

10 CENTS

THE COLUMN



J
U
L
Y
1
9
1
4

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

GOODYEAR BOOK CONCERN

PUBLISHERS AND IMPORTERS.

Helpful Books for Every Reader.

Psychology and Philosophy.

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

—**WRITE FOR**—

SPECIAL REDUCTION for Cash orders in advance of publication.

Phone, Murray Hill 3324.

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



HOTEL EMPIRE

BROADWAY at 63rd STREET

The most convenient location in New York City.

HANDSOMELY FURNISHED

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

Our New Ball Room is Complete

Exceptional Rates

HIGH CLASS RESTAURANT AT ATTRACTIVE PRICES

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

THE EDITOR.



No. 9

NEW YORK, JULY, 1914

Vol. II

PATRONESSES—

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

Copyrighted—Column Publishing Co.—1914.

Editor
 JULIA SETON, M. D.

Asso. Editor
 CLIFFORD W. CHEASLEY

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

COLUMN PUBLISHING CO.

New York American Building,

Columbus Circle, New York, America.

The First Word.

Extract from "Freedom Talks," No. 2.

By JULIA SETON, M. D.

TRANSCENDENTALISM.

Transcendentalism is today the one subject which is demanding the greatest attention. The race mind is beginning to think in words of transcendental language rather than in the old law of science and philosophy, and all the light of modern investigation centres round the one who declares himself a transcendentalist.

We may say that a man is a scientist, a philosopher or a materialist, and the world will know at once what we mean, but if we say that he is a transcendentalist we leave an open doorway for investigation; there is something yet to be learned about him, something that no one knows about but himself.

Anyone can easily define a scientist, a philosopher and a psychologist, but they halt in more or less indecision when they are asked to define a transcendentalist, and it is only when we understand that a transcendentalist is one who has extended his normal consciousness into relationship with the deeper laws of the universe, so that he uses naturally these laws and is perfectly familiar and at home in states of consciousness which the rest of the world call supernatural, and with which they are entirely unfamiliar, that we can come to a true definition of the transcendentalist.

Transcendentalism has been a part of race unfolding since time began, and will

continue to be throughout all race evolution.

In the old civilization we studied the transcendentalist and transcendentalism from an entirely different view-point than we do today.

Transcendentalism is a state of consciousness, and man evolves into it out of the natural states of his own mind. No one is to blame that he is, or is not, a transcendentalist. He becomes one not alone because he wills to become, but also because he is one with the divine law of creation, and the God-consciousness within him pushes him on through one state of unfoldment to another.

There are two expressions of universal and finite mind; one is the objective, the revealed, the apparent, and one is the subjective, the concealed, the absolute.

The objective side of mind belongs to the surface consciousness of man, and is in itself a distinct state of existence; it is bounded on every side by its own laws, and commands its own obedience. The subjective side of life belongs to the inner side of mind, and is also a distinct state of existence bounded by itself and the laws of its own kingdom; and without a deep knowledge of universal law, man has little power of connecting these two strong zones of consciousness.

Studying life in the light of our modern understanding, we find that man passes by

natural law through the objective, the surface zone, then on to the subjective or inner zone, and then to a centralized position between both zones where he lives, moves and has being in both zones, uniting the laws of the two kingdoms into a new zone of consciousness; then using the laws of both, he passes at will to the very edge

of matter, and back to the very center of the cosmic mind; standing here in life's master position, he is lord of both zones. This middle zone of power and mastery is the path of the *modern transcendentalist*, and the one who walks it and lives in unification with its laws is the modern transcendentalist of the New Civilization.

Breath.

BY E. H. PRATT, M. D.

There is a great variety of breathing exercises that are recommended as being helpful in body-building. Indeed, there is much difference of opinion among those who are recognized authorities upon the subject. Here is one test, however, that may be considered a safe guide to the selection of method: Place the palm of your hand upon the upper chest of one who is speaking, and if he is employing a health-giving method of respiration, you can easily distinguish a well pronounced chest-vibration as each word is uttered. If a faulty method is being used by the speaker, the chest-vibration will not be observed. Any method, therefore, that will enable the speaker to secure chest-vibration as he talks will be a proper form to adopt, while the one in which this phenomenon is absent will be found to be an inefficient one and extremely detrimental to health.

The faulty method is the result of what is known as upper chest breathing. It makes use of only the apices or smallest parts of the lungs. It is expensive of nerve force. The chest walls are heavy and their lifting is laborious; at the same time it is accomplished by muscles that interfere with the return of blood from the neck and the head, thus favoring undue congestions of these important parts of the body. This is why speakers and singers who employ upper chest respirations are so prone to what is known as clergyman's sore throat and also to headaches and nervous exhaustion. It is a form of breathing instinctively adopted by those who suffer from self-consciousness. There is every reason, therefore, why a more wholesome and ef-

fective method of breathing should be adopted and established as a life habit.

All desirable methods of respiration are diaphragmatic. As everybody knows, the diaphragm is a muscular partition separating the chest from the abdomen. It is a dome-shaped floor for the chest, at the same time acting as a roof for the abdominal cavity. Upon its upper surface rest the bases or broad parts of the lungs and between them the heart. Under its broad spreading canopy and adherent to it are the liver, the stomach and the spleen. It is, perhaps, the most powerful muscle in the body, and as it rises and falls in its rhythmic acts of respiration it not only varies the chest capacity and enlarges the space for the heart's action, but it also efficiently exercises all the organs of digestion and also the solar plexus or abdominal brain.

Regular diaphragmatic action favors the proper oxygenation of the blood, aids in its circulation and is a necessary stimulant to digestion and the influx of sympathetic nerve force into the solar plexus. Diaphragmatic action is, therefore, the key to all desirable respiratory practice and habits. But there are several methods of diaphragmatic respiration, and here authorities differ greatly. Without undertaking a thorough consideration of the subject, it is quite sufficient for our purposes to refer to but two of these methods. It is quite proper to call one of them the lower chest or upper abdominal respiration, and the other the lower abdominal respiration.

On the lower chest or upper abdominal respiration, inspiration is accomplished by

increasing the chest capacity at its lower margin. Upon inspiration the pit of the stomach becomes more prominent, the lateral walls of the lower chest bulge out conspicuously so that the girth of the lower chest is perceptibly increased. Expiration is accomplished by the gradual receding of these parts to the opposite position, that of contraction. This is a method favored by many of the great music teachers of the world, and is without serious objection as it makes use of diaphragmatic action and hence is, to that extent, conducive to health.

The lower abdominal respiration, however, known also as the Keating method, is the one by means of which the greatest good can be accomplished by those who would employ respiration scientifically as a means of securing and retaining physical health and the full enjoyment of life's benedictions. By some it is easily acquired and seems, indeed, to be quite natural. There are many, however, who require considerable perseverance before they are able to master it and establish it as a life habit. The student should place his hand in the center of the lower abdomen and inspire with such depth that the pressure from beneath is felt by the imposed hand. This should be done to an extreme degree, the lower abdominal muscles being distended to their possibility of tension. In expiration, of course, the reverse effect is produced. The lower abdominal muscles contract, thereby crowding all the abdominal contents upwards against the diaphragm, thus pushing it well into the thoracic cavity and forcing the air to its exit. The inspirations and expirations should be practiced slowly and rhythmically to the limit of their possibilities. It is better that the upper chest should be permitted to remain perfectly motionless so that the chest capacity will be controlled solely by the diaphragm. The more completely, indeed, that respiration can be established as diaphragmatic, the more normal will be the action of all bodily organs, the more perfect will be the mental and emotional poise of the individual, the greater will be the influx of Life and all that Life stands for, and consequently the more perfect will be the establishment of individual health of both mind and body.

The best time to practice respiratory exercises is upon rising and upon retiring. The periods of practice should at first be short, from three to five minutes at a time being quite sufficient for the first month. A very good way to begin is to inspire for fifteen seconds—to hold the breath for fifteen seconds, to expire for fifteen seconds and then hold the breath at bay for fifteen seconds. Three minutes of this is enough at first. The time and also the intensity of the exercises can be increased at discretion.

When one has not been in the habit of respiring by diaphragmatic action, one of the first effects of an attempt to acquire the habit will be liver and stomach disturbance. The unusual exercise to which the digestive organs have been put will visit a temporary soreness upon them. This will seem to stamp the proceeding as injurious rather than health giving. But the discomfort is merely temporary and simply means that in the end a healthier condition of these important organs than they have hitherto enjoyed will soon be secured. At the same time, while the organs are ill-disposed they should be humored. The exercises should by no means be discontinued, only practiced with less violence and for a shorter time. As soon as the abdominal organs have become accustomed to the increased exercise and all organic disturbances have thoroughly subsided, diaphragmatic respiration may be gradually increased in vigor and the practice time lengthened. At this point a system of light calisthenics without weights or pulleys, but accomplished with muscular tension, can be advantageously added. Muscular tension is secured by extreme contraction of opposing sets of muscles. If every time one employs a set of muscles they are made to act as if overcoming extreme resistance, the struggle may be made as desperate as desired and the exercise will be found to be correspondingly beneficial. The practice can be carried out through a complete set of calisthenic exercises. When these are combined with rhythmic lower abdominal forced respiration, together with mental and moral control, the most effective type of physical culture is at once at command. The waist, the shoulders, the neck, the back, the extremities can

all play their separate parts in this work of body-building, to any extent desired. After a short time the lower abdominal respiration will become automatic and the ground work laid for rapid evolution of mind and body.

While acquiring the habit of abdominal respiration the student may take his exercises either standing, sitting or lying down. Indeed, in cases of chronic illness which demand the horizontal position continually, it is possible to practice also in the recumbent position, not only the breathing exercises, but many forms of calisthenics. As a cure for the chronically sick there are few measures that equal in efficiency this combination of lower abdominal respiration, calisthenics and properly directed concentration. As a means of physical, mental and moral development, its advantage lies in the importance of the lung function. Not an organ in the body can perform its appointed duties satisfactorily without an adequate supply of oxygen. It is equally important that the carbonic acid gas generated by their activity be disposed of. The lungs constitute the clearing house for the furnishing of the required oxygen and for the removal of the carbonic acid gas. It is a foul, black, polluted stream of blood that is pumped from the right ventricle of the heart into the lung substance. It is made up of the dishwater of the tissues—the old blood cells, black with their burden of carbonic acid gas and the uninitiated blood supply fresh from the digestive organs, all mingled together and rushing onward toward the lung surface, where their unhappy burdens can be laid by. Here a goodly supply of life-giving oxygen can be taken on, transforming the death

stream of venous blood to the ruddy, buoyant, bright red current of oxygen-laden living waters. These are now hurried on for the gladdening and nourishment of the physical body in its every part. The greater the market place for the exchange of carbonic acid gas for oxygen, the more completely will the work be accomplished and the more thorough will be the rejuvenation of the tissues. Besides this, the chest exercises a suction power of importance in returning the blood to the heart and lungs after its journey through the capillaries. The advantage of diaphragmatic respiration lies in its bringing into activity the full lung capacity and in the wholesome exercise furnished the digestive organs, and the mental and the emotional faculties.

The importance of systematically practicing abdominal respiration together with calisthenics, from a merely physiological viewpoint is not the intent of this friendly message. Let us come to the great fact of the higher value of this gymnasium work; how it can be made of transcendental importance—a doubly effective healing power, a means of renovating consciousness, eliminating its fears, griefs, worries, anxieties, hatreds, jealousies and all the rest of its sickness-breeding, death-dealing propensities and establishing in their stead perpetual inspirations of love, hope, peace, joy and all the gladdening sentiments whose effect is health-giving spontaneity. We are all anxious to have our longings satisfied, our hopes realized, our desires accomplished and to abide permanently in an atmosphere of unalloyed peace and joy. There is a process by which this can be accomplished and it is well worth our while to give it brief consideration.

Just for Fun.

Owing to Mr. Brickett's absence from New York, we have been unable to obtain his decision with reference to his latest offer, which was made in the May issue of "The Column." This is expected, however, in time for the August number.

A man without patience is a lamp without oil.

—A. de Musset.

New Civilization Fundamentals.

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

NINTH FUNDAMENTAL—THE NEW IDEA OF DEATH.

There is nothing in the Universe but life and ever-increasing degrees and expressions of life. There is no death. That which the race man calls death is simply a release of activities on one plane of consciousness, to begin on another.

The spirit of the Universe works always upward, and it pushes man on from one stage of unfoldment to another. Man is moved through the cosmic spirit in all and through all. He cannot go back, so he must go on, and death is simply the "Great going on."

The great masterhood has always told men of their increasing opportunities, and the "religion of the future" was only this idea of eternal progression twisted to fit the minds and messengers of its day.

Life is a season and man is a new born plant. He comes forth, buds, blossoms, sheds his petals and dies, to come forth again in new forms. Death in its reality is no more than the season's changes of the trees from winter to spring, summer and fall. "What cares the earth for its brief time of gloom?" Nothing at all; neither does the soul of man fear death when he understands it.

Just as man has evolved through all the sub-kingdoms and interplanetary kingdoms, into the kingdom called human, just so he is ever evolving through this human zone into wonderful kingdoms which are just before him on the path.

What are the angels? Only evolved men. What are masters of the spheres? Only evolved angels. What are gods? Only developed angelic Hosts. We can follow this ascent of the soul of man from atom to man, from man to God, until we reach the very *One Himself*, and find the holy seven round the throne; and finding them, will see ever only "the pathway of the just, that leadeth more and more unto the perfect day."

Life leads to life, linking human consciousness like a string of pearls, and

each step is more wonderful than the last.

"Just as the lotus germinates and blooms by grappling firmly with the muddy soil, so does the human soul, an alien here, when all its victories are gained, stand a perfected type, a rounded whole."

The great masterhood which led the race mind in the past and which is still leading it, gave man then and now a seven-fold being; and New Thought holds that the new race-mind is awake here and now in this seven-fold consciousness, and is contacting normally the after-death kingdoms.

Man with his new revelations is bridging the way—clearly and scientifically—between the life seen and the life remote.

Man has a physical body, and this body has its normal kingdom in which man functions through cell consciousness in his flesh, and manifests through his mind as *instinct*.

Within this body is a finer body, equally complete and perfect, called by various names, the best and clearest being "Astral." This Astral body has its own ether, and it manifests its consciousness as *emotion* in the mind and as *sensation* in the physical body.

Within this Astral body is another perfect body called the "Atmospheric," which manifests its consciousness as *mentality*, and functions as *reason* through the physical brain.

Within this body is a still a more radiant body, the "Etherian," perfect and en rapport with its own ether. It manifests in the mind as *illumination* and *inspiration*, and through the physical body as worship, reverence, and exaltation.

Within this body is a still finer one, with a still more vibrant ether. This is the "Seraphic," and it manifests in the mind as *revelation*, *divination*, and *prophecy*, and through the physical body as mystical power and supra gifts of consciousness.

The last body with which this race man is in union is the "Manasic." For this body there are many names, but as it is the body composed of the atoms of pure mind, free from all the lesser vibration of the earth, it is better understood as "Manasic."

The Manasic body is the body and the consciousness of the Christs, and is called together only for their use. The spiritual consciousness manifests through it for the salvation of the oncoming race man. Flashes of this consciousness reach the mass-man in his hours of silence and consecration, and form the place of pure being within the mind, and it is through this that we can be still and *know* God. This is the "Silence" of the New Civilization.

The physical body belongs to the zone of unfoldment called the world consciousness, and the Astral body is the subjective body of this same world.

With the physical body one receives all the experiences of the objective world and transmits the essence of these experiences to the *one mind* within his own being.

With his Astral body, one contacts the subjective side of earth experiences and flings them into the objective mind, there to be materialized and sensed; then are brought back, plussed by the experiences of direct sensation.

One may live in the physical body a whole lifetime and be totally unconscious of this double play between the outside and the inside of himself, the subjective mind faithfully fulfilling its mission, automatically. Under certain occult training one may be able to live a complete double life, sensing both his objective and subjective forces; his subconscious mind becomes a storehouse of wisdom to his objective senses.

This Astral body and mind, its action on the objective mind, their natural response and union, has been fondly called "subconscious" by the babes in wisdom, but it is really the supra-consciousness of the physical mind and body, and is always trying to hold the objective mind true to its union.

Sometimes where this normal union has been destroyed, it is restored by suggestion to the so-called sub-mind, which is

in reality only the fixing of ideas in the objective mind, establishing correct ideation of the psychical idea centers, which will then receive the true Astral or psychic impulse. The Astral mind is always supra, always true. It is the physical brain and objective mind which inverts its action through over-stimulation and sensation of physical, mental vibrations.

As man walks the earth a normal, human being, he has all these bodies and minds sheathed in his physical body and mind. They should play through his physical brain like a great revolving light, flashing out instinctive action, emotional sensation, the reason, inspiration, worship and exaltation, revelation and prophecy. This is the Individualized *God-man*, and the one toward which spirit, in its ascending spiral of evolution, is always pushing the veriest clod.

One cannot say where one of these bodies begin and end, for they interpenetrate each other like water and sand. They are in solution and suspension; yet, under the call of conscious or even unconscious power, they can be separated, and man can suspend one after the other, functioning in either one at will.

The modern mystic ascends and descends as he chooses. He passes from end to end of the pole of human consciousness, and stops at any zone in any body and functions normally.

This is man in Life, here and now in the objective world and in the objective body, but wonderful as he is when man, he is still more wonderful when he comes to that change called death.

When the call comes to pass on, the human soul simply lays down its physical body, and stands up alive in that body and world with which he has gotten up correspondence while yet in the flesh. The after death states of consciousness are all settled long before the soul passes on. "As the tree falleth, so it lies," the masterhood told us, and one who has had no world but his physical body simply discards this and awakens in his subjective or astral body.

In the astral ether of this world he finds himself just as he was, only minus a flesh body, and he takes on the life and

experience of that plane in his astral body and mind.

This is a distinct world, and a distinct line of experience awaits the incoming soul. Here he remains until the second death, when he again comes back into re-birth and is born with a physical body in relationship with the family, race, or nation which will fulfill his own law of cause and effect.

Those who live only for self, the world, the flesh, and the things of the instinctive body, gravitate after the second death back to the earth and to a body of earth, to go on with the experiences of the world. Those who pass out with some higher emotions and feelings of closer union with the Universal life, and who are not bound, or body-bound by desire, at the death on the astral plane pass into the atmospheric or mental body, to remain there in a world of new experience until the call towards earth forces them to return and reincarnate, to finish the love of earthly experiences which is still latent in their being. This is the after-death state of the earthly, the personal, the selfish.

Those who have become more or less free in thought from the body and things of the world zone, and who have acquired relationship and acquaintance with their higher selves and higher desires, pass at once into the atmosphere zone of action and live here until the hour for their re-birth comes round. What is the call to re-birth? Desire. The ball of life will go just as far into atmospheric activity as the desire throws it; when this energy is exhausted, it must go back to express itself where desire is positive. Love is a cause of re-birth; hate is a cause of re-birth; and no matter what spiritual relationship one makes with higher spheres of consciousness, he must return to earth as long as either human love or hate has a seed in his soul. The earth zone is the place for the action and reaction of hate and love and their complementary conditions. Here he learns still higher lessons, and develops more spiritual perception, until he is entirely free from the laws that bind.

Those who have freed themselves from the world, who have lived out pleasure

and pain, who have found the wisdom of life, and put up correspondence of their higher, finer perceptions, who are impersonal and universal; these pass at death to the etherian zone. Here the earth paws are powerless, and no soul returns to re-birth but from choice; this is the sphere of teachers, leaders, masters and messengers of the race, and from this realm egos return to the earth in conscious re-birth, to become the assistants and helpers of the great masters of the spheres, who are taking care of the race progress. Re-birth from choice begins here, and one can choose the nation, the race, the people, the home. Every law of unconscious Karmas must end here and man work his own way to righteousness.

The *seraphic zone* is the home of prophets and saviours, and from here the great masters of wisdom and the Great Brotherhood come, and to this they go. Wonderful revelators of the whole of life, they come at choice back to be the teachers of the leaders and masters, helping them to build the way for the Christs.

The *Manasic zone* is the home of the Christs or Gods of the planets. From here great worlds are thrown into form; from here came Jesus, who knew all laws of this zone. He was master of all the atomic consciousness of this earth. He stirred the waters, and the waters turned into wine; He spoke with wind and wave as men would speak with men. He said, "My kingdom is not from hence." He said, "I know from whence I came and whither I go; ye know not. Ye judge after the earth." And He knew that all mankind was in transit to His kingdom, for he said "Whither I go ye know."

These are the after-death opportunities of the soul of man, and the masters of wisdom have given a true law by which one may judge of his own privilege in the world of death. *First*, those who serve self utterly, in strife, crime, hate, anger and destruction, pass at death to the lowest round of the astral kingdom to live in a thought world of their own making. *Second*, those who serve self constructively; but all self and world, flesh and form, are also astral, but in a different zone—earth-bound dwellers on this thresh-

hold. This is the happy hunting-ground of the Indian.

Those who serve self two-thirds, and universal love and truth one-third, at death pass to the *atmospheric plane*; this plane is a little finer, but all the thoughts of this world are there; it is here we meet the mental creations of our earth world, and find that higher, happier birth, free from the limitations of the flesh. Our hopes and dreams are fulfilled in *consciousness*, and we meet the joys we missed on earth. Unconscious reincarnation is still on here, with the atmospheric level of Divine Mind. The Lords of Karma still direct our return to earth; we are just becoming conscious of Karmic choice.

In this atmospheric zone are found beautiful horses, dogs, birds, and all higher evolved animals. From this plane they are nearing their re-birth into the first round of human mind; from the higher atmospheric plane, animal consciousness perfects itself, to return and ensoul in the form of the lowest man of the human kingdom.

Those who serve the self one-half and the world one-half, will, at death, become *Ethereans*, and live in the ethereal worlds. Here are beautiful worlds, built also of thought—this is the "Christian's Heaven," and its streets of gold, its life of song and worship, was not all a dream, for *thinking* made it so. And to get up correspondence with the unconsciousness of universal love and service gives a kingdom of beauty and truth.

All for God and none for self! This is the slogan of the Ethereal hosts. The world, but only to serve it, is the passport to life in the higher spheres. And those who dwell there are children of the *second resurrection*, or egos, and free from the thoughts and desires of the *earth* or *self*.

With this Golden Reed with which to measure our consciousness, we can find our place here and now. Each heart knows its own secret measure, and knows that when it approaches the door of death it will surely pass into that world of activity which fits its own spiritual recognition, and with which it is in correspondence.

There are many families in life that will be divided in the passing out, for one can easily see that astral, atmospheric, ethereal, seraphic and manasic, are often all together in the same earth house. The earth is the meeting and the parting place for all earth things and people. Love brings them together and divides. New creation gives all the earth dwellers the opportunities to work out their own unfinished desires. We never lose our own in any zone of consciousness. Our own are those who are with us through the law of equalized evolution, and we meet them again and again both here and hereafter.

The old civilization sought its dead through *clairvoyance* and *clairaudience* and *trance mediumship*; it was imperfect communication, and led many a long way round, over hot coals of experience; but it was good, because it was the *best* they knew.

The New Civilization realizes that every living human being has in his earth body all the other bodies and mind, and that *sleep* is death; he simply uses *sleep* as an open door through which he investigates the world of death and its inhabitants. The old world put the body to bed just to rest and restore the flesh. The new world puts the body to rest just to escape its limitations, and at sleep, as in death, stands up in the body and mind with which he has correspondence.

The *modern mystic* is in correspondence with all his bodies and mind, and he passes in his sleep into any zone at will; in his sleep world he finds his friends, his love, his masters, and is instructed by them in the mysteries of the things of that other world; returning, he flashes the record on the idea centers of his own physical brain and knows the whole story of the journey of his soul.

Sleep is a real world, full of opportunities. One can complete and plus all human accomplishments by studying them while asleep. Art, literature, music and industry, all have their masters in each kingdom. We can get all there is for us in our own grade. In sleep, the dead seem alive, and this has taught us the truth of the eternal continuity of life—"there is no death." What we call death is but

transition from one zone of living to another.

With the *new idea of Death*, the grave has lost its victory and death its sting. One approaches the grave in trust, and even eagerness, for it means new privilege

and new opportunities, and he can live his human life with a calm tranquilized realization of infinite union, and can approach the grave "like one who wraps the drapery of his couch around him and lies down to pleasant dreams."

The Conclusion of the Quest.

By DAVID KING.

A portion of an address delivered by the author before the Higher Thought Assembly of Detroit, Mich., April 25, 1914.

Whether it is that we merely contact now in word or thought, or whether with sense of sight and touch, it comes at this moment of spiritual retirement and meditation with a deep consciousness of the beautiful solemnity and age woven significance of our chance approach. For back of you, Comrade Seeker, and back of me as well, roll the vast hills of an immeasurable pathway leading to this resting place upon which for the moment we pause. Tremendous and terrifying are those heights that have been scaled and passed, and at times fearfully rough and rock-strewn the passes through which we emerged—ice crested, wind swept, the way again and again obliterated by chill, blinding clouds. There, upon that long long way, often recurring, have been the points where eyes were wholly unable to see, or mind to understand, or hope to quicken; and only desperate determination kept our bruised feet painfully pressing onward. And now we stand grim-faced, as it were, huge-limbed Titans regarding the conquests of the future and the best application of our age-tried strength to a task that may prove worthy.

Not lightly to be considered is this our intent of today. Our dull eyes now are dimly opening to the fact that yesterday when our hands undertook the somehow accustomed labor, we were but resuming efforts long and long continued; and questioning, we turn to the tomorrow, which cannot be seen, but which we hazily perceive shall have its labor opening out from and duly hinged upon that of this life's today. Then we do well to make diligent inquiry as to the eternal intent and wisdom

of this seemingly trivial present occupation of our mighty, hard-earned powers and abilities.

Long, long ages ago, at the dawn of the first Day, when God awoke from His silent rest through the last vast Night, as He arose there were strewn from the folds of His Garment the whirling suns and far tossed twinkling stars and scattered worlds. In that dim wonderful dawning God called about Him His children—you and me—and gave unto them His Charge and bidding for the tasks of the cosmic Day; and into their hands—yours and mine—He gave many seeds of strange and various kinds for planting and reaping in His mighty fields of stars and suns and worlds. Very young children then we were, you and I, and the mighty instructions of the dawning we did not understand at all, or mostly they were forgotten to our consciousness. But the seeds we bore with us in our forth-sending; and with rough lavish hands we scattered them, sowing them without forethought by the wayside. Roughly, heedlessly too, we at the harvest time gathered the fruits, caring no more than that bodies might be gratified and sufficient seed be reaped for future sowings. Many seasons of spring time and harvest we passed thus, seeing no more in it all than self-gratification.

But it happened, as many days recurred, that flowers by some beautiful chance multiplied in the tangled fruits of our sowing, and we began somewhat to lovingly regard them and protect them, until at last we reserved treasured portions of our fields for their fragrant blessing and radi-

ant gifts. Then much of our time we spent in the delight of the new cultivation, until over and over again was born to our understanding a sense of the impermanence of this beauty; quickly it faded with the passing rain and sunshine, and our hearts realized a new hunger had been awakened within us that neither physical feasting nor gratification of sight and sense could fill.

The great commands of the Master Forth-Sender had not yet been recalled, and all labor was in terms of the hour and its gratification, rather than in terms of the great Day's continuing significance. But it chanced that here and there a seed had been scattered whose growth we unobserved because of slowness and insignificance beside the rapid emergence of things which fed and gratified. Yet, as we returned time upon time after slumbering winters, these we noted continued and up-reared themselves into majestic, sheltering trees. In the heat of the day beneath them we rested, and gazing into their calm leafage, and wondering at their strength, undisturbed by centuries of storm and mortal passing and repassing, slowly there came to us the sense of continuance and wisdom.

Thereupon we set ourselves to the task of cultivating the Groves of Wisdom which should shelter not alone ourselves but all other weary wayfarers along the common Path. Returning thither again and again, we gathered about us our children and kin of spirit and attainment, instructing them at last of true methods of sowing and reaping, of the gift and return that leads to the Groves of Wisdom, where is known again the primal charging of God—the intent that shall bring reward to all God-children alike, nor favor one more than another of gluttonous seekers.

Comrade Children of the Grove, it has been a great Quest through which we have passed, a Quest leading through many stages of understanding and attainment, which are the presage of many more to come as well. Steadily we walked through the fields of material gratification in slavish pandering to gross physical desires until body was fulfilled and satiated. Desiring

wider expression of our faculties, concentration of energy was led on to sense activity, and the dimension of the range of our seeking broadened to family friendship and communal ties, only to find ourselves in relationships too trivial and time-limited, for the unborn and undying Self began somewhat impatiently to await the day of its greater expression. Dimly remembering, then, the charge of the first forth-sending, when God arose and shook from His raiment the suns and stars, we turn at last to Him; but vainly and a long time foolishly is that quest pursued. As long as the old methods whereby we built up separateness and personality are pursued, so long shall we walk farther and farther from the Presence of God. As long as we defer the coming unto God to a day past the dim border line of death—and that for the purpose of satisfying all the curious little whims and desires of our personality in a material, sensuous heaven—just so long are we withheld from true knowledge and right and understanding.

Maps and guides unto heaven—save the mark! The True Way has no outer signposts; its guiding lights are set within one's own soul, and are kindled one by one as the feet find passage to them.

Just as the quest of all superficial things fails in satisfying, so does the quest of an outer and distant God fail—quite as disappointingly and miserably. And finally, Comrades of the Grove, we find that the only true quest is the quest of Self. Not a personal self, indeed no, but that Self that is true Being, common unto all lesser selves, and the Throne of the indivisible Presence of God.

But here a new order of tendencies must be set into operation—an order that shall lead us quite away from former inclinations and desires. The personality has been built up and perfected in its expression by accretions and egotistic activities that have caused a narrowing of the divine power within us, and a concentration within personal limits. The new order of attainment shall be an ever-widening area of detachment, release, and freedom. The Christ-appointed way of sacrifice and self-giving replaces the path of desire and self-

seeking. While there is a continuance of seeking there shall be no finding. The barriers must be pulled down one by one and removed from obstructing the feet upon their way to the inner Being.

It is of necessity here that the attitude of the Children of Wisdom should be an attitude of outgiving. It is only by its expression and holy emergence that the inner Self—whose all-pervading presence in times past we have named God—may be realized and understood. When this realization and radiant expression has been attained, there, Comrades, the quest is ended, for therein is the final fulfillment, and therein all things are found. This being of ours is one of vast correspondence, related part by part, with similar and unitary qualities running throughout the infinite extent of the entire Cosmos. He who is the Companion of God, walking with Him

from the inner silence of the Source of this being unto the outermost covering of its expression, shall consciously see from horizon to horizon of infinity, and hear the joyous commands of God, ringing realm upon realm through the eternal corridors of time and space.

Here, then, are the Plains of Heaven, with their mighty rolling beauty fairer than priest or prophet have dreamed, all spread open before our consciousness within our own hearts. And here at last we learn the first charge of the Holy Forth-Sender, that we return unto Him, having brought forth into His perfect Semblance.

To this end, Comrades of the Grove, our prayers shall be ever turned to that God enthroned within the Heart of our Being, that He may come forth and speak through us bodily, mentally and spiritually, of His eternal Presence therein.

Heart of Life.

Alone I walk life's weary way,
 A living wand is in my hands.
 But what avails the light of day?
 Why write a name upon the sands?

Where I have trod earth's darkened shore,
 The waves of time will all efface;
 Of me, my time, the name I bore,
 There'll be no hint, no track, no trace.

And yet, dear heart, I see your eyes,
 Their joy transcends all time and space;
 I know a deathless record lies
 Inscribed within their loving gaze.

All that my lonely soul has wrought,
 All of its pleasures, all its pain,
 Within your radiant life is caught,
 Making my loss a world of gain.

DR. SETON.

The Science of Success.

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

EIGHTH SUCCESS METHOD—POISE.

Poise is that quality of the human mind which makes for perfect balance in all of life's relations. It is activity under control. It enables one to pass from end to end of the pole of human feeling and function normally at every point of contact. It means health in sickness, life in death, silence in strife, hope in despair, joy in sorrow, pain in loss, and everlasting and eternal Good in the face of evil.

Poise is to the human soul and body what the compass is to the mariner. It is the cloud by day and the pillar of fire by night to the soul adrift on the psychical ocean; it is one expression of the highest energy. When every other hope has failed, the soul that has poise is not altogether desolate.

Sensation is the direct cause of action; we are continually receiving sensations through mind, soul and body, and acting accordingly. The individual who can receive every sensation of his daily life, and regulate himself to vibrate with it, no matter how high or how low it may plunge him, has a poised life, and is master of himself. It is said "all the world falls into line with the man who declares himself a master." This is true, and only those who have learned the lesson of true poise command the unpoised. The poised creature is the positive creature, and the negative world must obey his will.

What constitutes a poised and an unpoised life? Simply this: The understanding and use of will power, the application of natural laws to every phase of life, and the correct position toward everything on all planes. Everyone is possessed of just so much will power, which by training and study he may increase to an unusual amount. Given a certain amount of this quality, it is easy to see that the one who understands and uses his will power increases his growth on all planes far in advance of the individual who does

not know, or refuses to know, his true worth. It is easy to see that the greater the development, the greater the controlling power becomes and the more certain of results one may become, because he has learned the inherent power of his own being.

A will power that is halting, full of fear, and uncertain of its own creations, cannot hope for success in the activities of life. The changing substances of life with which we are obliged to cope make it impossible to intelligently direct our plans unless we have taught ourselves that fine balance which cannot be altered by external conditions. Sickness, old age, poverty and death, are only examples of loss of poise; it begins with weakness of the will and ends with atrophy. Sickness and poverty are inherited and acquired, and one of our safeguards against them is to poise ourselves in a positive physical and mental attitude, and thus control our own being by refusing to be made the host for a crowd of emotions we do not enjoy. Inherited disease can never manifest in us unless we recognize the legacies which dead men have left us and accept them; they are negative conditions, and can have no power over us save that which we give them.

Acquired sickness is a condition purely of our own making. Even accidents cannot happen for those who are poised in the infinite vibration of truth, since those only who are poised for just those things which they choose and want can come to them.

In our will lies the power to create the diseases or to destroy them; there are only important points through which disease gains entrance to our bodies, and these points are our emotions and our minds. Our emotions sense a purely imaginary condition and our wills send these imagings through our bodies in thought currents until the minute cell-brain of our bodies

receive them and register them in their consciousness until they can reproduce them in form. Just here is where our poise comes into action; it is time for us to recognize that we are masters of communications which our minds will telegraph to our cells. Our wills inhabit degenerative thoughts, and whatever our minds receive may be distributed evenly among the receiving stations of our nervous systems, and no one centre be paralyzed by shock.

There are those who are so separated from this will power and control that a sudden surprise or shocking news will render them unconscious, and in others, reason has gone out and even life itself. All these grades of emotion are rates of vibration, and poise is one of the highest rates of vibration known. The soul that has found its poise, and its true power and position toward the changing conditions of life, has stood face to face with that supreme poise which masters all, and it has faith to say: "Though I walk through the valley of the shadow of death, I will fear no evil."

We are all acquainted with the unpoised man—the self-conscious, negative creature; the one who "doesn't know," and who says "I can't." The whole world is full of a great skulking, apologetic crowd, who cannot even come into our presence without carrying with them the atmosphere of begging to be excused for being born. This is the expression of the unpoised man, and it is he who has caused all the trouble between labor and capital in the world, and will continue to cause it until the "I" in all these individuals is lifted up and placed where it should be, by themselves. It never occurs to them that they can brace up and look the whole world in the face; and that they do not have anything they do not want. They do not know how to say "no," and will never say "no" to things, unless they *will*. They simply go on allowing themselves to be bullied to death by stronger wills, which would gladly give them everything they want if they knew how to get it. They whine, groan and curse; and then strikes and bombs tell the rest of their unpoised story.

The poised man does not need any of this; in fact, he will not accept it. He is strong and creative; he knows what he wants and how to get it; he is not influenced by outside talk; he has inborn right of purpose; he is neither sick, poor or down-trodden—simply because he refuses to be. No sweat shops for him; and if he ever runs one himself it is because he, like a thousand others, sees this great world full of unpoised human lives in which they can traffic, which seems only fit to be sweated, and because he, with others of his kind, has not learned that greatest of all humanitarian lessons: "As ye did it unto the least of these, ye did it unto me." The power of poise is great when used for evil. It is Divine when directed toward the uplifting of self and the race.

The first step toward poise is to cast out fear. There is nothing in all the world of which we need be afraid; we must know this, say it, feel it, and live it, until it stands out in our lives a part of our every action, and we have passed into mental freedom. Be sure that we are the highest expression of life on this plane and have absolute dominion over our lives. We must never waver in our mental mastery. After we have secured our own freedom, set about getting it externally. We can have what we want, and what we want is the very best thing for us to have; it is our consciousness trying to get into expression. Do not let anyone else think for us. We have to become our own masters before we can have any force with anyone else. Advice is all right; but it does not amount to anything only as it helps us to reach our own conclusions.

Do not let us worry about what anybody will think of us. "No man is our friend and no man is our enemy, but all men are our teachers." We may do as we please; it is not really any matter what anyone thinks but ourselves. If others do not like what we do, let them leave us. We want companions in our life work, not slaves, servants or masters.

The only thing that anyone is ever really responsible for is himself. It is his business to lift up the "I" until by association

with it all men will be lifted up. Do not think it is a dangerous philosophy to teach that everyone shall do just what he pleases. Far from it; for in doing what they want to do, they find the greatest of all lessons—that there is one great and continuous brotherhood of life, action and being, and that “no man liveth to himself and no man dieth to himself,” and when they always do as they please, their inborn sense of right will teach them to never please to do anything that is not for their own good and the good of the world at large. They will find the greatness of happiness in

doing what they want, and they will want the whole world to be happy.

Absolute perfect union with our own selves and common sense relations to all external life; belief in our own power of accomplishment and our own Divine right to be “what we will to be;” faith, hope, love toward all others and that great worldwide charity that “thinketh no evil.” This is *poise*, and as we learn it on the human, physical plane of expression, we pass into the unseen psychic world of laws and become one with that great invisible world-poise which never faileth and in which there is no change.

Common Sense.

EDWARD M. CURTISS.

One of the most difficult problems for mankind to satisfactorily solve has always been a thorough consciousness of the impossibility of their ever having been separated from their Creator, in whom they live, move, and have their being, since all they could ever know of themselves is that they are made in His image and likeness.

Yet an inborn belief of doubtfulness and fear, which has been so steadfastly inculcated by all creeds, that man has at all times unconsciously believed himself to be a poor miserable sinner, even though he has endeavored to lead an honest and upright life to the best of his ability.

There are very few clergymen who would conscientiously deny, outside of man-made belief, that there could be no Evil. For if it were not for the vibrations of Wrong Thoughts, which are perpetually filling the atmosphere with envy, hatred and malice, as well as all uncharitableness, which seems to cause their reality to be indeed apparent. But the clergy continue to preach daily from their pulpits that all there is or ever could be, is Good (God).

Why this discrepancy has never been comprehended more thoroughly is today causing much comment amongst them, as they see men and women all around them basking in the sunshine of Health, Strength,

Prosperity and Happiness, whom they have so religiously endeavored to convince of the inevitability of disease, which is the judgment of the Almighty. But the pure white light of Divine Truth has come through its spoken word, to prove to be so penetrating in every phase of life that its persistent recognition seems to bring to one their most insignificant desire, as it is so consciously convincing them of their individuality and freedom from all mundane fears, as it did of old, when the Nazarene was upon the earth and assured mankind that all they had ever lacked had been simply Faith (belief), which, when once gained, convinced them of their Heaven within themselves and the truth that would make them free.

Common sense teaches that there is a Divine law that governs Nature. This all creeds have taught, though they have never made man realize that he is its highest manifestation; or that the very breath in his body is God given and God sustained, nor assured him that his life here on earth was the acme of every joy, and man alone his own Saviour. For the spoken word of Truth would unconsciously eliminate, when earnestly asserted, all his worldly thoughts, as his love for all that there was around him enhanced

every hour with the inspiration of the Spirit that had given him understanding and his consciousness of the "I am that I am."

It is these old man-made beliefs that have caused mankind to wallow in the rut that their grandparents have made so comfortable, as they felt therein so contented when they could stop thinking for either their souls or bodies, as they felt assured that happiness was theirs beyond the grave.

Never in any previous century has there been such a steadfast longing as there is today for Truth throughout the world. For mankind is learning the power of Thought and how it has always been the only pivot on which all things have ever turned, whether materially or spiritually, as it steadily convinces man that all his righteousness is but the result of his Right Thinking, since all his misery was merely Wrong Thinking, for his only and worse enemy has at all times been his own condemnation, and his inherent belief in "I Can't." Truth is gradually awakening him to the realization that no death nor life could ever have deprived him of his

birthright, and it is through his persistent affirmations and assertions of the spoken word of Truth, that has so consciously assured him of the perfection of his being and the manifestation of his higher self, which never could deny his creation.

There is no personality that is essential for any man's happiness; neither could one work out another's salvation. For the Spirit in man is Life, Truth and Love, the very breath in his body. While common sense has convinced him that Wrong Thinking is not Truth and that any thing that can be overcome has no foundation; and as there are today millions of men and women who are awakening to the consciousness of the omnipotence omniscience and omnipresence of God, as they gradually learn to obliterate all their beliefs in long-faced piety and goodie-goodieism, and learn to rejoice in the joy of living and know that all mankind are the co-partners of God, and that they are alive here on earth to find their Heaven within themselves and know that Health, Strength, Prosperity and Happiness are their innate inheritance and their irrevocable right.

A Word for Weaklings.

The recent tendency to regard physical health as the first essential of human happiness and usefulness is a natural reaction from Puritan indifference to the body; but even a natural reaction can go too far. Health is always important; but sometimes it is the chief factor in shaping life, and sometimes it is not.

The world needs to review now and then the deeds and services of great invalids. Demosthenes and Isaac Newton were both sickly babies and weak children, though both grew to sound health later in life. Mohammed and Julius Caesar both had epileptic fits; Robert Louis Stevenson was consumptive; Francis Parkman was neurasthenic and all but blind; Imanuel Kant had the physical development of a sickly boy of 12.

Even in the matter of parentage, physical health is not everything. The college professor who said he would rather be the

son of a healthy burglar than of a consumptive bishop, either had a low opinion of the bishop's calling or an uncommonly friendly feeling toward burglary. Charles Darwin was greatly worried lest his children should inherit his weak health. They did not; but they did inherit a very large share of his brains. Herbert Spencer was an invalid the last forty-five years of his life, but if he had married George Eliot, as at one time he seemed likely to do, the children of this gifted pair might have been as great an asset to the world as their writings.

This is not intended as a brief for invalidism. The world needs all the health it can get; but the world also needs qualities which are not always linked to sturdy muscles and sound digestion. The weakling who makes good can neither be repressed nor despised.

Will.

ELLA WHEELER WILCOX.

There is no chance, no destiny, no fate,
Can circumvent or hinder or control

The firm resolve of one determined soul.
Gifts count for little—will alone is great;
All things give way before it, soon or late.

What obstacle can stay the mighty force
Of the sea-seeking river in its course,
Or cause the ascending orb of day to wait?

Each well-born soul must win what it deserves.
Let the fool prate of luck. The fortunate
Is he whose earnest purpose never swerves,
Whose slightest action or inaction serves
The one great aim.

Why, even death stands still,
And waits an hour sometimes for such a will.

Direct and Indirect Inspiration.

JULIA SETON, M.D.

The following address was delivered by Dr. Seton at the 48th Street Theatre, New York, on Easter Sunday morning, 1914.

"Go to the brethren and say, I ascend unto your Father and unto my Father, unto your God and unto my God."

In the beginning of unfoldment, men were led on, illumined and inspired by the masters beside them, with angels revealing now and then, to compel into new endeavor and new power.

As race consciousness developed, these masters tried by every means to throw the mind of man back upon itself and make it responsible for its own progress, showing in every way that all power came from the *One*.

They taught that everything in form was simply the diversified expression of the *One*, and that men at all times, no matter how much they used form, should be in conscious union with this *One*.

As long as man kept conscious union with the *One*, he could contact material things in any way; and this consciousness of his at-one-ment with his source would call to him unnumbered hosts of power. The masters taught that all outside things were only aids to unfoldment, not the real agency, and that when man forgot this and began to depend upon external things to help him, he was slowly developing the sin of separateness, which would lead him farther and farther away from the true realities of life.

The injunction of God to Adam and Eve, not to eat of the fruit of the tree of knowledge, was this truth; man was not commanded to refrain from meeting and using the things of life and of the world, but he was cautioned and forbidden to bind himself to them through intensified desire, so that he became absorbed by their power and forgot the higher levels toward which he must rise. That men should live with things, not by them or for them, was made positive by this message.

Years passed, race consciousness developed, and there appeared two great streams of thought and action. One of these streams represented the race consciousness, which found all its power and inspiration, interest and happiness, through constant and persistent contact with the things of the external world; which rested all its hope and joy in the things created and lost all conscious contact with the inner world and the energy of the *One*. The other great stream of consciousness, fed by the ever-deepening illumination of the Universal Mind, followed faithfully the law of the *One* and worshipped and held fast to the invisible power they called the Absolute God.

These two lines have swept over and through all civilization. They are in our midst to-day with all the power and majesty of the past, plus the increased wisdom of the present hour.

Let us look now at the things which we call "methods" and "indirect inspiration" and find the power of these things.

All is Good; and the things of indirect inspiration have their places in the plan of race unfoldment. They are good, but not the ultimate *best*.

The very first objective point for natural indirect inspiration is Food. There are hundreds of minds who cannot keep the joy of life alight within themselves without this object to use for their personal stimulation. "What shall we eat, and when and where?" is the burden of common conversation. Take eating out of the world consciousness and over half of the developing race would lose their God.

It is amusing and pathetic to watch the strugglings of a young soul attempting to do a forced or voluntary fast. There is not yet developed within them the ability to generate the divine energy of their own body, and unless it is fed and stimulated by

the indirect inspiration of the thing called "food," it languishes and dies.

Food is a normal part of the plan of this life, but it is not now, and never was meant to be, the real source of inspiration. "Thou shalt have no other gods before Me," was written long ago as a correct rule of life, and the one who makes food his all, and whose inspiration is raised or lowered by the presence or absence of food, tells the world exactly where he is living in consciousness.

We must *eat to live*, but when we live to eat, and our words, thoughts and desires wrap around the pleasures of food, we are grappling our character to the root of separateness called "appetite," and this is one of the principles of the destructive trinity which will leave us in darkness some day, to work our way back to the center of our own being, where we must come to learn the lesson of direct inspiration through conscious union with the source of power within the Self.

The second source of indirect inspiration is Drink. Drink has played an important part in race evolution, and will for centuries yet to come. It is the strongest weapon in use in the destructive trinity.

There will be for æons of time on this planet, young souls who will clamor for some form of indirect inspiration to help them to live through experiences which their ignorance builds for them. Joy and sorrow asks for and claims companionship; so men rush to drink to inspire them to live through great darkness of spirit, and as the easiest means to give themselves full expression physically, mentally and socially.

There are old souls who seek it as a relief for the monotony of life. They have lived up to the things of the world, and nothing is left to use as a method of inspiration; they have not lain hold of the higher law, and a cocktail represents to them the highest point of physical and divine feeling which they can attain. Their genius only burns brightly when stimulated by drink. Without it, they are dumb and pulseless, and life is flat.

They seek this exhilaration until they evolve to where they find that even this grows stale, and then in some hour of deep dejection or drunken illumination they touch the spiritual fount of power within themselves, and in the maze of higher re-

alization they find a spiritual cocktail which displaces the old thing of sight and sense. Inspired then with the real exaltation of true being, the old things of drink pass away and they are one with direct influx of an energy higher than they could ever dream of reaching with the indirect inspiration of the wine and the bowl.

The world of food and the world of drink are definite zones of consciousness, and are peopled each with their own kind. One knows them by their words and thoughts, for "as a man thinketh in his heart so is he," and, "from the fulness of the heart the mouth speaketh." They are simply stages in the cycle of development, and men use them as crutches for self-inspiration until they evolve out of them into the higher impulses of their own minds and hearts.

The third means of indirect inspiration is Sex. The whole human mind wraps either negatively or positively around this indirect method. There are lives everywhere, who never live a conscious minute outside of the stimulation of some other person. One can listen to their words and easily find from whence they receive their strength; "He says" or "She says" is the burden of their song, and as soon as there is no "he" or "she" to inspire them, they are cast down and life has lost its reward.

The mystics taught from the beginning that love was the fulfilling of all laws, and mankind has found that human love is the highest form of indirect inspiration on this planet; and for many, God is God only as He is enshrined within a human form and worshipped through a human personality. "To live, to love, to be loved," this is a sublime necessity to those who have not yet found the center of unity within themselves.

Jesus knew that this was a world of indirect inspiration when he said: "The children in this world marry and are given in marriage, but in heaven there is neither marriage or giving in marriage."

Man in the whirl of his passions has inverted this great cosmic principle of loving into a personal form and built for himself an idea of possession. Around this idea of possession swings his whole scheme of inspiration. "To have—to hold—to love," is the mass man's idea of joy and happiness, and "mine and thine" makes the burden of his peace or his pain.

This is a zone of being, and man in his transit slowly disentangles his consciousness from the life in the personal and puts it back where it belongs into the *One*. He finds after awhile that he was never meant to love the *things* of life, but only to love the *life* in things; and as he gathers more and more life, he finds it impossible to localize this great rampant stream of loving and giving to the puny form of any human being. He lives then, with another soul in divine communion, but he no longer lives through, or by, the inspiration of a localized human mind or heart, for his life "is hid with Christ in God," and his inspiration is direct.

The fourth method of indirect inspiration is the Self. All over the world we find the supreme egotist who has evolved to where the world seems to belong to him alone. His importance is uppermost in his words; his desires, his ambitions, his possessions, his ideas, all fill his field of consciousness to the exclusion of all other things.

It might almost be believed that he had direct inspiration, if one did not see beneath the surface and find that the self was the indirect object around which all his inspirations swung. He talks of himself incessantly. It may be his business, his learning, his travel, friends, home, love and ability, or it may be all these things together which command his own constant approval, and which he is ever anxious to intensify before the whole world.

This is a well-filled zone of action, and we know these by their words. We can

hear their never-ending "I," "Me," "Mine," wherever we go, and as they go on associating themselves with increasing degrees of their own desires, they, finally satisfied with their own self-hood, seek some new external point of contact and thus make the first step toward direct inspiration. One by one, the things of the self leave them, until they find themselves alone, eating the bread of bitterness; then turning back into their own souls for comfort, they hear the voice of their own spirit speaking the truth to their minds.

The fifth method of indirect inspiration is linked with the religious nature of man and is *Idolatry*. The heart of life calls religiously as well as naturally for form, and finding the Absolute so remote, man turned instinctively to the things which would seem to make God real and tangible to their senses.

Out of this, first grew devotion to idols, then adoration of kings, priests and prophets, and, as the race mind evolved, it built God Himself into a grand personality and worshipped Him as such.

For centuries the God of Christendom has been a *man*, and between Him and man himself there has always been some idealized personality through which inspiration could come and through which a closer walk with the Holy *One* could be attained.

Indirect inspiration through some *idealized personality* has been the keynote of all the old human advancement, and it reached the ultimate in the age of the appearance of Jesus the Christ.

(To be concluded.)

Our \$100 Subscription Contest.

The August issue of "The Column" will announce the winner of this Contest, and many interesting particulars about the Contest itself. Order your copy early.

Ornaments.

E. S. ROMERO-TODESCO.

The author wishes to acknowledge her indebtedness to "La Bijouterie," by Roger Mills; and "Bijoux-Anciens" by Fountenary.

Articles by E. S. Romero-Todesco on Rings, Bracelets, Necklaces, Armlets and Charms, Pins, Brooches and Earrings, have appeared in London magazines.

Even before we arrive at a period in the world's history where any form of civilization is known, ornaments existed, and were worn plentifully by natives and savages of all countries; the love of ornamentation being so inherent in man as to demand gratification even before clothing was universally adopted. And the first ornaments were those which could be worn on the person itself, such as earrings, finger rings, bracelets, anklets, necklaces; only later, when some form of vestment was already in use, did brooches, pins, buckles, etc., come into fashion.

Among the first rings worn were *ear-rings*, to which must be added a set of rings worn in the nose and lips, which are still in use amongst some of the savage tribes, though nowhere to be found in civilized countries. These rings are always contrary to our European idea of beauty, and they entail a mutilation of the face to permit of rings, discs and bars being inserted, which we could in no way suffer, though we do make an exception where the ear is concerned, and our method of piercing a child's ear, so as to be able in after years to suspend an earring from the hole, is a relic of more barbarous, primitive customs.

Earrings have always been the most popular form of ornamentation. The simplest form of earring consists in a ring, and though it was in use in far gone-by ages, is still worn in our time. Savages wear as many as thirty to forty plain metal circles fixed on a bar and passed with a ring through the ear; ancient sets of rings of this type, as well as earrings with chainlets from which human teeth are suspended, figure largely among the favorite ornaments of African and Indian natives.

It is in Egypt that our modern ideas of civilization seem to have had birth, and

with the Egyptians the use of earrings was not confined to men and women, for we have found mummies of cats, that are wearing metal earrings in their ears, some of bronze and some of gold.

It would be impossible to enumerate all the different materials out of which earrings were made, or to describe all the patterns and varieties of them which have been in use and are on view in the different museums.

The most ancient were very rudimental. All manner of small grains, shells, dates, bones, cubes of ivory, pierced through and strung together, sometimes carelessly, at other times with care, to obtain besides a pleasing effect of color, symmetry of design. The first rudimental idea of a metal bar, made thin at the extremities and rounded out into a circle by hammering, was soon very much embellished, and the Phoenicians went in for pretty workmanship even in the simplest designs, and the Etruscans made of them things of beauty, very similar to our modern ones. It is well known that they excelled in the jewelers' art, for which they were famous; both in articles of elegant simplicity and those of more pretentious designs they have rarely been equalled and never surpassed.

The word bracelet—which corresponds to the French "bracelet," was called by the Romans "brachule" and also "armilla" (armlet), and it was the name given to any ornament worn on the arm. When similar rings were worn on the ankles they took the special name of "anklets." Bracelets are still universally used, but anklets are now worn only by the savage tribes. Prehistoric man dearly loved to ornament himself, but he had not reached a stage of development which permitted him to do so expensively or artistically;

nevertheless, he covered himself with rings and chains and beads of all kinds, in many instances practically clothing himself with them.

There are paintings of ancient Egypt, Assyria, and Babylon, in which people are depicted with their arms loaded with rings and bands of various widths, but there seems to be no definite pattern in any of them; they are merely circles one above the other, some tapering and some not.

It is believed that the Assyrians sometimes gave their soldiers bracelets by way of reward for bravery, as the Romans did after them. There is in existence a bas-relief which represents two warriors wearing bracelets and transporting a war chariot.

The Phoenicians made a very profitable commerce out of their jewelry, and they knew how to gratify the tastes of their cosmopolitan buyers, by copying local designs which were in favor among them, and also by adding to them some new detail, which gave them a certain attractive novel appearance. They had the gift of imagination developed to a very high degree, and they had a certain way of their own of working out even a hackneyed scheme, by which their jewels could always be recognized.

Their more expensive bracelets were made out of precious metals, ornamented by real stones, but for economical purposes they were driven to adopt largely the system of plating, and many of their gold-plated bronze bracelets have come down to us.

In the Sixth Century the wearing of bracelets was given up altogether, and the use of little silk bands, worked elaborately in gold and pearls, and colored beads, came into fashion. Later they wore velvet bands round their wrists, clasped with knots of metal work, filigree, and other jeweled varieties.

When bracelets were once more generally used, they could no longer be considered as ancient jewels, for they did not in any way follow up the type and styles of yore. They became laden with cameos and encrusted with gems, until they evolved into a new variety of bracelets closely resembling our modern ones.

Finger rings generally figured on the fourth finger of the left hand, and on this finger the most important rings were worn—wedding and engagement rings, besides those which were in use as signets; episcopal rings were a symbol of dignity even in the early ages of the Catholic Church.

The ring was the symbol of the dominion of Venice over the Adriatic.

The shapes and styles varied considerably, as did the material out of which they were fashioned.

The *necklaces* of the stone ages were extremely rudimentary and simple. They consisted chiefly of teeth, shells, and bits of wood and metal pierced through and strung together. The fact that they are all more or less alike, and have nothing particularly characteristic of any one country, shows that primitive man evolved first ideas very much on the same scale all over the world.

In Egypt men wore necklaces plentifully, and these were literally weighed down by entire collections of amulets, scarabs, angles, dice, horns, and divinities of all kinds, all of which were supposed to have power to preserve the wearer from dangers of every description, as well as from the power of evil influences. It is from them that the deep-rooted superstition in the power of the evil eye has come down to us.

Besides the ordinary varieties, the Egyptians had special necklaces to be used for particular purposes. A necklace known by the specific name of "Ousekh," was made only for placing on mummies; it was hooked on to the shoulders, and covered the chest, hiding it completely.

In Egypt the President of the Senate wore a gold necklace covered with precious stones, and from which hung a figure without eyes, emblem of justice and truth. When he took this figure in his hand, it was a signal that the meeting was opened, and at the moment of delivering the sentence he turned the figure towards the one who had won the case.

The Etruscans combined all the merits of their predecessors in the jewelers' art with a variety of treatment and an accuracy of execution which their followers never quite achieved. Their necklaces in granulated gold work and filigree are things of rare beauty. The background

of most of the necklaces of this period were made in very minute granulations, and the size of the tiny grains is so small as to look almost like gold dust instead of actual spherical globlets. They are a source of wonder to all students of ancient works of art, and figure profusely not only to make up the background, but also to form geometrical key patterns of absolute precision and accuracy.

Gold was plentiful with the Etruscans, and gold dust, abundant in auriferous torrents, got accumulated here and there, where crevices or stones afforded it a refuge, and the water washed and washed this powdered gold till the particles became pebble like, or round in shape, only the dimensions of the gold globes were infinitely smaller than anything which could have been manufactured by hand. The idea of making use of this rounded gold dust must have arisen suddenly in the mind of some one, who, owning a quantity of it, observed the symmetry of the tiny spherical particles, and noticed that they rolled into lines and curves, giving a general idea of design which could be put to practical use. Experiments were carried out, and it was found that when this special gold dust was placed upon a piece of metal on which a design was stamped out, it filled up the gaps, and the tiny globes of gold rolled of their own account into the hollow spaces with a very pleasing effect. As soon as a way of soldering them or fixing them on was discovered, the new granulated jewelry in general, and of bracelets of this type in particular, put in an appearance.

Though the art of fixing the gold dust was known and adopted for centuries on

the Mediterranean coast, it has now been lost; the secret of it is buried with many others in "the years which the locust hath eaten."

From the Orient the custom of wearing *amulets, pendants and charms*, spread gradually through Greece and Italy, and reached us. The belief in charms is inherent in ignorant people and in those whose impressionability is very much greater than their reasoning powers. The spirit of superstition is more or less present in all men throughout all ages, and in spite of even the most advanced stage of civilization; only whilst in the savage races and the ignorant folk it is a matter of cult and of general belief. With the advance of science man is capable of explaining one fact after another, thus changing the supernatural to the natural, with a consequent discarding of fetishes, amulets and charms, which could only be endowed with power whilst the unknown occult forces in the universe seemed everywhere actively and mysteriously at work. Even in our time, we wear trinkets which we call "lucky" charms, such as pigs, clovers, nails, horseshoes, serpents, horns, triangles, etc., but we do this more as a fad than from any actual belief in their power. Our trinkets are mere toys in our eyes, and have no special or magical influence for us; but it was not so with primitive man, for his pendants were all more or less connected with his beliefs, creeds and superstitions, and therefore his amulets and charms were of infinitely greater importance to him. This same tendency is still existent among savage tribes.

(To be continued.)

NAME READING.

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

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

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

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

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

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

New Thought at Home and Abroad.

AT HOME.

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

Julia Seton, M. D., founder.

The opening of the New Thought Summer School is announced for July 11 and 12, at Oscawana-on-Hudson.

A splendid gathering is expected, and the general meeting which will be held on Saturday at 3 P. M. in the Auditorium will be quite in the nature of a conference, and the following speakers will be heard: Swami Abhedananda, Mrs. Maud Pratt Crawford, Mr. Alfred Tomson, Mrs. Estella Jaros, Mr. John Quinn, Mrs. Jean Norton, Mr. Isadore Jaros, Mrs. Elizabeth Silverwood, Mr. Edward Herbert, and Julia Seton, M. D.

The other arrangements for Saturday are a walk and drive through the woods, and in the evening an entertainment and dance, commencing at 8.30 P. M.

On Sunday there will be Union Services in the morning at 11.30, and in the afternoon at 3.30; a Sunset walk at 7 P. M., and a Sacred Concert at 8.30 P. M. The guest of honor for the Opening Day will be Dr. Frank Crane.

The summer season will continue until October 1, and Dr. Seton will hold weekly classes, lectures and Sunday services.

A New Thought Reading Room has been opened in the School, N. Y. American Building, Columbus Circle, New York City, which the public are cordially invited to

make use of between the hours of 11 A. M. and 4 P. M. daily.

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

Founder, Julia Seton, M. D.

Pastor, Emma C. Poore.

The interest in the meetings held after Miss Poore sailed for London showed the wisdom of keeping the center open during May. Now, however, activities have ceased, to be resumed, we are quite sure, with greater ardor in October.

The annual picnic was held on June 6, and a happy group spent a few joyous hours of a perfect day among the rocks and trees of one of our suburban parks.

ABROAD.

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

Pastor, Muriel Brown.

Founder, Julia Seton, M. D.

June was a busy month for this center, being the month of the International New Thought Convention. Miss Brown, the pastor, has had the hearty co-operation of Miss Villa Falkner Page, from New York; Miss Emma C. Poore, pastor of the New Thought Church of Boston; and Miss Lelia Simon, pastor of the New Thought Temple, Cincinnati; and a wonderful month of uplift and usefulness has been enjoyed.

Services are held every Sunday, and classes and lectures daily at the School.

SUBSCRIPTION BLANK.

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

Name _____

Address _____

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

Churches of the New Civilization.

- New Thought Church and School, London, England.—Pastor, Muriel Brown.
 New Thought Church and School, New York City.—Pastor, Julia Seton
 New Thought Church and School, Boston, Mass.—Pastor, Emma C. Poore.
 New Thought Temple, Cincinnati, Ohio.—Pastor, Leila Simon.
 New Thought Alliance, Pittsburg, Pa.—Pastor, J. G. McGonigal.
 Church of Silent Demand, Chicago, Ill.—Pastor, E. J. Northrop.
 Higher Thought Alliance, Detroit, Mich.—Pastor, David King.
 New Thought Church and School, 1789 East 89th Street, Cleveland, O.—Pastor, Mrs. Ella Fish.
 Church Universal, Perth, W. Australia.—Minister, Rev. Veni Cooper-Mathieson.

Contributors to "The Column."

JULIA SETON, M.D.

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

New Thought Healers.

Under the New Civilization Fundamentals.

Dr. Julia Seton - - - - -	<i>Treatments and Instructions.</i>
Mrs. Jean Norton - - - - -	<i>Treatments and Instructions.</i>
Mr. Clifford W. Cheasley - - - - -	<i>Treatments and Instructions.</i>
Miss Theresa Brach - - - - -	<i>Treatments.</i>
Miss Allen - - - - -	<i>Insane and Epileptic Patients.</i>

Address—Room 71, New York American Building,

Telephone, Columbus 10139.

Columbus Circle, New York City.

DO YOU KNOW

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

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

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

Detailed readings - - - - \$2.00 - 7/8
Popular readings - - - - \$1.00 - 5/8

A COURSE OF LESSONS

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

Afternoon and evening classes by arrangement during the summer.

Full Course, 8 lessons, \$5.00.

Enter your name for one of these classes now.

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

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

N. Y. AMERICAN BUILDING,

58th STREET AND BROADWAY,

NEW YORK.

TELEPHONE, 10139 COLUMBUS.

SPECIAL OFFER

For One Year
.. \$1.25 ..

PROSPERITY AND
THE MASTER MIND

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

PROSPERITY is a Course of Lectures and Treatments, in book form. Regular price, 50c.

This offer in foreign countries, \$1.60.

THE MASTER MIND PUBLISHING CO. DEPT.

649 SOUTH FLOWER,

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

BOOKS BY JULIA SETON

(JULIA SETON SEARS) M. D.

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

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

NEW BOOKS.

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

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

COLUMN PUBLISHING CO.

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