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## The First Word.

By DR. SETON.

### HOW TO HEAR YOUR LIFE SONG.

From "Your Aura and Your Keynote."

There are many lives so closely tuned to the Infinite that they can hear the music of the spheres and link their own individual keynote with it; they can live and move and have their being in a vast symphony.

After a person can hear his own keynote he can go on having more and more harmony, both objective and subjective, and, in time, can receive the tones of people and things around him.

In order to begin to develop hearing, one must first find his own aura and determine what color he is vibrating, remembering that all the creative color vibrations respond to the notes of C, E and G, and the receptive to D, F and A; then finding his color and keynote, he can strike his key on any musical instrument and sing it softly. With this note, he establishes conscious vibration in his body; after a short time, he can cease playing and sing his keynote without the assistance of the instrument, just as one gets the pitch or key from a tuning fork. The memory of his keynote will begin when he can get all the vibrations of mind and emotion under his control; he will strike within himself a place of harmony so deep that great tone waves and ether tone waves will beat through him, vibrating upon his physical ears; just as a pebble dropped into a pool of water sends out ripple after ripple, which, passing on over the water, strikes the shore, just so, do sound waves pass out and around him into greater and great-

er sound waves, "beating through waves of force on an unanswering shore." But the sound of the beating on the shore reaches his ears in notes of glorious harmony.

Around his keynote he can weave the words to which his own soul gives harmonious response; he will sing a glorious song to one note. Some of our finest masterpieces have their song of words written around one note.

After he has practiced long enough with his keynote he can pause any time, suspending his active thinking mind, dropping into a listening attitude of mind, and his color and its accompanying sound will register around him and through him. Just a moment of silence, in which the highest states of consciousness are called into action; just a moment of darkness, shutting out the light of the common vision so that the uncommon be manifest; and the mind is out into a world of light and sound, only found by those who know the deeper centers of their own consciousness. There is a tableland of the soul, and those who know, understand it, and those who do not know can only follow by practice and experience, until in some hour of their own unfoldment, they, too, behold it and hear it.

Those who have no idea of music, can, if they have a good musical ear, determine their keynote by studying the tones of their own voice. Go to the piano and speak in the most natural tone, and then strike note after note until your voice and the note are

in perfect accord; then hum and sing this key until every atom of your being is vibrating with it—it will not be long until the vibration of your own voice will open your vision, and color will accompany the tone. Write for yourself a song of words which you enjoy. "My heart shall raise a song of praise, when I remember Thee, O God, my King," is a harmonious blending for those who feel at one with it. Each life should choose something which it loves to sing, just as one naturally loves one song better than another. Do not practice for a

day and then say, "O nonsense, there is nothing to it"; it takes more than a simple desire to find the deeper states of sight and hearing, unless we have brought them with us, fully developed, into this life. Not one who works a day, and then stops, waiting, eager for a sign, but one who really desires to unfold his deeper senses, the urge of Divine Wisdom pushes on into higher truth, until after a while,

"He asks no proof, no message, and no sign,  
His larger sight the unanswerable evidence."

## Cosy Chats.

By GRACE M. BROWN.

Did you ever think what a lot of perfectly good usable energy is wasted in regret? I won't say vain regret, because all regret is vain as all regret is weak, and if allowed to intrude in the mind is a disturber and a destroyer.

Human creatures spend hours of time and any amount of effort to bring about certain experiences which they need, in fact, without which they cannot complete their life manifestation, and then, when they have brought into expression these experiences which so entirely belong to them, they weep and mourn because they are not or were not happy in the process.

What is happiness, anyway? It is merely the result of our own attitude of mind toward our own life quality and its resultant demand.

Happiness is not the end and aim of human life; it is merely one of the evidences that we are bringing the best out of our part of life.

Happiness is not necessary to accomplishment, but it inevitably follows accurate accomplishment.

Don't let us encourage the idea that happiness follows any chance happenings or in any way results from random activity; a very little sane thought will convince us that we are the creatures of our own demand, and that all of human life, as well as of all other forms of life externalization, is mathematically accurate in process and absolutely just as to result.

A lot of folks have an idea that they are here on the earth home for the purpose of having a good time. If by a good time they mean a truly God-time, they are quite right; but if their idea of a good time is merely gratification of the senses or a selfish blowing in of God's money, they will undoubtedly attract experiences which may be somewhat dynamic and possibly not entirely happy. Then is the time to do as did the bit of a baby I met on the train when we were caught in a Kansas blizzard last winter.

"Come, Ruth Elizabeth," said the little mother, "You might as well be a sport and accept it like a soldier; we belong to the army, you know."

After experience proved our blizzard experience most interesting and very happy instead of miserable and wearing, as some of our passengers expected, all because we made it so and charged it with our own quality of claiming and expressing, and therefore experiencing good.

And the sweet, cuddly mite of a Ruth Elizabeth was no small part of our really charming two days' mixup with the Kansas blizzard.

If we want to balance ourselves in the finer and freer manifestation of life, it is a good plan to look at things from the other fellow's point of view; it is really a wonderful enlarging process, and helps in avoiding much of its pain. You know experience is not necessarily painful; indeed,

many of our life lessons are learned through joy.

The idea that one must suffer to attain is one of those perverted ideas which we might as well dissolve right now. Our greatest experiences, many of them with glorious results, are experiences of joy and gladness.

It is only when we get in the way of our own accurate love action that our forces get mixed; something like my little daughter expressed this morning when she told me what one of the girls said about her in front of her back—which may have been quite clearly if not quite accurately expressed.

So let us forgive ourselves and forget that we ever made a mis-step. Most of us have all we can do to create the clear atmosphere for our tomorrow's work without wasting our strength regretting yesterday.

How easy it is to sit here in front of this machine and tell other folks what to do and how to do it; sometimes it seems that the one who does the least has the most to say about doing the most.

But one thing we do know is that we are

all doing our very best. It may not always appear so, but it is a fact that everybody does the best he knows according to his capacity and his viewpoint; and when we all realize that one fact about our brother, he and we shall have taken a mighty step onward.

We measure ourselves  
By the quality of our thought,  
By the strength of our desire,  
By the purity of our love,  
And by the accuracy of our selection.

Then let us know  
That we become what we think,  
That we do as we desire,  
That we have what we love,  
And that we manifest God's life as we select.

Therefore:  
Let us qualify in truth,  
Let us desire to do good,  
Let us love God's treasures  
And let us select health on all planes  
That we may measure ourselves in His name.

## The Heart of Life.

DR. SETON.

Like gleams of gold in ever-shifting sands,  
The threads of memory wind 'twixt you and me;  
And caught between, in radiant shining strands,  
The glory of ourselves I seem to see.

The shores of life refracted all the rays,  
They made the light seem dark, the path seem dim;  
And wandering feet can loose the golden ways,  
That run through storm and sunshine unto Him.

Ah, GOD! the path turns ever on and on,  
Covering the grave of all that might have been,  
Hunting its way to all that yet must come,  
Showing the *highway* which the soul must win.

## New Civilization Fundamentals.

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

### EIGHTH FUNDAMENTAL—LOVE, MARRIAGE AND DIVORCE.

The New Civilization is monogamous. It believes in the *One*. The One man and One woman, the One love, the One marriage, the One home.

It understands the many and interprets the law of their activity; it realizes that all the first races were polygamous in consciousness and action, and only as race intelligence rose did monogamy become recognized by the few, and these few became the directors of the race morals, and through their intelligence the whole race mind came on into larger ideals.

Today, as in the past, all higher civilization is monogamous in the minority and polygamous in the majority. The old civilization accepts and lives by both standards, and finding that womanhood was inclined by nature to be the devotee to the principle of monogamy, it built out of this a double standard of morals and swung its masculinity around this standard.

The New Civilization understands both standards, but accepts only one, Monogamy; it believes absolutely in marriages, homes and families, grounded on the fundamental of monogamy; it has a *single* moral standard for men and women alike. It declares that virtue and purity built upon the *One* is imperative both for man and woman.

It sees Love as the great creative spiritual energy of the Universal, which holds all life in elemental Unity. Love is the beginning of all things, for love is *God*.

In positive polarization it is called spiritual power or regeneration; in negative polarization it is called passion or reproduction. Both are eternal in the Universal scheme, and both are *God*.

Humanity's expression of life called "marriage" is simply a training school in which men and women receive initiation in all the various experiences, expressions and inclusions of living. The marriage school includes the lessons of love, pas-

sion, selfness, tolerance, patience and steadfastness. It has two great initiations, the "right" and the "true" marriage. Both are good, but only the "true" is *best*.

Divorce is the open door by which souls escape their dead desires. It is the signal of a worked out sentence that one has passed upon himself. It means an experience created, expressed and included.

Divorce is soul-growth which sends a soul past its dead self on to new opportunities and privileges. It is often the finished product of "right" marriages.

The "true" marriage is the perfect union of souls. It is action without negative reaction, and is the ultimate in form of the positive love—the symbol by which the Cosmic Consciousness teaches the evolving mind the truth of life.

Were it not for the vision of the "true" marriage the evolving multitude would perish away and sink down in despair, forgetting the Absolute in its entanglement with the apparent.

New Thought is obliged to include in its interpretations the great race problems of Love, Marriage and Divorce.

The advancing race consciousness seeks ever-increasing degrees of harmony, and the question of how to produce finer and finer adjustment of all the deep desires within the human consciousness springs eternal in the human minds of men.

New Thought interprets this great trinity of human desire by the fundamental of "life in the long run," on the law of "reincarnation." We see clearly that it could never be explained by the law of "life in the short run," or special creation of the old civilization. Surely if God is present, brings together, and divides each special case of love, marriage and divorce, if all the misery of race ignorance is really His own appointed plan, then, as the poet said, "Seeing his work, He long since went blind with tears."

Today we know that in the beginning was the *One*, and through creation, emanation and evolution, all things are. God has finished His work on this planet only as the Universal intelligence is manifested by man, who is himself an *individualized god* on his own appointed pathway.

Life is only means to an end, and that end God consciousness or consciousness of the *whole*. We know that we began in the beginning and are the Divine Spark itself. The purpose of Life is for creation, experience, expression and inclusion, and the way of life is true love.

We find that in the expressions of form the Divine Consciousness comes through all kingdoms and all forms of each kingdom, and posits always in new levels of Universal Mind.

Man is man, because for countless ages he has been in transit toward human consciousness, carrying with him from other kingdoms all that he has made his own.

He has paused in each zone to create, experience, express and include, then passed on to become the primitive elemental force in a higher zone of intelligence.

In the beginning of this transit, all consciousness was *One*. Then through creation and emanation another *one* came forth and the first pair was. This law of creation and emanation is eternally active in all zones.

In the mineral kingdom it is called *polarization*; in the vegetable, *attraction*; in the animal, *reproduction*; and in man *regeneration* and *passion*.

The polarization of the pairs (1-2, 3-4, 5-6, etc.), is always positive, harmonious and constructive. The polarization of the negative pairs (1-3, 2-4, 3-5, 4-6), is always repellent, destructive, inharmonious, and results in experience and expressions of strife and conflict in the lower kingdom, with strife, conflict and heartbreak in the human world. It means re-arrangement.

Every human being is polarized in this scheme of numerical equation. We are all named, numbered, chorded and placed, in the Universal plan, and we act or re-act according to our consciousness and condition. The positive equations or pairs are *affinities* through all zones of conscious-

ness, and in the human planes are *true lovers* and form "true" marriages. The negative and positive are not affinities, and in human association are called false, because they are changeable. All negative attraction must give way to the positive attraction, which is permanent.

The law of "life in the long run" sees that every human ego must take a *perfect season* in all experiences; so in some incarnation the ego takes the experience of the positive polarization, and the true love and the "true" marriage is on, where divorces, separations and unhappiness are unknown.

In the incarnation of true love and marriage, the world is given its wonderful example of holy matrimony, to which, in spite of ridicule and scorn, the world heart still clings, wrapping around it the sweetest dreams and faith.

True loves, true marriages, true homes, are everywhere, and they are expressed by those who have won their own in this incarnation, and are taking a perfect season in love, truth and joy.

Broken hearts, broken homes, broken vows, are everywhere too, and they are the fruits of the negatively polarized world, which is taking its perfect experience in pain, discord and adjustment.

Reincarnation teaches us that we must learn to live in every relationship, including them all in peace and power. The commandment was "replenish and subdue the earth." Love replenishes; force subdues. The world is full of lovers and masters, each taking their own normal initiation in life.

Viewing Love, Marriage and Divorce then, by the law of "life in the long run" or reincarnation, we see that there is a great cosmic plan which neither the race nor the individual can outstrip.

Men and women love and marry—some for true love, some for experience. Every marriage in the world is "*right*" marriage, but only here and there is the "*true*" marriage. The "*right*" marriage is the marriage of negatives, and is solely for experience, expression and inclusion through pain, discord and unhappiness. The true marriage is for rest, self-regeneration and self-perfection through peace

and happiness. There are no mistakes in marriage. Every one marries exactly the man or woman who will complement his own consciousness and bring him the lesson he needs to include.

There are *loves* so true that they last on through any experience, even years of waiting, and the love itself illumines every step of the way. There are *marriages* so faithful that the two are one in heart, mind, soul and body, and the years only make them more truly the *one*. These are the positive unions of affinitized souls.

Side by side with these are marriages so full of tragedy and pathos that one can only pity the struggling souls who are blindly working through a law of negative harmony, which, with only a little more understanding, could be made a master lesson in life.

Those who are together under the negative law pass from one experience to another in form, seeking their own; and after awhile they turn from every experience in form, and finding the center of themselves, seek an incarnation of aloneness; dissatisfied with their expressions of love and marriage, they long to be alone to meditate over their experience and struggles.

Everywhere we find those who are *alone* in this incarnation, learning to be alone and not lonely; and their discord and unrest tells everyone who can read that they have just come from an incarnation of right marriage experience.

The "right" marriage will always be the great lesson and the great surrender, for in the initiations of the "right" marriage the ego lays down itself, and often it is called upon to surrender the very person for which it surrendered all. It can be comforted, for a "right" marriage in one incarnation means aloneness for the next, and the lesson of *aloneness* is the open door to the next experience, which is an incarnation with a true love and true marriage with rest, joy and peace.

Divorce, separation and discord have ever been a part of the experience of the "right" marriages and of the polygamous souls on this planet, and for millions of centuries to come they will continue to be the experiences of these souls. Men will

love, marry and unmarry, in harmony with their own unfolding consciousness. Neither priest nor law made by man will hold two souls together after they have included the lesson each came to learn. Only the soul consciousness of each, which is free from the desire for other experiences, will ever keep them together in a "right" marriage. There are many who do finish one incarnation together, adjusting as best they can in understanding, and while they live together in induced harmony they are really living *alone* and learning the lesson which will give them their very own in another rebirth.

Others live up to all the causes set in motion, and separate in this life, going on to the fulfillment of their higher selves.

Divorce is growth; and the nation, race or country, state, city or society, that would make divorce impossible, would strike a blow at the deepest religious necessity of the race life.

Freedom is man's immortal birthright, and the soul must pass on into at-onement with its needs. It *will* pass on, and if it cannot with the law, it will ignore the law.

The leaders of race evolution understand that the spirit of man is ever ascending through form, and that it will reject and destroy in some way, anything which attempts to block its eternal onward progress.

In the New Civilization, Divorce will be guarded by marriage. The race man and woman will be taught the marriage law of "life in the long run," and life itself as creation, experience, expression and inclusion; and taught that hate attracts as well as love, and that in the long transit of the life the soul will take every initiation; that some experiences in the transit are for the pure pleasure of the personal self, some for the Universal self; that the biggest life is the one who includes all things harmoniously and constructively, turning hate into love, and the "right" marriage into harmonious understanding.

The New Civilization will make it harder for men and women to marry. No one in power will legalize a marriage without the acquaintanceship of a year. Hasty marriages are always "right" mar-



riages. Love can always wait. It is only experience that hurries; and "right" marriages are always eager to rush blindly into their own reaction.

Time will constitute a factor in the marriage laws of the New Civilization. No man and woman can marry who have come with a license from a drunken revel.

The old civilization held the gate of marriage wide open. It took an hour to get married after perhaps an half-hour's acquaintance; but it threw endless restrictions against the freedom from this careless union. All restrictions were given to the divorce, and the hasty children were told that "marriage is a solemn thing, enacted by God." The priest on one hand, and *man-made* law on the other, kept them the hopeless plaything of an hour's drunken desire.

The New Civilization will make marriage a thing of deep consideration; and then men and women will not "rush in where angels fear to tread," and later, when they find that it is a "right" marriage, they will be allowed to adjust, and their separating hour will be given the majesty and dignity of their wedding day. They can go their way then in peace and understanding, carrying the admonition and the blessing of the priest, untouched by the disgrace and odium of the old divorce. They have tried and failed, but won great love riches by their experience and inclusion. Their parting hour will forever wear this inscription: "Sacred to the memory of a growing soul."

The New Civilization will not sanction marriages between paupers and criminals. It will have educational centers, where marriage and sex laws will be taught, and where the ignorant and depraved can be controlled, educated and directed.

Marriage laws will be made for the physically unfit. The physically fit are

concerned alone in reproduction, while there are thousands who are above the law of reproduction, and who come together under both the laws of "right" and "true" marriage. Those in the law of the "right" marriage demand the experience, and those who are in the law of the "True" marriage demand the self-regeneration of this marriage, and the New Civilization needs the glory and beauty of their idealized home. Even though they may be childless, their mental and spiritual creations are needed in the perpetuation of the race ideals. The true home, the true love, the true marriage, must stand as a beacon light for the race, and are as necessary as the homes of those who can re-people the earth through splendid physical fitness.

*Love, marriage and divorce* is the Great Psychology. It can never be regulated by the physical scientist of the race. The old civilization has tried it by these laws, and its brothels, asylums, drug shops and saloons, tell their own story of man's degenerate privileges. Man claims his soul. Give him large, beautiful constructive, normal expression, and he will choose it, and draw nearer the divine idea of woman and manhood. Force the human evolution out of its own groove and it will give you a stunted growth on the one hand and a perverted one on the other. Give it a true understanding of Self, its powers and true privileges, and it will turn to monogamy, love, marriage, homes, children with a new joy, and work through these experiences of the "right" loves and the "right" marriages in peace, knowing that they are a part of the great plan of their own unfoldment, and that out of the harmony they compel and induce in these experiences, will come the everlasting love, the everlasting marriage, the everlasting home of the soul.

DEATH DREAM THAT CAME TRUE.—A wife's pathetic dream of her husband's death was recently told at an inquest at St. Helens on John Jackson, who was killed by a falling stone in a mine. His widow said she dreamed the night before the accident that a police inspector came to her house and said there was going to be an inquest. Next day she tried to persuade her husband not to go to work, as she had a presentiment that something was going to happen to him. He replied: "It is all right; I shall have to go." A few hours later her son brought news of the accident.

—*International Psychic Gazette.*

## The Insidious Devil.

ESTELLE JAROS.

In the old teaching we were faced with a divine devil (a seeming contradiction of terms), but all who were brought up in the old churches and schools were taught of a God-made devil—one co-existent with, omnipresent and all-powerful as the Creator himself.

It is true that we of the New Civilization interpret the Christian Bible differently, and see therein the devil as the creation of man; but even so, it is only a matter of recent comprehension that has given man an understanding of *how he* creates his devils, and, consequently, presents to him methods of avoiding, or of conquering the devils (or evils) that shadow his life.

Knowing man to be absolutely a creator on his own plane, with all powers, many of them expressed, but infinitely more still latent, not in active use, or not yet recognized nor understood, we can readily see how he must become more and more the master of his life as he grows more awake and more skilful in making his conditions.

When we know a foe *as a foe* we arm ourselves with all the weapons of aggression and defense available to us. An evil (or devil) once recognized as such is already partly overcome or mastered, provided the individual has the desire or *will* to conquer.

The *need* of strength, whether it be of muscle, brain or character, will certainly call forth into activity much that has been latent; therefore, the ills that show themselves in their true light are not always the most difficult to master. It is the *hidden, insidious* one, that must be shown forth *as it is*, and overcome by the power of God (Good).

In the center of a public square stood a giant elm. It reared its rugged limbs aloft in simple strength, and every day at twilight the setting sun would crown its topmost leaves with a golden wreath.

History had been made in the shadow of the great elm. A treaty had been signed beneath its spreading branches—a great man had slept under its sheltering leaves. It was older than the oldest living person

in the town, and stood among the people as the symbol of strength—the example of endurance.

But a tiny beetle bored through the bark of the splendid tree one day. Unseen by the men that passed and the children who played under it, the beetle bored and bored, and laid its eggs in the sturdy wood, and the eggs hatched into other little beetles who bored and bored.

Month after month the old elm still held its proud head up to the Almighty; but the hidden beetles were honeycombing its heart and piercing its firm fibre with a thousand holes. Can you not guess what happened? Can you not imagine the storm that tore away a branch, and left the weakened pulp exposed? Whole to the eye, the tree was being destroyed from *within*, and the first hurt it had laid it open to destruction.

The defier of the storms of a hundred years fell before the wind, its life-tissue weakened and worn by an enemy so silent and insidious that the harm was wrought before it was recognized.

We humans are subject to the ravages of boring beetles, and though they are different from the wood-destroying insect, their work is often as slow, just as secret, and, if we let it go on, just as sure in its destruction.

One little human pest is *Fear*. You may smile when I call it secret in its work, for we have all recognized it at some time or another; but it bores unnoticed a hundred times for every time we know it.

We guard against the big things, but are prone to overlook the little ones, or we *misname* them; and these small enemies creep into our lives until they honeycomb our hearts and weaken our health and our courage, and when a blow comes, the storm exposes our weakness and we fall before the blast.

Let us stop for a moment to realize just what fear is; then we can see what it does, and most important of all, learn to cast it out.

First of all, fear is lack of faith in God and man. The individual who has faith in

a Divine Intelligence and a perfect Plan—he who really accepts his union with his Source, he who fully recognizes that he is one with the Father, cannot consciously fear.

Fear is also indicative of lack of knowledge, for scientists have demonstrated, in their laboratories, that fear generates a specific poison in the blood, and this cannot but weaken, if not actually destroy, the powers of the mind.

The physician as well as the metaphysician realizes and acknowledges the influence of fear upon the bodily tissues—making and increasing diseased conditions. Fear of a sickness can bring it on, and then can make it worse; also fear of other calamities can influence our thoughts, and act directly toward it. Fear is a powerful magnet and attracts that which it fears. This law underlied Job's condition when he cried "The thing I feared has come upon me."

Dr. Seton writes: "Fear is the greatest signal that we have endowed something with power over us; the thing we really fear always comes upon us, because in the moment we fear it we get up a relation with it, and by the great cosmic law of attraction, drag it into our current and it cannot refuse to manifest for us." Someone has said: "Fear is the devil." This must be true, for fear is the great-grandfather, and father and mother, of every condition which makes for disease, sickness, sorrow, loss, poverty, or lack of any kind. Fear is a negative, not a positive condition; it is a destroyer, not a creator, nor even a conservator. It is as unnatural in a perfect man as a boring beetle in a perfect tree; yet it is not an enemy to be fought so much as a pest to be kept out of our lives.

We have all seen, and most of us have known, the great fears of sickness and death; but we often, carelessly or thoughtlessly, harbor the little fears, and these undermine our faith and our courage and open the way for the greater evils.

Every hour of ordinary life brings us face to face with the problems and annoyances that make fear. Every day of our ordinary experience we meet conditions that will awe or terrify us *if we let them*.

Hesitation, timidity, indecision, are little indications of fear—small streams them-

selves, yet in stormy times growing to roaring torrents that may engulf us.

We have often misnamed these thoughts. We have called them wisdom, caution, etc., but stripped of their masks, hesitation is shown to be the fear of doing a thing because we are not sure that the results would please. Timidity is the fear of acting too soon or too quick, or of the opinions or criticism of others. Indecision is the fear of acting upon our own judgment.

Day after day we are "afraid" to do one thing, "afraid" to say another, "afraid" of someone or something, or the consequence of some action. We fear sickness, or society, or opinion, or someone else's power.

We weaken our characters, and the strength of our resistance to disease or the suggestion of disease, by such negative thinking.

We must keep out the little beetles if we would weather the great storms. We must keep the little thoughts healthy if we would make the entire body whole.

Man is cursed only when he curses himself. He is weak only when he does not use his strength. He is poor only when he wastes his substance.

The firm, positive, forceful person, has already cast out these fears, and it is but a step further for him to combine his faith, his courage, and his love; and then to know no fear of sickness or death, or anything else in this world or another. The simple phrase of the Bible, "Perfect love casteth out fear," shows the *way*—if we but follow it.

A perfect love includes a perfect faith—a complete confidence in the good of our creation and the wisdom of the Creative Power.

It includes the simple creed of knowing what to do and realizing the power to do it. It fills our lives with an abiding peace and power that bars the way with strong bands of spiritual steel when thoughts of fear would enter in.

Our positive work is to do each thing we have to do with all our heart, and all our mind, and all our energy, *and know it to be good*; to cultivate decision of character to help us act, and love of good to keep us aright; to understand that the Power that created us is Good, that the Law by which we live is Good, and that we

can realize our highest ideals and our truest happiness *only* by following the Law, and living in accord with the Power.

Love would build us just as fear would destroy us; and it is in our own power to choose which shall be our guides. We can be fearless if we *will*, by permitting no thought of fear to enter our consciousness; and we can be strong if we wish, by filling our hearts with perfect love.

The physicist knows as an axiom that two things cannot be in the same place at the same time. He can show you ocular experiments to demonstrate this in the material world; and just as you cannot have a stone and a small body of water in the same place at the same time, neither can you have love and fear in your consciousness at the same time. Drop in the stone and the water is displaced; let in the love and the fear disappears.

For six thousand years man has been gaining control of the earth and its products and the scale of creation below him; he is now growing to greater heights and realizing more splendid powers, and he is learning to be master of *himself*. For the tree we may feel pity in its helplessness, but for ourselves we can *do* in our need.

There is nothing we cannot do, no height we cannot reach. *Knowing* and *doing* should fill our time and demand our attention, and there will be no place for fear.

They were leaving the Hippodrome.

"Do you know," said the woman, "that the most wonderful thing in the show to me is the synchronization of the ballet movements? I never see a well trained ballet that I am not awe stricken. Every left foot, every right foot rises at the same instant; every head takes the same tilt on the same count of the music. I all but lose the beauty of the spectacle watching for an ill-timed gesture or a leg that fails to move in the unison."

"If you were sufficiently trained in watching you'd see many feet and hands out of the unison," her escort replied. "The bal-

Hope and confidence—faith and love! With these in our consciousness we can *defy fear*. We can laugh if it would batter its helpless head against the citadel of our spiritual strength, and destroy itself because we refuse to give it the power that vitalizes its force.

Man has stood upon the earth well-nigh as long as the great trees. He has planted his work in the soil and lifted his ideals to the heavens; he has spread his influence wider than the branches of a forest monarch can reach, and he has eaten the bread of the soul and drunk the wine of the gods. He has learned how he can master the fate that controls the forest; he has found not only how he can govern lesser things, but how he can rule himself.

Health and happiness, besought of all the world, are both within our grasp. Courage and decision, desired of all men, are at our hands. Love and Faith—the highest gift of the Power of our lives—is ours for the wanting.

Let us see our work with clear eyes and do it with willing hands and glad hearts; then we cannot falter nor hesitate, then we cannot tremble nor waver. With a song on our lips and joy in our hearts we will realize the "perfect peace that passeth understanding," and know the "perfect love" that "casteth out fear."


let master sees them and every owner of a negligent hand or foot hears about it too. You are right about the synchronization, faulty as it is in every big ballet, being wonderful; but what about the mind that conceived all these evolutions? One man in his mind's eye saw every foot, arm, head, gesture, pose; every shade of color; perceived all the pictures of the spectacle before the scenes were painted or the music written; before the fabric for the costumes was woven. That, to me, is evidence of the artistically superhuman."

"Yes, I suppose so," the woman replied.

EDITORS NOTE.—Lack of space has necessitated the holding over until July of Dr. Seton's Easter Sermon "Direct and Indirect Inspiration."

## Time's Defeat.

ELLA WHEELER WILCOX.

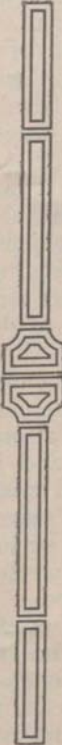


Time has made conquest of so many things  
That once were mine. Swift-footed, eager youth  
That ran to meet the years; bold brigand health,  
That broke all laws of reason unafraid,  
And laughed at talk of punishment. Close ties  
Of blood and friendship, and that joy of life,  
Which reads its music in the major key  
And will not listen to a minor strain—  
These things and many more are spoils of time.

Yet as a conqueror who only storms  
The outposts of a town, and finds the fort  
Too strong to be assailed, so time retreats  
And knows his impotence. He cannot take  
My three great jewels from the crown of life;  
Love, sympathy, and faith; and year on year  
He sees them grow in lustre and in worth,  
And glowers by me, plucking at his beard,  
And dragging as he goes, a useless scythe.

Once in the dark he plotted with his friend  
Grim death, to steal my treasures. Death replied:  
"They are immortal, and beyond thy reach:  
I could but set them in another sphere,  
To shine with greater lustre."

Time and Death  
Passed on together, knowing their defeat;  
And I am singing by the road of life.



## The Race Problem--Money.

By JULIA SETON, M. D.

(Continued.)

### CHAPTER IV.

#### HOW TO GET MONEY.

In the old thought method there are five ways by which we can get money, and men use one or all of these at different places on their path; but there is always one of these ways which they intensify above the others, and this intensified way becomes their line of transference; through it they bring to themselves the worked out forms of their desires.

These ways are: First, to inherit money; Second, to attract it; Third, to marry it; Fourth, to work for it; Fifth, to find it. These are all objective, and belong to the age of objective individuality.

The first method is inheritance. When born into a rich family we become the inheritors of dead men's legacies. We come into this through the law of our own desire. One ego had mastered supply in some previous incarnation, and we chose to be born in at-one-ment with it. In such cases money and its conquest is not the lesson our soul came to learn in this life, for we came to learn some other lesson, sometimes the one of love, sometimes justice, and the use of wealth. This method claims many lives, and it is one of the easiest pathways.

The second method, *attraction*, comes to those who have finished the grade of work and do not yet understand the law of active creation for themselves. Attraction follows work, and is one of the easiest pathways to supply. Many lives are at this point of unfoldment, and it is an accompaniment of the lighter side of labor.

There are many, who, holding fast to some work, attract to themselves the aid and co-operation of those who have conquered wealth and who have abundance. There are two kinds of possession; one is passive, one active. Those under the law of attraction for wealth, come under the law of passive possession; they use as their own the things which belong to others, and at any hour or at any place the owners can demand their own. So we find the lives

under this law full of spasmodic possession; they are up today and down tomorrow, until they learn to make themselves one with the law of active possession and create and hold their own.

The third method is a very popular and universal method. Marrying money is to some a noble pastime. The blasé nobleman marries the daughter of the wealthy commoner, and completes his line of transference into wealth without effort. The whole trend of the old civilization was to this end; the entire education of the old thought woman was to marry for supply. Women for centuries have lived under the law of passive possession. The long history of alimony and divorces easily tell the story. Women have for centuries sold themselves to the highest bidder, and sold body, mind and spirit for supply. To marry money was, in the past and is now, on a certain level of understanding, the principal occupation. It is not confined to women alone; men caught in the drag-net of this level of unfoldment do not hesitate to take advantage of this law.

There are thousands living in hateful environment and unhappy associations, because through this law of marriage, they keep wealth around them. There are many at that particular point of unfoldment where they are either too ignorant, too undeveloped, or too lazy to walk out into their own independence. These tell their misery to every listener, and if one asks them to come away from their old habit, they say "I cannot," while some others look at the questioner and say "They will not." But the New Civilization knows they cannot *will* to *will*, because back of their minds certain active ideas operate to bind them to the laws they have built for themselves; they drag on, getting the higher unfoldment through material dependence.

The fourth method is *working* for supply and conquering poverty through one's own endeavors. This is by far the largest line of transference and the hardest lesson to learn, but in this law everywhere, the race

works through the lesser levels of understanding and comes out into relationship with the law of abundance. With this struggle for existence there comes the development of many latent characteristics of the selfhood. To those laboring through the work plane, life seems hard and sometimes not quite worth while, but it has in it the germ of a divine realization which brings its own reward.

The fifth and least used method is *finding* money. There are many people who have at some supreme hour of need picked up money which some one had lost. Some lives have made their way comfortable with the amount they have found; but this is an uncertain method, and is only the objective answer to a great subjective momentary need.

Begging is also a means of getting money, but it does not exist as a separate line; it belongs as one of the minor lines of attraction.

All these methods were the laws of the old race mind, and they will continue to be for those who do not awaken into deeper understanding.

We have a larger vision and a wider inclusion, and the New Civilization sees all these methods as only lines of transference over which humanity reaches itself. Inheriting, attracting, marrying, working for, or finding money, are only material links between man and his desires.

The past races received money under these old methods, and they took on the things which go with these methods—loss, contention, strife—but the new race is getting wealth over the same lines of transference and getting it from an entirely different centre, but getting it from a new understanding of laws. The new race gets wealth to last forever, and gets it in harmony and peace.

The old races worked with two substances, two forces, and had a world of objective and subjective power. They always lived in the law of separation and overcoming, and as money was matter, and wealth belonged to the devil, there was little joy or peace in the possession, even after it was accomplished. If they inherited wealth they lived in fear of losing it again, or they lived in tumult because it might be diverted to other lives. If they worked for it they labored and repined, and never were sure

that work and supply would last; they were always in fear of losing their work, and with this a deadening uncertainty about their money. If they attracted it, they lived in the harmony of fear of losing the friend; if they found it, they never knew when they would find more; and if they married it, they often paid such a big price of inharmony for it that it turned to dust and ashes in their grasp.

So life went on, driven to bay at every side, until at last, born of this conflict, the deeper states of consciousness of man became unveiled and truth came out.

The New Civilization, living under a new idea of life, brings out new methods and more perfected results. We begin at the beginning of all things in form, and here we find the self, and through the consciousness of that self, linked with the atomic mind of universal substance, we link our lives with the universal law of supply, and then we only choose over which line it shall manifest for us. We can *inherit* it, and make it an instrument through which we have freedom to express our deepest desires; we can *attract* it, and stand forever beside the life that helps us put our own life into harmony and usefulness; we can *marry* it, and live with it in all the accompanying states of peace and power and love, making our own life and the life of another a divine bliss. We can *work* for it, and with this working learn the thorns and heartaches of our kind; we can *find* it, and at every place on the path where our soul stands in deep need, we can pick up the answer to our prayers. We can do all these things only as we have found the law and worked out the understanding of the law which God seemed to have written in riddles in the past. In the ages gone by, men did not know how to sail the seas, or tunnel the earth, or conquer the air, nor was there a Burbank to teach them the crossing of natural laws. As soon as men knew more they expressed more, and today all these things are in the law of psychological consciousness. There have arisen psychological Burbanks, who are working with the unseen natural laws, bringing the race mind out into new found expressions of conscious power.

We now know that the consciousness of man is always united with the consciousness of God, or universal mind, and that all pos-

session in form comes through recognition in mind.

There is a law of divine transference to every life, and that is each one's own consciousness—and no one need spend another hour in lack or need once he knows this law. His supply is only limited by his own power of manipulating the law. Whatever is outside our field of consciousness does not exist for us, and the thought of lack and poverty, and the recognition of our wealth, cannot occupy our minds at the same time.

In order to conquer lack, we have only to build for ourselves a supply consciousness. Realization and actualization of wealth will not come through strife or force, but by subjective transference to the self—through the power of the self—it comes to remain as long as the higher law of the self is fulfilled.

Fine psychiatry, and not exertion, is the new race method. Under this method man works out his old laws of lack and comes into new expression of power. He gets wealth and holds it, for it is his own, projected into form through the extension of his consciousness.

Creation in consciousness is the law of the New Civilization, and when man can create his own environment in his own mind, he will not have long to wait before it gathers round him in form, and it will grow more and more perfect, keeping pace with his ever-increasing understanding. Just to know the law, get operation of the law, abide in the union of life and law, and the work is finished.

He who knows the law and abides, comes into the protection of the law, and becomes one with abundance of supply on every plane, an abundance which no one can limit but himself.

## CHAPTER V.

### HOW TO BREATHE IN CONSCIOUSNESS.

Many lives have perfect realization long before they have actualization; they have hoped and prayed, aspired and believed, and yet they do not bring their hope into form.

The reason is plain. They are living with their mind under the law of opposites, and not in unity of thinking. They think wealth, success and supply today, and tomorrow they live in the idea of lack. They

live one hour in faith, and the next in doubt and fear. They are continually sowing two kinds of thought-seeds, and cannot help but reap a mixed harvest.

We must receive what we emanate, and the first step towards wealth is to remember this. Our life becomes the picture of the thought emanation we intensify, and, after hours of doubt and fear, thoughts have been vitalized which will persist, and which are not antidoted with feeble ideas of wealth and success. "Not everyone that saith unto me, 'Lord, Lord,' shall enter into the Kingdom."

We gather at the harvest what we sow. Arnold says: "See yonder field; the season brings season, and corn brings corn."

The first step towards wealth is *recognition of wealth*, and nothing else. Thoughts are like streams, and each thought runs in its own channel, and the mind that is given over entirely to wealth and success and supply creations, can have no room for the creation of lesser things. The mind must be taught to see opulence. There is no lack in the universe, only in the minds of men; nothing in the universe recognizes economy save man, and he only at one place on the path. Man alone is capable of personal creations, so we must believe he builds his own laws, and he either unites or divorces himself from his source. Wealth is a part of the *all life*, and exists as substance, and is capable of being drawn to anyone who recognizes it and demands it.

There is only one substance, and man differentiates this substance according to his own recognition. We can pass this substance into the everyday need or the future expectancy. We can create every finite thing for ourselves in thought-form first; we can call forth homes, business, food, shoes, travel and education; then success and supply must come out in form if we have created them in mind.

When man has at-one-ment with his inner law, he can command illumined feet or illumined mind.

God, the great Universal Life, is no respecter of persons or demands. "Whatever ye ask," Jesus said, and it is for us to decide and command; the atomic mind of universal substance waits our authority; there is concerted action between the command of man and atomic intelligence.



God, the Universal Mind, wants us to have whatever we want, and will help us to get it, and aid us to hold it as long as we want it. No one takes away from us but ourselves. As soon as we learn that this law is, then we must learn to operate and daily live in its operation. We must first get the idea, then push it out in thought-form; as long as we only have the idea, we have only realization, but when we can pass the idea into perfect thought-form and hold eternal allegiance to this vision, we are on the path to immediate actualization, and the allegiance will bring it into our environment. In this land of make-believe we become as little children, and a child is the greatest in the kingdom of heaven or holiness.

In our consciousness we must see the perfect thought picture of the thing we desire. Everyone knows what he wants, everyone has a divine image toward which he is realizing. No matter what our desire is, we train our mind to possess it instantly in consciousness, and see it perfect at all times.

Creation in consciousness comes slowly at first, for the ordinary mind has not been taught to hold a perfect vision. The old distorted visions of the lesser thinking will intrude again and again. Negative forms must be displaced with the perfected form with which we wish to be environed.

There is not an hour in our lives when we are acting without a vision. We are always creating either the thing we want or the thing we do not want; and the New Civilization realizes the folly of creating for itself the thought pictures of the things which, when they appear, can only bind it closer into limitations.

There are some minds that are full of negative images; their whole field of consciousness is lined with distorted thought-forms of poverty and bad luck; shanties, hovels, misfortune, doubt and fear—these have been their daily projections, and they have vitalized them until they materialized.

After we begin to create in consciousness, some of our thought-images will be crude—but so are an artist's first pictures crude; but to those who really see the vision and feel the law, there is no turning back and there can be no such word as failure. Standing fast in an unflinching faith, with the vision perfect in consciousness, anyone

can drive the new creation straight through their old environment, and, holding it there, the atomic mind of substance cannot refuse to produce it around us in form.

Plenty of whatever we project, or make believe, must come out into form. Our realization becomes actualization, and we are then in our law of divine transference, which no one can limit but ourselves.

This is the pathway of the new individual, a pathway that leads him from and to his source. It is the great God-path; it leads from spirit mind to spirit form.

Creation has then begun in understanding, and wealth, success, money, limitless supply of anything we declare, must come out from the formless universal substance and abide with us, and from everywhere around us a thousand unseen, unthought-of things will form the link that passes us to our supply. New friends, new privileges, new opportunities, new hopes, ideals and new aspirations, will all link us with the universal abundance. We become so full of the divine creative energy of our own minds that, in our thought embrace, we can catch the empty nothingness of space, and myriads of forms of human necessities will come out into perfect harmony.

## CHAPTER VI.

### HOW TO USE MONEY.

After the race has learned the law of the conquest of money, or material freedom, there remains still one more grade to make. This is the *use of money*, and the law of harmonious, constructive distribution of the things it has the power to create for itself.

But the New Civilization sees the deeper psychology of race unfoldment and teaches from the deeper laws of race evolution. The lesson of getting money is only one of the many lessons we are all learning, and after we have finished this, we have yet to learn how to use our own creations.

There are many thousands who do not understand or master the law of getting money, and there are just as many who, after having gotten it, have not learned the law of constructive use; they are yet babes in the use of their abundance. Opposed to these, there are glorified rich men and women in every race and every country, who are using their wealth for God, for

man and for themselves, and their gigantic monuments of helpfulness are unveiled hourly in the benediction given them by the loving hearts they have rescued from the lower levels of living.

There are two laws under which the race operates the use of money. One is the personal, the other the universal, and everyone passes through the personal life first and comes by the law of transmutation into the universal one.

Money gives everyone the privilege of working out themselves; and in the first development, the human life is always personal. The self is always uppermost at the personal place on the path, and those who come into possession of money in the self-consciousness use it for the self.

Jesus said: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of Heaven." He knew that a mind anchored in the pursuit of the wholly material idea would not be materializing the interior states of desire, and He knew that Heaven is self-harmony, for He said: "The kingdom of Heaven is within you." He knew that no harmony can come until the life has found and united the personal with the universal laws. Selfishness always means inharmony, because it means separateness, not unity; and those who have wealth and are using it for purely personal aggrandizement, are only students in the life class, and money becomes their teacher, and through the reaction of the personal laws which they throw down upon their own lives they learn their lessons and find the cure of the thing in the thing itself.

We are all engaged in just one work in the world, and that is trying to express ourselves. The personal minds are always selfish in their first expressions; they set their own pace for self-expression with the money they have created, and they absolutely compel other weaker thinkers to follow their plan. Unless we know where we stand in our own minds, there is no chance of escaping being used by them; and as long as the race is not anchored in its own understanding, this "using" is all right, for, by the constant friction it occasions within itself, the soul at last opens its eyes in recognition of life's finer laws, and its own

higher selfhood, and takes its first step toward self-preservation.

Everyone in the world is working consciously or unconsciously toward higher and higher expression of himself, and it does not make the least difference what anyone else thinks about his expression. The way may often seem a poor way to those of us who have been through those same methods, but, nevertheless, it is a good way for the one using it, and by it he is pushed on into fuller inclusion.

Everything in the whole world is legitimate material for our use; we may use just as much or as little as we know how to use. If we are inclined by our lack of knowledge and selfishness to use things destructively, the universal law takes its own time to fix its adjustment. "The mills of the gods grind slow, but they grind exceedingly small," and some day we meet our self and settle the debt with Universal coin. On the path of life, like attracts like; if we sow the wind we reap the whirlwind.

The part of the race that allows itself to be used past the point of psychological tolerance on the personal plane of action has only itself to blame, and this is the only way by which the finer forces of their own consciousness can be mined out.

The personal life leads everyone from experience to experience, and these experiences become so intermingled with other's experiences, that humanity is everywhere bound together in the one great personal law, and pays and is paid out in its own coin.

Whatever anyone needs for his next step in unfoldment, desire drives him on to find, and he is answerable to himself and God only for his selection.

At one point on the path the hearts of men will seek satisfaction through personal selfishness and exaltation of the ego. Personal human desires are bounded always by pain, loss, disappointment, and the heart-break of life, but all these form the ladder by which we climb past our dead selves to higher things. All these separate, personal satisfactions are the flowers of the tree of life whose root is truth.

The universal and true use of money includes the personal satisfaction; it means, literally, seek first the kingdom of harmony and understanding within the self,

and all these external things will be added, because they come as the result of our powerfully poised, tranquilized consciousness.

In the true use of money we can have all our desires expressed to the fullest and live in glad rapture ministering to the need of others. "The river widens as it nears the sea," and with our own life made powerful, free and unlimited, we can stand as a great revolving light for the darkened minds of the evolving multitudes, and know what money really is and why the race mind resolutely demands it; and knowing the deeper laws of conquest over it, and knowing the higher uses of it, we can make our lives become pathways of peace, power and wisdom, over which the whole human race can pass into actualization.

We can give of all we have to those who have not, not "all we have," for that would again beggar us, but *of all* we have, and

give without stint, full measure, pressed down and running over.

The new race mind is turning eagerly to be taught these new lessons, and just as it grasps quickly the new method of conquering its own poverty, just so quickly can it be taught the higher universal use of the money it has created for itself.

The new race civilization will live life as Gods, one with an abundance too high for contradiction, and it will truly say from the depths of its new soul wisdom: "All that my Father hath is mine," and know that

Within the self there is the land elysium,  
Within the self all things begin and end;  
Wealth and success are but the quickening  
spirit  
Which all may feel, and, feeling, comprehend.

## The Newspaper.

### "TO SERVE MANKIND."

How mean and petty much of the criticism of the President's Mexican policy seems in the light of the noble address that he made at the Brooklyn Navy Yard in paying his tribute of honor to the sailors and marines who died at Vera Cruz!

"We have gone down to Mexico," said Mr. Wilson, "to serve mankind, if we can find out the way," and we doubt if there is a single human being in the United States who honestly believes that the President has any other purpose.

It would be so easy to play politics with such a situation. It would be so easy to lead the Nation into a war of aggression, even though, as the President says, "a war of aggression is not a war in which it is a proud thing to die." It would be so easy to play the demagogue and the blatherskite, so easy to inflame popular sentiment, so easy to create a state of public opinion in which war would be inevitable. War administrations are rarely unpopular. War administrations are seldom denied a verdict of approval at the polls. That is human nature.

These are issues that rest in the hands of the President. Although Congress alone has the constitutional power to declare war, any President confronted with a difficult foreign problem can easily create conditions that compel war.

A less patient President than Mr. Wilson would long ago have had an actual state of war in Mexico. A less conscientious President would have plunged the country into war as the easiest solution of a complicated problem which had proved too troublesome to be dealt with by wiser methods. A cunning and demagogic President might have invited war as the certain means of carrying the Congressional elections in the fall and securing a vote of confidence in his Administration.

Mr. Wilson has played no selfish politics with this situation. He has courted no careless popularity. This is a thing in which motives are of paramount importance, and Mr. Wilson's motives are in harmony with the best that is in the life and traditions of the American people. A President whose avowed purpose is "to serve mankind" and whose actions all square with that purpose will never lead this country far astray.

Mediation may be successful or it may be a failure. War may prove to be the only solution; but if so, the American people will always know that the hands of their Government were clean, and that, thanks to the honesty, the patriotism and the integrity of Woodrow Wilson, there can be no blot on the record.—*N. Y. World.*

Amongst savage tribes the dislike of being photographed is notorious. Edward Clodd thus explains the dislike of natives to being portrayed: "The man thinks that virtue has gone out of him, that some part of his vulnerable self is put at the mercy of his fellows, when he sees his 'counterfeit presentment' on a sheet of paper or peering from out magic glass." Catlin's story relates that Jukous accused him of having made buffaloes scarce by putting so many of them in his book.

Some people believe in the influence of the Evil Eye befalling those who stand before the eye of the camera, and it is on this account that many historical people have absolutely refused to allow their likeness in any way to be left to posterity. Some photos, or rather portraits, are purely traditional, as those of Jesus and Charlemagne. Napoleon never sat to have his portrait painted, and yet no less than two thousand five hundred portraits of him exist.

Americo Scarlatti, in his "Portrait Curiosities," relates that even the portrait of Adam exists!

There was a very peculiar way of looking at portrait painting, which was probably due to Christian mysticism, which at one time prevailed. It is expressed by Porfery in the Biography of his master, the celebrated Alessandrin philosopher, which

relates that his unwillingness to be portrayed rested on the fact that he considered outward appearance as having practically nothing in common with our inward selves, and he therefore considered it futile to copy a thing which only apparently was like the original.

Epicurians had given such importance to portraits, that the wearing of some eminent man's likeness, as, for instance, that of Alexander the Great, was supposed to act as a charm and bring good luck to the wearer.

The first gallery of portraits was opened at the beginning of the Sixteenth Century, and belonged to Marguerite of Austria.

Nowadays the portraits of professional beauties are everywhere to be seen. They are all more or less flattered and smiling. The portrait painters of today, and the photographers of ladies especially, all follow the principle of Hegel, who thought that an artist, even when portrait painting, had a right, almost a duty, to flatter, the idealizing of the subject being one of the missions of fine art. According to Hegel, the acme of perfection in portrait painting was to get at the soul of the person and show its character, and this is, undoubtedly, more important than mere accurate copy of outlined features.

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## Just for Fun.

**CORRECTION.** In giving the names of the two ladies who were the winners of Shadow Lace Waists for correctly answering Mr. Brickett's conundrum, the name of Miss Mary Allen, of Dearborn Apartments, West

55th Street, New York City, should have appeared in the place of Miss Mary Allen, of 94 West 104th Street.—EDITOR.

See the May COLUMN for Mr. Brickett's latest offer.

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## On the Shelves.

### SUNSHINE SAYINGS.

Edith Marie Raymond.

This book is just what its title says it is, "A really bright gleam of sunny light penetrating every gloomy corner of the human mind."

It will bring a quick hope and joy to thousands of readers, and should be on every table to read as a daily reminder that life is not a sentence, a judgment, not a struggle, but is, in truth, a glad sweet way of joy, love and happiness.

## Time for the English "Militants" to Reflect.

If the English militants can make any practical manifest of good results attained by their extended experiment of violence and lawlessness and crime, the friends of suffrage on this side of the water will feel more respect for their methods and greater confidence in their success.

There are no fruits of conversion and legislation that are visible to American observers.

And this, as *The American* has repeatedly said, in the fact of the shining history of American suffragists who have moved through the same English-speaking race by reason and dignity and womanly appeal to the most astonishing and inspiring success.

Will the English militants never learn the lesson that their law-outraging, law-defying methods are not suited to the larger and wiser age in which we live?

Only through war and violence and blood have human rights been won, say the Pankhurst followers, and they point triumphantly from the Charter of King John to the Civil War that freed the slaves.

But—they forget that these blood-bought battles of liberty were fought and won many years ago. It is fifty years since the Civil War, and within that time every battle of the progressive democracy, which has rescued popular rights from monopoly and greed and plutocracy, has been won, not in war and blood, but step by step in the ceaseless beating of argument and plea upon the mind and spirit of the people. Not even John Bright won the corn laws by killing anybody. And Prendergast, who assassinated Carter Harrison for the Single Tax, was hanged and his action execrated.

We have come to a better way of winning human rights, and the American suffra-

gists are demonstrating every day that the best way to win the ballot is to demonstrate their capacity to make laws—and to obey laws.

The English violents seem utterly reckless and indiscriminate as to who is hurt in their frenzied march to publicity for their demands. Their bombs and torches may kill and maim as many suffragists ready to vote for their propaganda as antis committed to the opposition. They are as reckless of the life of Lloyd George as of the safety of Asquith. Not even the Zulus sent their spears through their own people to kill their enemies.

The result of the Pankhurst method seems to have infuriated the men of England against the woman's claim. Hoots and hisses and missiles from the men of England, whose cry is fair play, meet the evangelists of the torch and bomb.

Can the militants point to a single convert in England made by the violence of the last twelve months? Have the militants ever stopped to measure the ballots of the electorate that they have lost?

*The American* has been for many years a steadfast and unvarying advocate of votes for women. It rejoices to-day in the triumphal march of woman suffrage to the statute books of the States and of the Republic.

And *The American* is beginning to wonder if the wise and triumphal leaders of the movement in America would not do a wise and friendly thing if they would send to their mistaken English sisters some organized message and advice to adopt the American—which is the more modern and, by the record, the most successful way.

—*New York American.*

## Resolved.

I'm here to find in life, a plan  
To do the work I came to do.  
I give my heart in love's command,  
To live my best in God's great plan.  
I've scaled the heights,  
I've stopped to find,  
The powers that dwell within the mind.

I've sought the proof,  
Applied the truth,  
In seasons of a weary youth,  
I've thrown my breast upon the crest,  
And found that God has planned  
The rest.

CLARA M. KERR.

# OUR SUBSCRIPTION CONTEST

## ONE HUNDRED DOLLARS TOWARD YOUR SUMMER VACATION

### LAST MONTH OF OFFER

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

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

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

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

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

### *Get Busy at Once*

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

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

## New Thought at Home and Abroad.

### AT HOME.

The New Thought Church and School, New York American Building, Columbus Circle, New York City.

Julia Seton, M.D., founder.

The final Sunday Service of this season was held in the 48th Street Theatre, Sunday, May 10, when Dr. Seton took for her subject "The Rules of the Game." There was an especially large congregation who listened with interest to, and applauded heartily, our leader's closing address.

Dr. Seton returned to Oscawana-on-Hudson, to open the Summer School and work there, on July 11 and 12.

Classes are being held at the School, New York American Building, giving the fundamentals of "Concentration," "New Thought Healing," and "Abundance," by Mr. Clifford W. Cheasley, and these are to be continued through June and July.

Mr. Cheasley is also giving Classes and Lectures in "Numerology," and is convincing increasing audiences of the usefulness and practicability of "Names and Numbers."

A New Thought Reading Room has been opened in the School, which the public are cordially invited to make use of between the hours of 11 A. M. and 4 P. M. daily.

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

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

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

The New Civilization Fraternity, 71 American Building, Columbus Circle, New York City.

Meetings held monthly in the Empire Hotel, 63d Street and Broadway, to be announced.

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

Founder, Julia Seton, M.D.

Pastor, Emma C. Poore.

About fifty people gathered on the S. S. "Cymric" on May 5 to wish Miss Poore a pleasant voyage and a happy vacation in London.

The meetings continued during May although the beloved leader was absent. The various leaders connected with the school led and showed the co-operation which is a distinguishing feature of this 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.

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## Churches of the New Civilization.

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 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.

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