is to live each hour in unflinching steadfastness to the truths of life.

It is true that truth takes the long road, and that sometimes the hour seems long delayed, but it is also true that when our ideals are accomplished by this law, they are verities; and the true commercial world is waiting to pay us a big price for our verity. The world of friendship is waiting to worship at our feet, for truth has reached the heart of truth. And love has eternally its Olivet, and faith knows that it can work out its own through this rock of support beneath it.

Failure must forever be the inheritance of the liar: "If thou eatest thereof thou shalt surely die" was written for him; but success in the highest comes some day to the life which is true to God, true to itself, true to its work, true to its own ideal. The world really loves truth; it loves the one who can fearlessly tell the truth, but it is waiting for that master-consciousness who can tell the truth about all things in a way not to offend.

There is no such thing as unfitness—there is only misplacement.

In War Time.

E. S. ROMERO-TODESCO.

This English contributor to our pages was marooned near the war zone, and the following account of her experiences will be read with interest by those readers who are acquainted with her writings, and by all who have read the reported experiences in the daily papers of Americans in the same predicament.

I was in Berne (Switzerland) when the war suddenly broke out; and the peaceful Swiss, as if by magic, turned into a belligerent nation from morning to night. Everywhere were soldiers, cannons, ammunitions to be seen; sentries guarded each bridge, appeared at every nook and corner. Mobilization was in full swing, and the local papers printed special editions and leaflets with the latest news of the war, news, by the way, that was mostly fictitious and promptly contradicted, and which varied considerably according to the color of the paper that printed it. But war news, whether real or unreal, would be ancient history by the time this gets into print. What still may be of interest is the fate of English speaking citizens who suddenly found themselves stranded and unable to get news or trains or boats to return home. The money question, though it staggered everyone at first and placed the rich on a par with the poor, was soon set right by cheques being accepted at hotels in payment of bills of small amounts readily, and facilities were afforded for changing foreign money at a discount.

The question that everyone asked, and to which there seemed to be no answer, was: "How are we going to get back home?"

The British and American Legations, though giving every protection and help to stranded citizens, did not encourage them to start on a journey homeward bound. For the Americans there were no available berths; for the English, repatriation was an arduous enterprise, as can be gathered by the following report posted up at the British Minister's office in Berne:

"There are a certain number of trains running from the French frontier to Paris. British subjects are, however, very strongly advised not to attempt to travel by

them, but to wait for the through trains which the French government has promised to place at the disposal of the British Legation. This advice is based on the following facts, to which very serious attention is called:

First—Any other than a French citizen must have a special permission from the French Ambassador in Berne before he will be allowed to cross the French frontier, and the French Ambassador cannot give such permission at present. British subjects who cannot speak French at all, or only indifferently, are specially warned against even attempting to cross the French frontier, as by doing so they might very easily get into personal danger, or at any rate into very serious difficulty from which they would be unable to extricate themselves alone. They must remember that martial law is in force in France, and that under that law there is no appeal, or even time for an appeal, against the decision taken on the spot. Germans in civilian dress attempting to cross the frontier would be treated as spies; and, to a French soldier, an Englishman, unable to speak French at all or even indifferently, is just as likely to be taken for a German as not. An English passport offers no real protection in such cases.

Second—If a British subject did succeed in getting to Paris, it is highly probable that he would get into difficulties, and might have to leave again within a certain number of hours whether there was a train or not; he would not have the necessary authority from the French Ambassador here to be in France, and would necessarily be a suspected person.

To the many readers who have traveled about the Continent and felt at home, such a notice will make queer reading, as would have done all threats and warnings as to

being shot at sight, etc., which everybody uttered regardless of the effect they might have upon a nervous hearer.

I did not become frightened, but desisted from starting back to London from the 1st of August to the 13th. I then paid a final visit to the Consulate, where the notice was still posted up; and no hope of repatriation forecoming, I decided to start for London via Paris.

From Berne to Neuchatel all was as usual; then an almost empty train picked up the few stray passengers who were making for the frontier, Pontalier. This train only went as far as Les Verriers, 13 kilometres from the frontier line, and stopped. In the train I took there were half-a-dozen people in all. We put up at the Hotel Terminus for the night, and we *had* to go to bed—not only to our rooms—by ten o'clock, otherwise we would have been suspected and maybe arrested. All lights were put out and the soldiers passed a perquisition on the ground floor (restaurant). Weird sounds kept me awake all night, and at six in the morning a drum was sounded, and a roll-call with a sort of proclamation.

However, our party got through unmolested, and taking a ten o'clock train, soon reached Pontalier, the dreaded French frontier. Here everybody was minutely searched, and women custom officials positively were brutish in their task. Though I had been forced to travel without any luggage at all, still I carried a handbag; at Pontalier Station this too had to be examined; by the time the customs officials had finished with my clothes, they were practically unfit for wear. The strap was wrenched off the bag, and after tying it up as best I could with a piece of string, I left it on the platform with the rest of the passenger's belongings, and in the pouring rain started for the Hotel de Ville to get passports, "vise" and obtain a *sauf-conduit* through France.

We were given an hour to wait about before calling for our papers, which, if found to be satisfactory, would be returned to us with proper stamp and thus enable us to proceed for Dijon—en route for Paris. I had neither a coat nor an umbrella, all such commodities being impediments at such times, but found shelter sit-

ting on the steps of the telegraph office, and in due course entered the Dijon train (a troop train), when I was told it would take twenty-one hours before the route would be clear. On reaching Dole we were shuffled about from platform to platform, from official to official, from custom house to booking office, in a real Rugby scrum style; each carrying their scanty luggage, no porters being available. At Dijon we got some food; it was 7 P. M., and we had been travelling since ten in the morning, so a halt was welcome. The food was scanty, and fit for soldiers after a day's march—the soup being the most in demand, was poured out into our plates from a water jug!

We re-entered the train at 9 P. M. I reached Paris at 9.15 the next morning. We went from hotel to hotel and found them closed, till we alighted at one in the Boulevards, where we were taken in after having duly filled up a full report of ourselves, our motives, and pedigrees. I tried to send a wire to London, but before it was accepted I had to take it to the Commissionaire of Police to get the necessary "vise" put on it; I wrote a word (which turned out to be obsolete French) which was strenuously objected to, as meaning perhaps . . . what it did not mean, and by martial law the telegraph official revised the wording and replaced my indifferent French for true mobilization jargon. Then I proceeded to the Gare del Nord to inquire about possible trains for Calais; I was informed that only one train was running and that it left at 7 A. M. the following morning; to be allowed to travel by this train a permit had to be obtained, also the English passport and the French "*sauf-conduit*" had to pass official inspection and be "vised" again. Every bit of available paper on these documents was covered with stamps by the time we had got through with necessary formalities. The *sauf-conduits* gave us some trouble; one gentleman lost his at the Gare de Lyon, and it was fished out of a waste paper basket after an endless search effected by the party, with the aid of French soldiers. We arrived in Paris at 9.15 A. M. At 3 P. M. we had only just finished the necessary red tape of identification and passports. Then we

were free to go about Paris. I entered the Cinematographs, where the "war pictures" were the salient features.

Streams of singing and shouting people went up and down the Boulevards, the cafes were crowded, flags waved everywhere, soldiers were duly cheered; all this made a strange contrast to the deserted city and the houses with closed blinds. The statues of Alsace and Lorraine were gaily decorated with French colors and flags in expectation of the victorious recapture of said provinces by the French or Allies.

The next morning we started from Paris; arrived at Calais, and then by boat

to Dover, thence by train to London, without incidents. On embarking at Calais each nationality had to show passports, etc., and get a permit for landing, and before landing said permit had to be duly checked. On reaching London no signs of war were visible; the town looked exactly the same as usual, only some troops here and there denoted the fact that there was war in the air.

One thing impressed me more than any other in this journey through Switzerland and France to England: *the brotherhood of men was not a myth*, but a reality, and in the hour of danger there was no "yours," or "mine," but all were united to help each other.

The Great Adjustment.

JULIA SETON, M. D.

To-day there is only one great subject of discussion; only one great problem to be solved. This is the problem of war.

It is too big for human conjecture, and too big to be understood by any mind which will only look at it from the standpoint of personal feeling or personal opinion.

In this wonderful moment of human experience, it demands that race consciousness shall extend until it embraces not only the NOW, but the past and the future.

This is a war of the upper heavens; not alone an earthly warfare; it is a war of principalities and purposes, not a war of nations, races or men.

It is a great karmic adjustment, presided over by the Masters of the Spheres, and nations are facing themselves in a way that they can hardly understand.

There is a mad desire to place the blame upon some one individual, race or nation, but to no avail.

The flaming out of human resistance and hate in a point where destructive forces could be localized, gave rise to the intensification of all karmic law that was waiting to be fulfilled.

The hour has struck for Universal adjustment, and each nation has much to square with the Universal life.

This is the hour of supreme re-arrangement. The avenger has walked abroad for years. It had to come.

Nations gluttoned with their own power and egotism, each under the leadership of the beast of *self*, came slowly toward the inevitable struggle for supremacy.

The Civilization must pass on into wider reaches of the Universal life; individual evolution can only come through race evolution, and race evolution can only come through race revolution, until that higher civilization shall be formed from a deeper understanding of the brotherhood of man.

When individuals will not pass on into higher civilized expression, the Universal life in the form of disease, loss, poverty and change, crowds them on to meet their higher selves. When nations will not listen to the higher impulses of the mass-mind and mass-need, the Universal takes hold of their evolutionary law, and with war, famine, fever, fire, earthquake and plague, frees them from the bondage of their own consciousness.

In great hours like these, words are futile and weak; they have little weight

against the mighty avalanche of human hatred and human error that wracks and wrings the souls of men; but we see through all this seeming calamity a mighty good. Through all the tragedy and loss we know that the way of life is ever onward into larger experience and larger liberty. Beneath all the seeming wrong and error there is an all-wise law ever at work, passing the consciousness of man on in spite of himself. There is an almighty law of Universal adjustment, which neither the race nor the individual can outstrip.

This then, becomes the master hour for the New Civilization.

Again we declare that we are not reformers. We let the old alone, and concern ourselves only with the new, the whole, the higher opportunity.

All these destructive motives and actions of the old Civilization are simply the product of the states of mind and the art which projected them. They came because mankind built them with their own discordant selfish states of consciousness. They will remain until higher intelligence in the form of law, power and order, displaces them.

That hour is near. From every quarter the upper spiritual forces are gathering

their valiants; men and women whose minds are alive with the bigness that will attract, direct and control; men and women who have been redeemed out of all nations, all races, into the One Life that is in all and through all.

From every quarter are coming these Children of the Resurrection, and by word of counsel, deeds of valor, control of tongue and pen, hearts of love and sympathy for all, they are thinking the thoughts and speaking the words of peace and harmony.

Around these evolved minds a mighty power is centralizing, and this power is a fulcrum here in the earth's currents, through which the masters of the spheres can precipitate the spirit of arbitration into the hearts and minds of all the warring men.

"God's in His Heaven; all is right with the world." Those who know, can only keep still, holding valiantly to the truth that all things work together for the final good of man; and, in silent prayer and realization, make themselves a conscious part of the mighty whole, so that through them the spirit of higher civilization can work its way in Love and PEACE.

Don't look on life through a smoky glass;
The world is much as you take it;
'Twill yield you back a gleam of light,
Or a glow of warmth if you make it.
However fortune may seem to frown,
However may scorn the scorners,
Still face your fate with a fearless eye
And a mouth curved up at the corners.

Though fortune seemeth to frown on you,
Be never you disconcerted;
If you put your mouth into rainbow shape,
Pray, let the bow be inverted.
Though you be slighted by fortune's pets,
Though you be scorned by the scorners
Still keep a heart that is brave and strong
And a mouth curved up at the corners.—E. J. H.

An Inspiration to the Unemployed.

MISS EMELINE WALTHER.

In times of doubt, when labor seems scarce and laborers plentiful, as well as in ill health, it makes us thoughtful; for full well we know something must be wrong. Therefore, let us ponder and interpret the cause of so serious an effect. We know that everything about us depends on our point of view. So, when we find occasion to readjust our environment we must interpret life, for according to the correctness of our interpretation will depend our success, and to interpret it fully we must study life in the long run, not merely life of to-day, but of *All Time*.

Scientific Astronomy takes us back nearer the great source of life than any other method known to man to-day; it teaches us the *manner* of the beginning, the wonderful plan of the planets traversing their respective courses through infinite space in a marvelously spoken Word. Some interpret it God.

There is nothing in all the universe that is not an expression of thought or mind manifested in form or substance. Therefore, on this manifestation of form or substance we call our Earth, we find man to-day to be the *very last word*.

As a consequence of the slow and tedious process of the mineral formation, up through vegetable, and on through the animal kingdoms to primitive man, and then the evolving from animal instinct to the present day intelligence, man finds himself master of the lower zones. And in his increasing intellectual unfoldment he becomes a creator. He *speaks* the word and his thought forms in substance around him.

We see expressions of man's thought in form all around us in the higher or civilized life. And each one of us is an individualized God, creating and destroying at will, or, in other words, we are constructive and destructive. It is through Education and Recognition we learn our power.

The power belongs to us all; we only need to be taught how to attain it. We must realize that we are a living, breath-

ing, growing part of this mighty universe; that we are the *Word*, that we are *with* God, that we *are* God; that we are always putting something into the universe; that just what we put into the universe we get out of it again; that our lives and our environment are the expression of our thoughts; we cannot put doubt, fear and pride into the world and expect to get success and glory out of it. What we want we can have, if, with courage, with earnestness and intelligence, we tell it to the universe—to our God. "Ask and ye shall receive." Remember, "what we whisper in the closet shall be cried from the housetops."

We cannot inspire *confidence* if we feel *doubt* and uncertainty. We must feel in every pulse-beat of our body, and every thought of our mind, that this *great, vital constructive* energy that brought us here is about us and all around us, to sustain and keep us just so far as our recognition or faith will permit it.

God is Constructive Energy. The devil is Destructive Energy. Therefore let us shun selfishness, hate, anger, jealousy, pride, doubt and fear. These are destructive elements; and let us fill our lives with love, hope, usefulness, courage and faith, all constructive elements. Do not let your vanity and self-pride become a stumbling block. How many times have we heard men say; "Tom Brown and Jack Smith, without any brains, can hold down a job at all times, and I, with all my talents and education, can get nothing to do."

Do not resist. Do what comes your way, whether it be great or small. If you want employment, and in "hard times" only something offers that seems too small or beneath you, do it just the same. It may be a condescension, it is true. But condescend, and condescend graciously.

Do not resist or hold off if it is not as great a thing as you would like to do. The greatest men are always doing, and in all times the *best that offers*, always remembering you are master of the situation and

can "quit" at any time and take the better thing as soon as "better times" obtain.

Should all the unemployed realize that by this method they were hastening the "better times," and all would with zeal do the little thing that offers to-day, they would be attracting the bigger opportunities with such marvelous rapidity as to astound them. No matter how high a bird can fly, it must come down to the earth to find its food.

If *some* men were birds, simply because they could fly above the ground, they would refuse to leave their favorite bough and condescend to fly below for food, lamenting and cursing their "luck" that one with their wonderful gift should be al-

lowed to starve, while the field-mouse and even the worm, who has none of their wonderful talents, always could get a plentiful living. They would then justify their attitude with the opinion that the stupid and untalented lower creatures must have "influence" or a "pull" with nature.

Would they see that by flying down to the level of these despised and envied creatures they would obtain the sustenance and necessary vitality to take them back to their favorite bough? Aye, above the treetop and in due course, even beyond the clouds? So I would say again, *condescend*. Do the *little things*. Open your eyes, and you will be surprised to find how much is awaiting your pleasure to accomplish.

Calamitous Accidents---Who Is Responsible?

By W. H. EVANS, Merthyr Tydfil.

Before the series of accidents which have occurred recently took place, a remark was made to me by a friend that, according to certain planetary aspects, some dreadful happenings might be looked for. Unfortunately they have taken place. The problem therefore arises: did they have to happen, and, if so, who is responsible for them?

Many there are who will say it is fate. But saying it is fate does not dispose of the problem. It in fact raises another: what is fate? And is that which we call fate under the control of some higher power? If so, what purpose has that power in view? Questions such as these crowd upon us, and at present, despite our belief in a beneficent God, we are inclined to doubt His wisdom.

Others try to account for these things by stating that we could expect nothing else in the year nineteen hundred and *thirteen*. With so universal an acceptance of the unluckiness of that number, it is not surprising to see even Press writers refer to it. But is thirteen any more unlucky than any other number?

A little reflection will, I think, show that such a series of accidents has nothing to

do with the number of the year. Every year has its series of accidents. It is only when they are crowded up together that people talk about them, and begin to speculate on occult causes. The average of accidents is pretty much the same one year as another; and we can point to catastrophes more overwhelming than any of the recent calamities that have overtaken so many people. For instance, in the year 1902 occurred the eruption of Mont Pelée, which overwhelmed St. Pierre and its thirty thousand inhabitants. According to the reasoning of those who superficially assign unluckiness to the number thirteen, the number two should also be in the same category. Whether numbers indicate influences is another question, and does not come within the present inquiry.

We must, I think, differentiate between the accidents that we have recently sustained and such catastrophes as those of Martinique or Messina. The former are what we should call preventable, the latter are not so. There is no human art as yet which can stay an earthquake. To say that accidents of collision or explosion are preventable argues that there are other causes at work as well as the occult ones assigned by the astrologer.

We must not allow any idea of fate to obsess our minds; we must at least try to see what the human element has to do with it. Our civilization to-day depends upon speed of transit—commercial life demands it; and for speed steam is required, and for the generation of steam coal is necessary. We live at high pressure—in fact, the root of the trouble is human greed and selfishness. As long as dividends have to be earned for shareholders, so long will cheeseparing methods be followed and expenses kept down to the lowest possible margin that profits might be made. Profit is the god of our civilization; and so long as men's eyes are blinded by greed and selfishness, so long will profits be of greater consideration than human life.

Now, granting there are occult causes at work—and the possibility of being able to predict events shows that such causes are operative—what is the purpose of such catastrophes? We know, in part at least, that volcanic eruptions are beneficial. Volcanoes are the pores through which it may be said the earth breathes. An overwhelming disaster such as that of Messina, San Francisco, or St. Pierre exacts its toll of human life, but such catastrophes preserve our planetary home from cosmic ruin. There is no need to argue that they are visitations of God's wrath, for the good, bad, and indifferent are alike swallowed up. An earthquake does not discriminate between good people or bad people; it impartially serves all alike. The purpose of seismic disturbance, then, is preservation and not destruction.

When we come to accidents of a preventable nature, we find the answer to our question rather more difficult. If there are cosmic forces coming to us from distant stars, which influence men in such a way that dreadful accidents occur, it is obviously absurd to punish anybody, no matter how responsible they may appear to be. We want, if possible, to get behind these events, because I am inclined to think there is a beneficent aspect to them if we can but see it.

Life is made up of a series of experiences: we learn by them. Terrible mistakes are made, but out of all some good is extracted. Despite the lofty teaching of many saints, seers, and saviours, humanity

is still some way from any actual embodiment of their principles. To a great extent might is still right. We have not all reached the stage where we can see that the need of one is the need of all; and in the scramble for an existence humanity is frequently beaten with many stripes. The whip of small cords—circumstances—cuts bitingly, and the sad reflection is that it is needed. Sympathy is developed through suffering and pain.

I recently heard a lady remark that she wished her husband had suffered a little, because he did not seem to understand what it was to *feel* pain. Are we not often in the same position socially? Can it be said that we have any really deep religious sense? Take any of the controversies which take place in the political arena, and it would seem that such a thing as a moral law did not exist. But moral laws do exist, and they exact their toll.

You can no more ignore a moral law than you can the law of gravitation. All the ills of civilized life to-day are due to infringements of moral laws. Will it pay? is the argument used; not Is it right? We do not put righteousness in the forefront, but profits. Railway collisions may occur, colliers may be sent to a terrible death, but unless public opinion is strongly roused very little alteration is made. Inquiries are held, it is true, changes are recommended, but in the main things go on as before.

Morality or religion does not enter into such questions; in fact, very few clergymen voice sentiments in favor of any radical alteration of present affairs. Accidents are so many acts of God, showing His displeasure. But what these gentlemen overlook is that if it is so it is a divine displeasure at our criminal selfishness because we do not do what we ought to do to try and prevent these things. We fail to see the meaning behind these catastrophes; good should be the ultimate fruit of them, and in the long run good will be the fruitage I am sure.

The occult cause spoken of by the astrologer would make puppets of men if we did not perceive the beneficent end of such cause. The universe is so bound up together that every part is sympathetically related to all other parts; and man, because of his extreme sensitiveness, is more eas-

ily influenced than any other part. He is a child at school—he sometimes needs chastisement, but there is no need for the schoolmaster to hold the cane over him. The whole universe is so constituted that if he ignores the moral and spiritual law thereof he must suffer. Consequently there is great need for him to become alive to these higher laws.

The responsibility for seismic disturbance, then, rests upon the Creator; but as it has a beneficent aspect there is no need to criticize what we probably could not do so well. It may be argued also that God is responsible for the many accidents of everyday life. Well, you can say so if you like, but you will only be shirking your own responsibility; for the plain truth is that you and I are responsible. We are the ones who should work to alter these things, and one of the ways that we can do so is to help to generate a moral and spiritual atmosphere that shall render such things a-placing profits first and human life second impossible. It is no use telling your brother that the kingdom of heaven is within him, if social conditions tend to generate a hell within him.

There is a moral law; we all know it, but we do not live it. Everyone who has a perception of the truth can do a great deal towards altering these things if they so desire. We have a knowledge of occult forces. We say that thoughts are things. Anyway they tend to become things. Our civilization is the garment of our thought. If we change our thought, we change our garment. Every student of these truths knows full well that by habitually entertaining lof-

ty and spiritual thoughts he can, and does, generate around him an atmosphere of a like character. This entertaining of lofty thought must be allied to action. Civilization must be given a psychological bias in the direction of the spiritual. We must see to it that the tone of life is raised.

I care not in what field you labor—all fields are necessary and complementary to one another—but be earnest, sincere, and above all, true to the right. "Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, 'Here I am.'"

But to see the fulfillment of this promise we must put righteousness in front of us. It must go before us. There must be developed a *national sense* of spiritual things. A new vision must come upon us, but only as we work towards it. Accidents may never be wholly eliminated, for man is fallible; but they can be made less frequent; and we can only trust and hope that what we suffer to-day shall help us to the glory of tomorrow.

We do not need to preach "Get right with God." Let man get right with man. See to it that justice reigns between them; then shall love minister unto them, and the purpose of the divine law shall be fulfilled. For man shall be as the angels of heaven, and "the glory of the Lord shall be his reward."

—*The International Psychic Gazette*

Just for Fun.

The following letter just received from one of the successful participants in this contest may be of interest to our readers. To the Editor of the Column.

Dear Friend:

I would like to thank Mr. Brickett through your paper for the beautiful waist I won in the "Just for Fun" contest. I

called at the Valentine Waist Company this morning. Mr. Brickett received me most kindly and told me to select any waist in the place regardless of cost. The white satin waist I selected has been much admired by my friends.

Respectfully,

L. M. B.

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 letter just received from Dr. Seton, tells of her enthusiastic reception in Columbus, Ohio. This is Dr. Seton's first visit to this town, to which she was invited by Mrs. Schwartz of The New Idea, 263 East Main Street, and it is therefore agreeable to hear that she was so well received.

The followers of the New York Center are returning to town once more and are revisiting the Column rooms in the New York American Building.

The New Civilization Fraternity are arranging to open Sunday services in the Empire Hotel, 63d Street and Broadway, October the first, in order that the work may be in swing by the time Dr. Seton returns. Miss Selma Cruikshank will conduct the services and a hearty co-operation of all New Thinkers is solicited.

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Founder, Julia Seton, M. D.

Pastor, Emma C. Poore.

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Founder, Julia Seton, M. D.

Pastor, Lelia Simon.

Dr. Julia Seton is in charge of this Center, where she will continue to lecture, teach and heal until the middle of October.

The list of classes, lectures, and social arrangements will be sent free on application to the secretary of the Center.

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