

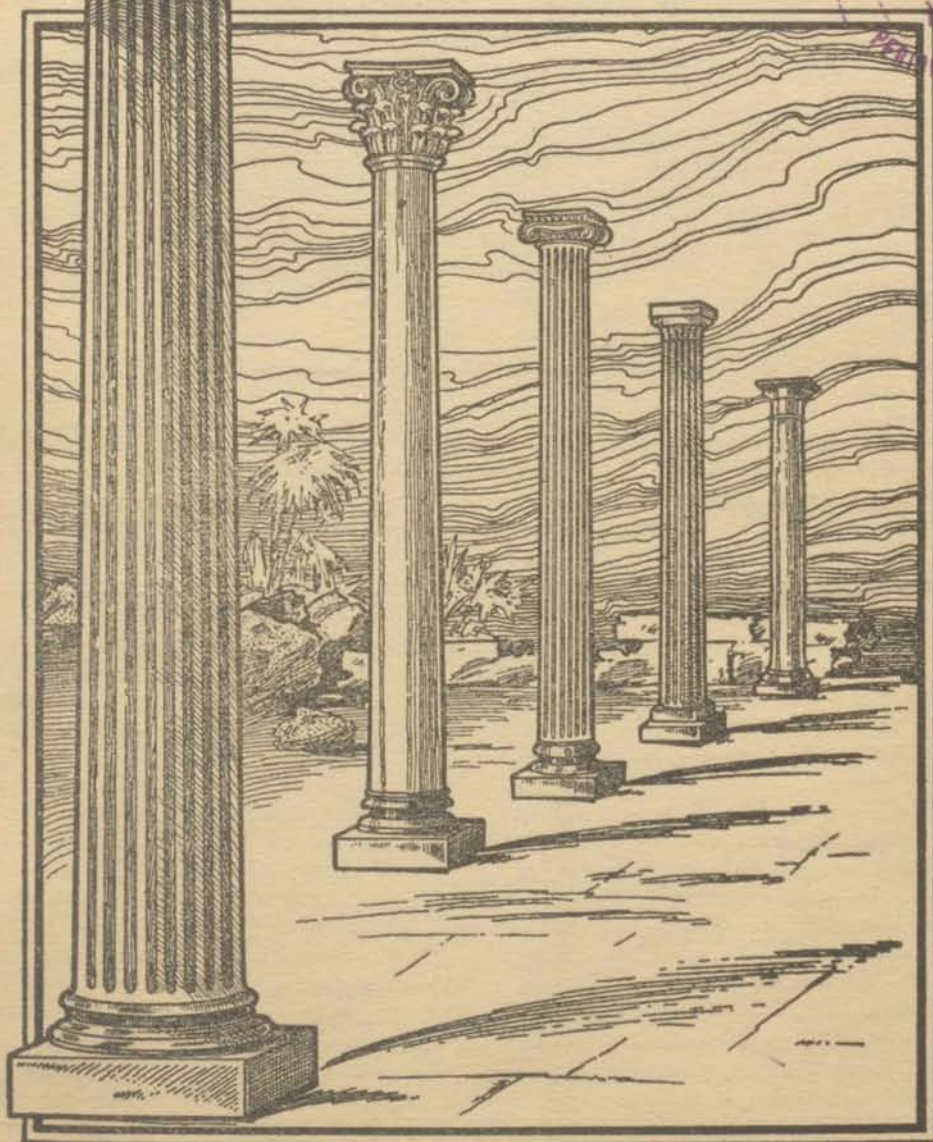
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# THE COLUMN

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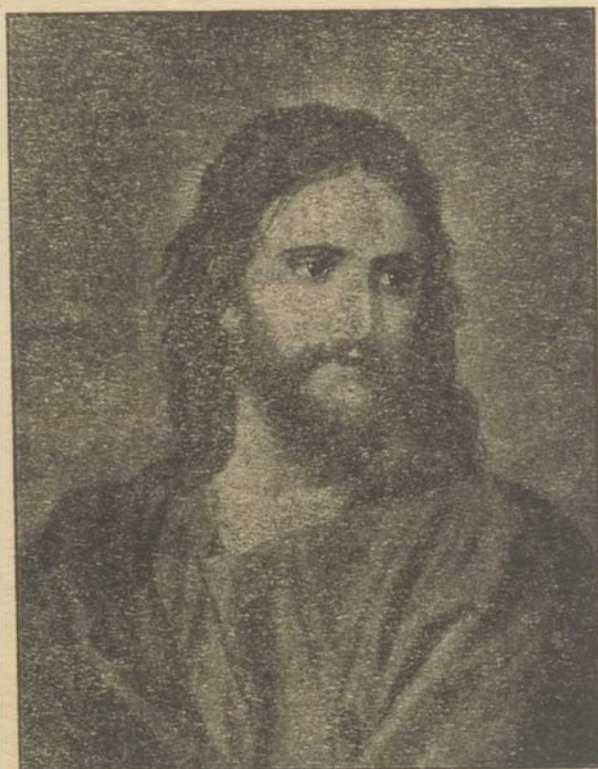


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No. 2





## The Aquarian Gospel of Jesus the Christ

Transcribed from the Book of God's Remembrance,  
the Akashic Records

By LEVI

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## TO OUR READERS:

The numerous letters and messages of congratulation that have reached us from near and far and the good wishes expressed for the success of "The Column" are both gratifying and stimulating in the highest degree. The reception accorded it has been appreciated and generous in the extreme, full of genuine encouragement to aid us in making even greater efforts for its wide-spread distribution among the awakened minds of today.

Readers of the "Aquarian New Age" have received it very kindly in place of the former publication which they could ill afford to lose at this time, and copies will be supplied to them over the unexpired period of their subscriptions.

The present number contains some notable articles from the pens of well read and distinguished writers. Dr. Julia

Seton Sears exhibits a finished picture in her essay on "The Christ of the New Civilization" which will come as a revelation to the many, even to those who have realized ~~an~~ unsurpassed greatness in the highest states of consciousness. Ella Wheeler Wilcox presents another poem with its inspired message to a world wide circle of readers. W. J. Colville adds an interesting study of New Thought, and how it constitutes an entirely new fact in the experience of each individual. Walter De Voe continues his clear, yet simple view of the Soul in a deeply interesting manner and Grace M. Brown again writes eloquently on one of the many subjects she has thoroughly mastered.

Several articles are unavoidably held over from lack of space but will appear in the next number.

## "THE COLUMN"

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There shines for all a radiance from above  
 Men touch its power while walking on the sod;  
 And human hearts so touched have called it LOVE,  
 And loving human hearts have called it GOD.





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**THE CHRIST OF THE NEW CIVILIZATION****JULIA SETON SEARS, M. D.****Founder of the New Thought Church and School  
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## CHAPTER I.

## THE IMMACULATE CONCEPTION

IN these days of modern progress the belief and traditions of the past are being brought forward and held up for the finest scrutiny by the increasing intellectuality and spirituality of the race mind. The day of conglomerate thinking is past and everywhere the race mind is coming out into specialised states of consciousness, and old things viewed by the deep light of this finer understanding take on new possibilities of interpretation. The old interpretations are losing their sanctity, new minds with clearer vision are stripping all the old ideas of their swaddling clothes and out from old impossible superstitions are breaking ideas reduced to possibilities of truth.

Among the many old race-ideas to be attacked and interpreted is the one of Jesus the Christ. It stands foremost in the search for higher illumination. Minds are coming away from the old Christ idea, not because they have forgotten or grown tired of the sublime ideal underlying it, but because they have outgrown the death zone of superstition surrounding it.

In the old civilization very few of the race did individual thinking, the few thought for the many and these thoughts became positive authority which for centuries only a few of the most daring attempted to escape; but there always comes a place and an hour when a higher civilization must come forth, and this civilization is born from the root of the higher race ideal and comes as an embodiment of the increasing intelligent investigation of the few. The new is always bursting out of some thought plane which can no longer be embodied in old superstitions and old ideals.

In the old civilization men worshipped and believed in a Christ ideal that was built for them by the minds of those who taught and phrased in the understanding and language of their time, and in the new civilization men will worship and believe in a Christ which again will be built for them by the minds of those who interpret according to their day, and each interpretation will leave its lasting impression on the people of its time.

Throughout the old centuries few have dared to contradict the edicts of the old mind and those who dared to think out-



side the beaten track did so under the stigma of infidelity and anti-Christ. The centuries have dragged on and men following the lead of stronger minds have lived and died worshipping the idea of the crucified, bleeding, outraged, poverty-stricken Christhood. The man Jesus became for them and their children the lamb of sacrifice and God atonement; the one who was crucified, who died and was buried for the sins of the world. The leaders held these beliefs to their hearts; they fought and bled and died themselves; they killed, destroyed and bound captive those who resented what they called a divine ideal.

To-day, in the light of a new race ideal, an entirely new conception of Christhood is slowly taking place, and a new Christ stands forth to lead the new race into higher and higher revelation.

Beginning with the very birth of Jesus the Christ, the new race mind no longer argues or analyses; the question of the immaculate conception is not for them shrouded in mystery, it sees in the Christ birth only the working out of a great natural law more or less latent in the race of that day.

Jesus the Christ was born through the action of the great cosmic law of emanation. The new civilization has not remembered that the first race, called the Sacred Race, reproduced itself by this law. All of the first race was bi-sexual, and reproduction was common to all; there was neither male nor female, but just the divinely human being who contained within itself the potentiality of all life, and until the second and third era passed away man was an etherealized being with all power within a glorious body, a body so glorified that its very exhalations were like the perfume of flowers. Reproduction was a natural law of emanation from the self. As race evolution went on the hour struck for separation, not because men fell into sin, as the old race idea pos-

tulates, but simply because it was time in evolutionary law for separation to begin. The male and female qualities had evolved to where emanation from within was supplemented by a lesser law of emanation from without, and reproduction through sex separation began. At this time marked differences occurred in the physical formation and the evolution of individual men and women took the place of the dual races.

It requires countless periods of time to bring about this change and make external generation possible among the sacred individuals of whom only a small portion came in at the beginning and it is written: "It came to pass when men began to multiply on the face of the earth and daughters were born unto them, that the sons of God (the sacred race) saw the daughters of men that they were fair, and they took them wives of all which they chose ..... and they bare children to them."

The sons of God were celestial beings, the daughters of men were of sex generation, and from these sons of God and daughters of men the whole human race was born.

As race evolution continued, emanation grew less and less frequent and finally became a latent factor. It has continued in some form through all races and up to the present day a faint trace of the duality of the race is found in the modern perversion of sex we call hermaphroditic.

At the time of the birth of Jesus this power was not yet extinct and Mary, the mother of Jesus, being a descendant of the sacred race, had latent within her body the emanative consciousness and she conceived and brought forth the Christ child as the direct result of emanation through highly intensified spiritual desire.

It is not a strange, mysterious, impossible thing, this immaculate conception, but the new civilization knows it as the natural expression of a natural law lying



dormant in the bodies of the race. To-day we recognize the possibilities of the reaction of a normal cosmic potentiality in the life of an individual consecrated to atonement with the divine law.

The priesthood of that day lost in the play of materiality could only explain as far as they could understand, and bound in superstition and ignorance and outside the realm of true God consciousness they fashioned what they could not explain to satisfy the ever-inquiring race mind. They offered a religious myth to take the place of a scientific fact and men accepted it because individual revelation was not yet an established law.

Emanation and reproduction are two different states of race consciousness, emanation belongs to the centralized action and reproduction to the diversified one. The hour will strike again down the centuries when emanation and not reproduction will prevail, when that hour comes individuals will create their own children in their own womb, "as it was in the beginning, is now and ever shall be" the great law of unity; but it cannot come until this planet is raised, by the raising of the race consciousness, to vibrate to higher waves of cosmic life. The pulse of the cosmic heart will need to rise through the evolution of all the races before a higher law can come into activity. When we stop to think how far away we are from the idea even of self emanation, we can see that it will take countless ages of race unfoldment.

As long as we live in a world where to manifest a divine law would ostracise one who operated it, there is little possibility of its activity. To-day, if a woman anywhere should declare an emanation she would be stoned to death by the criticism of those who were in ignorance of truth. As long as a race forbids free motherhood, under a reproductive law, it is not strange that it would declare motherhood impossible under a divine law.

It will take centuries to free the race mind from the superstitions of the past and plant in it the new ideas of a new race civilization with a new freedom and new fundamentals of a new day.

Jesus the Christ came as a direct embodiment of a divine desire; he was the deep of supply answering to the deep of need; he came over his own divine pathway and the glorified consciousness and the consecrated flesh of the Virgin Mary offered the divine potentiality through which the natural cosmic law of re-birth operated and he could come out again at his own level of power.

He came to redeem his own and complete his work, he was born not of the will of the blood, nor the will of the flesh, nor of the will of man, but of God, and he brought a peace and a benediction to the submerged minds of his day.

## CHAPTER II.

### JESUS THE CHRIST

IT was part of the old world civilization to picture Jesus the Christ as a great spiritual entity leaving the centre of divine being where he and his Father dwelt in a glorified communion, and moved by a divine compassion for the sin tossed world of humanity, obey the higher command of His Father and take upon Himself a human form and come out into expression here on earth to go on in a sublime renunciation, working the work of Him who sent Him.

This was without doubt a high and holy sentiment and one which had and must ever have a marked power to inspire those who have within themselves no power to reason or interpret the higher truth, but those who have awakened to the light of a deeper understanding, it offers nothing but the picture of an idea brought forth by those who can only see in part, and prophesy in part, and who look through their glass of life darkly.



The new civilization interprets all things from the fundamental of cosmic evolution and sees life not in the part but in the whole. It sees the law of race evolution and knows that nothing happens, but that everything is by natural law. It has not forsaken the Christ, it is not anti-Christ, but it has come into a deeper conception of the Christ and a truer understanding of His mission.

Following race evolution we find that throughout every age some great principle had to be kept before the unfolding race life and that at all times great principle was expressed through a great personality. Jesus the Christ came because the hour struck in cosmic law for his appearance and for the recharging of the intelligence of humanity with a new and powerful impulse. For centuries the race mind had been drifting away into diversified objective living and it had come to that time in its expression where it needed to be called back again into deep cosmic centralization.

Jesus came, a new thought in an old thought world, and he came to embody the spirit of unity which was necessary for the next step in evolution. The race mind was everywhere deep in conflict and separation and His spiritual illumination was to mould Greek, Jew and Gentile into paths of harmonious assimilation. Jesus was a spiritual materialization to this planet of one of the celestial beings who must, by cosmic law, appear when even the hour in race evolution demands it. He was the group soul of this planet and He lived and died as the embodiment of the sublime law, his consciousness made a centre of power through which the whole human race went onward into larger spiritual inclusion.

When Jesus was yet in early youth he showed the signs of his celestial origin and while a boy of tender years he sat at the feet of the teachers of his day. The Akashic records show that at one

time he was a student of the high priests of his birthplace and that later a great prince of India, hearing of his wonderful wisdom, sought to be allowed to take him to the schools of that great country. Here he advanced along the pathway for the unfoldment of the celestial mind in the body of the man and passing from master to master, learning all the laws of raceology and cosmology, he stood at last including in his own mind all the wisdom of all the master minds of India. From here he was carried on to Thibet where again he included all the wisdom of its powerful teachers, then to Assyria to become the wizard of Assyrian law; before leaving for Persia where all the hidden law of Persian science was fully expounded to him; afterwards to Greece to learn the laws of Grecian occultism, and finally a visit to Egypt put the last finishing touches to an already masterful mind. In Egypt he passed all the initiations attending the first steps of a Revelator to the race and linked himself with the long chain of seers and prophets, before emerging with all earthly and heavenly wisdom within him, ready to accomplish the high destiny for which he came.

He stood then Lord of matter through knowledge of the physical side of cosmic law, Lord of the mental through knowledge of the etheric side of self and substance, he knew material and materialization, he understood the law of the spiritual, and he could pass from spirit mind into spirit form at will.

He stood with his master mind so cosmically attuned that it registered the universal mind of all the masters of all nations and all ages, all of which he combined within his own God consciousness and turned to work the work of the higher race progress.

At this time, John the Baptist had been crying in the wilderness, calling the soul of the race to the beginning of a higher civilization which was to come,



and out into this conglomerate mixture of men's minds, Jesus the Christ walked. His presence brought a new message which was to control, direct and mould them for the next two thousand centuries.

While Christ was on earth he was clothed with a spiritual form made tangible to the grosser senses of men, and this Christ substance acted upon by Christ mind, gave in one direction healing, in another prophesy; in another, materialization; and through concentration of this divine ray of mind wherever it came into contact with the elements, the cosmic law was evolved.

### CHAPTER III.

#### THE CHRIST MESSAGE

JESUS the Christ came and brought an eternal message of power, peace and freedom to the down cast hearts of his day. His birth, life and death were sublime inspirations to the race and from the hour when he stood a boy in the Temple, till he suffered under Pontius Pilate and ultimately drew his last earthly breath upon the cross, he was a thousand times more than the patient sacrifice which the old thought world made him. He was the king of a consciousness so high that it brooked no contradiction. He was always the ruler from celestial heights, exalting his kingship and manifesting its attributes of power and understanding. The prophet of his own crucifixion he met it with the wisdom of the inspired martyr. To those who insulted him fell the unanswerable report "I know whence I came and whither I go, but ye cannot tell whence I come and whither I go. Ye judge after the flesh, I judge no man."

Jesus taught the world that he had a mission and that he knew why he was in their midst, saying "To this end was I born and for this cause came I into the world to know truth and to bear witness of it." No vestage of doubt was ever

permitted regarding either his message, or the completeness of his union with the highest centre of consciousness. His affirmation "I and my Father are one" stands incontrovertible for all time. He had one eternal affirmation "All that my Father hath is mine." When the race, foolish in its traditions, took up stones against him, he said: "Many good works have I showed you from the lather, for which of these works do ye stone me?" and they could only answer: "For a good work, we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God." The message designed to inspire every hearer was one of absolute unity and of a boundless freedom through this unity, while an eternal conviction of it was contained in the declaration: "Ye have not known Him; but I know Him: and if I should say, I know Him not, I shall be a liar like unto you: but I know Him and keep His sayings."

By Him a new thought was planted in a world of old traditions, teaching the inviolable sanctity of the self through recognizing that "The sabbath was made for man and not man for the sabbath." When his disciples violated the traditions of the elders by eating with unwashed hands they drew upon themselves the reproaches of the elders who in turn earned the merited reproof "Not that which goeth into the mouth defileth a man; but that which cometh out of his mouth, this defileth a man." The sin tossed world broken to pieces with its own negative laws heard the consoling words: "These things I have spoken unto you, that in me ye might have peace" and were stirred to respond to the invitation: "Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls." The law of a higher consciousness was shown to be the only efficient means which could be used in



order that life could be properly directed and controlled.

Jesus was the world's greatest physician, healing the sick, making the blind see, standing in the midst of disease and pestilence by the side of the dead, the dying and the long time dead, and, suspending the lower states of his consciousness, he stirred the higher ethers into action, causing disease to vanish into nothingness and life to come slowly back into veins of the dead.

He used only the natural powers of his own developed understanding and what for centuries had been mystery in the minds of the race was to him only the natural expression of natural laws. Master of the material universe himself, he spoke to wind and waves as men would speak to each other and the winds and waves obeyed his "Peace be still." Knowing the law of the atomic mind of substance, it was brought into action and employed in feeding the multitude with loaves and fishes as well as turning water into wine. King of an eternal kingdom, he lived always in the transcendent glory of his own unfoldment continually pointing the race onward and upward into the glory of their own accomplishment.

Jesus the Christ abolished nothing, he left the old alone, but steadily pushed forward the new, regarding the observance of both in his instructions to "Render unto Caesar the things that are Caesar's and unto God the things that are God's." To him the past, present and future were one and all included in the consciousness of man, worked out in the present. He said: "Let the dead past, bury its dead" and "Sufficient unto the day is the evil thereof." Without advocating repentance, regret or self-depreciation, but said: "To whom ye yield yourselves servants to obey, his servants ye are." With the fallen woman he sympathized, comforting her with his assurance: "Neither do I con-

demn thee, go and sin no more." There was no injunction to go and be filled with remorse, regret and repentance, but simply "Go and sin no more," while to the man he had healed was given the warning "Sin no more lest a worse thing come unto thee."

Jesus never took away the human love, but exhorted his followers to "Love one another." He found the old race under the law of the old Jewish kismet: "An eye for an eye and a tooth for a tooth," and he said: "A new commandment I give unto you, that ye love one another."

Every step of the masterful ministry of Jesus the Christ was resplendent with his own self wisdom, he knew every step of his cosmic journey and like a great prince of power and peace, lived up to his exalted declaration: "I am the Light of the world, he that followeth me shall not walk in darkness, but shall have the light of life." Never poor, down-trodden, miserable, nor despairing himself he taught the poor race mind the law of divine opulence and the immortal birthright of every life to full supply, claiming for himself: "All that my Father hath is mine" and supplementing it by "Whatsoever ye shall ask in prayer, believing ye shall receive." Both birds and flowers afforded instances from which a life long lesson was drawn: "Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them. . . . Consider the lillies how they grow: they toil not, they spin not, and yet I say unto you, that Solomon in all his glory was not arrayed like one of these." How fully all needs were anticipated was proved by him and stated in terms too plain to be mistaken: "Your Father knoweth that ye have need of these things" and "It is your Father's good pleasure to give you the kingdom." He wore seamless robes of immeasurable value; all his physical needs were satisfied for as priest of the



temple the people had to serve him, and through his own relationship with atomic substance, he manifested his own supply.

He touched the atomic mind of substance and his disciples took money from the mouth of the fish. He could at all times and in any place on his path materialize for his own needs as well as those of others. "And they that did eat were four thousand men, besides women and children."

The old civilization has held before the race mind for ages the picture of the beggar Christ though every word of history shows him to be a king of supply exercising a power so high that it can but faintly be apprehended. Between the lines of his mighty message the old race mind reads in poverty and humiliation. He said: "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head." But Jesus, knowing that as a great race messenger and revelator, he was bound by his own cosmic law to go to all people and to be forever in action, he said these words, not from poverty stricken consciousness, but so that the people should understand that friends and homes and personal loves and personal expressions could have no enduring part in the life of a great group soul.

He spoke in parables, conveying the deeper meanings of his own life and then interpreted them in the letter. The old thought leaders kept poverty, want and lack in the minds of the race but it was built by their own childish misunderstanding and not from the glorified principles of the Christ life.

Master of all laws, lord of this lower kingdom, Jesus the Christ spoke for all who had ears to hear the infinite message of the glory and greatness and majesty of God in the world He had projected from Himself. Through every word of his message there ran the story of the limitlessness of man, his power and his peace.

He brought the message of the spirit to a world bound fast in material expression. He linked all life with the one life, and made his own understanding the avenue by which a higher interpretation could be carried to all people. He was the divine principle embodied in the highest human form of perfection. He left the attribute of love to the race as a divine heritage, and this Christ love in the hearts of men will forever build them back into atonement with the Christ message and the Christ principle.

#### CHAPTER IV.

##### THE CRUCIFIXION

THE old civilization worshipped and still worships a crucified, bleeding, suffering saviour. Everywhere the old race mind still holds fast to the idea of the pain and torture of a glorified sacrifice, it clings to, hugs and kisses the cross; and symbolises its message of agony.

To the new race mind all these things appear simply as the expression of the intelligence that produced them, while the new race heart beats in pity, love and compassion for those who know no more, and for those who know less than the truth of the crucifixion. To the evolved understanding, the crucifixion is only the majestic end of a majestic life and the fulfillment of the laws under which the Christ-consciousness came into the world.

Jesus came and went under a law too vast to be recognized in its entirety by the multitude. Through all his life he prophesied his crucifixion and went onward towards it in triumph and in power. He knew that he owned his own life and he said: "I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." He said: "I go my way, and ye shall seek me, and shall die in your sins; whither I go ye cannot come." He told his dis-



ciples again and again of his approaching end and at the last supper he said: "He that dippeth his hand with me in the dish, the same shall betray me" and it is written that after he had angered the multitude by his divine wisdom that no man laid hands on him and that his hour had not come. He went into the garden of Gethsemane and prayed, and made conscious union between his divine and human consciousness that he might powerfully meet the hour of torture which he knew was before him and with his own words he accepted his crucifixion. "Jesus . . . . . lifted up his eyes to heaven and said, Father the hour is come, glorify thy son that thy son also may glorify thee." He did not try to turn away, his will was linked with the universal will and he knew that the great universal law called for a great objective lesson in order to turn the diverse race mind into higher channels.

When he stood before Pontius Pilate, as a victim of the old race hatred and condemnation, he was still the conqueror, and in the face of questions remained silent, knowing no matter what was said his hour had come in which he must register in form the great cosmic ideal for which he had been born. To the peremptory demand of Pilate: "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" A calm convincing response rolled back from the depth of a soul victorious saying: "Thou couldest have no power at all against me, except it were given thee from above." The knowledge of the higher law of his own life was willingly fulfilled. Again showing his place of power on his life's path he said: "If my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence." Touching the ear of the soldier and instantly healing him he said to those

resisting "Put up again thy sword. . . . . Thinkest thou that I cannot pray to my Father, and he shall presently give me more than twelve legions of angels."

The old civilization has woven around the Christ and the cross all the heart break and agony of unjustified suffering, but the new mind has arrived at a right understanding, aided by all the light of countless ages gathered around the cross sublime. New wisdom watches from the beginning to the end, knowing all, understanding all, and through it the cross of Calvary gleaming with a new light, lifted high above the old thought idea of a blood atonement, it stands as a majestic symbol of human consecration and divine law.

The cross did not end the message of the Christ for he had one last truth to fulfill in the form of the resurrection of the body and the truth of life everlasting. Back from the shadow of the grave he came in a finer form and in a new materialization, showed the multitude again the wonder of his power drawn from the matchless kingdom of his own consciousness. In a body materialized from the earth substance he clothed his spiritualized mind and projected it into form so that through all the centuries to come the race mind might answer the question: "If a man die shall he live again?" In his resurrection from the dead and his ascension, a great immortal race birthright came into form. They had been told in the past: "I go to prepare a place for you and if I go and prepare a place for you I will come again and receive you unto myself; that where I am there ye may be also."

He saw the whole cosmic journey before them and knew that sooner or later the whole race would evolve into the higher God consciousness of his own place on the path and that when the spirit of truth and understanding came it would be one with the Father, even as Jesus Himself was one.



Conversing with his disciples he said: "I ascend unto my Father and your Father, and to my God and your God," and this wonderful message has echoed and will continue to echo through the aeons of time, each generation will pass it on to the next, carrying through all the coming years what it has brought in the past; a great hope and a great peace, destined to forever lead the race on into increasing aspiration, illumination and prophesy.

The old civilization stood at the foot of the cross with tear-dimmed eyes and hearts beating in unison with the agony of the man Jesus, it stands yet with up-raised hands, red with blood that brought it from its own human ignorance; while broken, bleeding, bruised and torn, the Christ stands ever before it, beckoning it onward and upward over the same old pathway of agony and self renunciation. The centuries have left these minds to themselves to beat their hearts out in the darkness of their own self-made misery. The new civilization can but leave them to their old interpretations, but the new race, glad with a glorified understanding, stands at the foot of the cross today with eyes uplifted, filled with the light that is never on land or sea, and hearts glad with an emotion of love and joy so great that it surges through them like a great sea of infinite longing. Hands are uplifted, not in any supplication nor in pain, but in praise and glory at the majesty of the wisdom which could lead the race for

millions of centuries into God-consciousness through the glorious symbol of the cross of consecration.

Higher than the human pain of the man Jesus, there rises the triumphant essence of the Christ principle, the love of God in the human soul brought out in sublime transfiguration.

The new race mind is filled with the idea of a triumphant Christ, its eyes beholding always the glory of an ascending selfhood, its heart warm with the rapture of the brotherhood and the leadership of Jesus, and with the whole being thrilled and spiritualized by the majesty and power of Christ in the world which he had chosen to evolve, raises itself step by step above the levels of the life, the plane of its Christ leader. It stands with uncovered head before the God-man in human form, and lifting its thoughts unto the transcendent heights of the human mind, it worships a risen Christ, a glorified savior, and seeing the atonement of the old, giving place to the new at-onement.

We have not lost our Father's God nor our Father's Christ, we have only lost the old God idea and the old Christ crucified, the new race speaks from the depths of its higher understanding saying with Levi, the modern seer, "All hail Christ that was and is and evermore shall be, all hail the broken cross, all hail the empty tomb, for what was once cast down is high exalted now, and God and man are one for evermore."

## THE AQUARIAN GOSPEL OF JESUS THE CHRIST

By LEVI

**A**MONG the Buddhist priests was one who saw a lofty wisdom in the words that Jesus spake. It was Barata Arabo.

2 Together Jesus and Barata read the Jewish Psalms and Prophets; read the

Vedas, the Avasta and the wisdom of Guatama.

3 And as they read and talked about the possibilities of man, Barata said,

4 Man is the marvel of the universe.



He is a part of everything, for he has been a living thing on every plane of life.

5 Time was when man was not; and then he was a bit of formless substance in the molds of time; and then a protoplast.

6 By universal law all things tend upward to a state of perfectness. The protoplast evolved, becoming worm, then reptile, bird and beast, and then at last it reached the form of man.

7 Now, man himself is mind, and mind is here to gain perfection by experience; and mind is often manifest in fleshy form, and in the form best suited to its growth. So mind may manifest as worm, or bird, or beast, or man.

8 The time will come when everything of life will be evolved unto the state of perfect man.

9 And after man is man in perfectness, he will evolve to higher forms of life.

10 And Jesus said, Barata Arabo, who taught you this, that mind, which is the man, may manifest in flesh of beast, or bird, or creeping thing?

11 Barata said, From times which man remembers not our priests have told us so, and so we know.

12 And Jesus said, Enlightened Arabo, are you a master mind and do not know that man knows naught by being told?

13 Man may believe what others say; but thus he never knows. If man would know, he must himself be what he knows.

14 Do you remember, Arabo, when you was ape, or bird, or worm?

15 Now, if you have no better proving of your plea than that the priests have told you so, you do not know; you simply guess.

16 Regard not, then, what any man has said; let us forget the flesh, and go with mind into the land of fleshless things; mind never does forget.

17 And backward through the ages

master minds can trace themselves; and thus they know.

18 Time never was when man was not.

19 That which begins will have an end. If man was not, the time will come when he will not exist.

20 From God's own Record Book we read: The Triune God breathed forth, and seven Spirits stood before his face. (The Hebrews called these seven spirits, Elohim.)

21 And these are they who, in their boundless power, created everything that is, or was.

22 These Spirits of the Triune God moved on the face of boundless space and seven ethers were, and every ether had its form of life.

23 These forms of life were but the thoughts of God, clothed in the substance of their ether planes.

24 (Man called these ether planes the planes of protoplast, of earth, of planet, of beast, of man, of angel and of cherubim.)

25 These planes with all their teeming thoughts of God, are never seen by eyes of man in flesh; they are composed of substance far too fine for fleshy eyes to see, and still they constitute the soul of things;

26 And with the eyes of soul all creatures see these ether planes and all forms of life.

27 Because all forms of life on every plane are thoughts of God, all creatures think, and every creature is possessed of will, and, in its measure, has the power to choose.

28 And in their native planes all creatures are supplied with nourishment from the ethers of their planes.

29 And so it was with every living thing until the will became a sluggish will, and then the ethers of the protoplast, the earth, the planet, the beast, the man, began to vibrate very slowly.



30 The ethers all became more dense, and all the creatures of these planes were clothed with coarser garbs, the garbs of flesh, which men can see; and thus this coarser manifest, which men call physical, appeared.

31 And this is what is called the fall of man; but man fell not alone for proto-plast, and earth, and plant and beast were all included in the fall.

32 The angels and the cherubim fell not; their wills were ever strong, and so

they held the ethers of their planes in harmony with God.

33 Now, when the ethers reached the rate of atmosphere, and all the creatures of these planes must get their food from atmosphere, the conflict came, and then that which the finite man has called, survival of the best, became a law.

34 The stronger ate the bodies of the weaker manifests; and here is where the carnal law of evolution had its rise.

## THE WORD

By Ella Wheeler Wilcox



OH, a word is a gem, or a stone, or a song,  
Or a flame, or a two-edged sword;  
Or a rose in bloom, or a sweet perfume,  
Or a drop of gall is a word.

You may choose your word like a connoisseur,  
And polish it up with art,  
But the word that sways, and stirs, and stays,  
Is the word that comes from the heart.

You may work on your word a thousand weeks,  
But it will not glow like one  
That all unsought, leaps forth white hot,  
When the fountains of feelings run,

You may hammer away on the anvil of thought,  
And fashion your word with care,  
But unless you are stirred to the depths that  
word  
Shall die on the empty air.

For the word that comes from the brain alone,  
Alone to the brain will speed;  
But the word that sways, and stirs, and stays,  
Oh! that is the word men heed.



## ORGANIZED STATES OF MIND

By WALTER DE VOE

ALL is Mind. There are almost an infinite number of states of mind, and each state of the universal Mind has its plane or sphere of expression.

This rudimental sphere of development, called earth, is the arena into which come every class of mental beings for the expression and perfecting of their powers. Gods and saviors have taken up the instrument of flesh and exhibited their divine attributes to the less developed. Angelic and archangelic souls have spoken with golden tongued oratory, or let the inspiration of their divine genius create new and more heavenly forms for the sight and hearing of humanity, in the endeavor to lift them upward to higher states of Mind. They have come and gone, as they will ever come and go, leaving the seed of their inspiration in the mind of the race as an incentive to renewed aspiration toward a higher and nobler expression of manhood and womanhood. And where did they go? Not into undefined essence, nor into an ocean of undifferentiated thought, but into a manifested existence far superior in beauty to anything we can conceive possible with the limitations of matter and of time and space clouding our imagination. Let us get some definite ideas of the manifested states of Mind in which exist the innumerable individualities that have forever been growing from the bosom of the universal nature.

First, and most closely allied to the human mind, is the mortal sphere of decarnate spirits, produced by the emanations from the mortal minds of humanity, the radiating aura of the world mind composed of the dark and ignorant thought-emanations in which exist for a

time the ignorant and carnal beings let loose form the bonds of flesh. This is the most unreal place in this universe; everything in it is shifting and phantasmagorical. The lights of this astral plane, no matter how beautiful they may seem to the newly opened vision, are seductive and false, and their prophetic intelligence is delusive. The wisdom imparted from this plane is but the wisdom of the world. This astral plane has its foundation, not on the nature of the planet, for that is simple and pure, but on the sense mind of humanity. Whenever mortals who live in the mortal concept are gathered together, there the astral vibrations will be strong, and there earthbound spirits, who have not yet outgrown the love of earthly thought and desire, will congregate. But away from the marts of trade in nature's quiet nooks, where the birds give voice to heavenly thoughts, there is no astral atmosphere, unless one brings it with him. Have nothing to do with the astral world (sometimes called the psychic realm) for it contains the dregs of the world's carnality. It is the graveyard of mortal mind, where spirits put off mortality before putting on spiritual immortality.

Out in the subjective space beyond the vibrations of earth's mentalities, are located the mountains, hills, valleys, rivers, and cities of beautiful "summerland," into which are taken all spirits who have an affinity for the good and beautiful of existence, but who are not educated into the knowledge of spiritual life, and whose affections are weighed to earth by loved ones left behind. Here begin God's spiritual schools, and here everyone is busy for good, educating and



being educated, healing and being healed. Spirits arriving here soon learn the law of spirit return, and come and go between their spiritual homes and their earthly homes, often carrying some word of cheer to their friends on earth, or exerting their new found powers in expressing the good that they realized by giving it to others. From this state many on earth, when they are in right condition, passive or asleep, receive the spirit of helpfulness that is so freely and generously given by the inhabitants of slumberland; but many have been deceived by accepting as truth the immature knowledge imparted by beings who meant the best but whose opinion of spiritual things was as the child's knowledge of language when it was but learning the a, b, c's.

The spiritual senses may prove as deceptive as the physical senses until the soul has been awakened to the perception of the eternal principles by which all things are governed.

Beyond the boundries of summerland and farther out into interplanetary space, are still higher spiritual realms, most beautiful to behold, where the vari-colored atmosphere is like blending rainbows, breathing musical zephyrs, and imparting to the paradisaical scenery a glory of sight and sound that melts all one's nature into joyous harmony.

Through these marvelous zones the evolving minds progress, and the spirit form takes on a grander and nobler aspect through understanding and appropriating this manifested grace of the divine Mind. And yet in these beautiful spheres spirits have not wholly outgrown the element of personal affection. The soul has not yet awakened to its full consciousness of unity with the love of God, which shall cause it to become a fountain of love for all. But it is growing in love and wisdom. How could it do otherwise in such lovely kingdoms of harmonious and glorified existence?

When earth's humanity have grown in the knowledge and expression that dominates all in these high spheres of spirituality, we can truly say that the kingdom of heaven is come to earth.

And yet we have not entered the celestial states of the divine Mind. How can language embody an idea of the supernal glory and harmony of the celestial spheres—the transcendently beautiful City of Zion, where God dwells in His manifest image as Jesus the Lord and Christ. There dwells the soul, serene in the full consciousness of the love and wisdom of the Father. There each soul is an angel or archangel in the visible expression of the beauty of holiness. In the celestial kingdom all principles of the God-life are known and expressed in living, God-like characters. The soul lives in the blissful sea of omniscience, and is itself self-conscious as a centralizing power in God. There the soul realizes its full oneness with the Father, and in all reverence for the vast Power of which it is but an organized atom it can say, "I and my Father are one. I am Divine!"

Now I have pictured these various states of mind as out in space, for every state of Mind has its organized expression in the most appropriate place, but it must not be forgotten that man is an image of the whole, and contains in his own nature the forces and qualities of the Divine Mind, in a latent condition. And while embodied he will draw his strongest inspiration from that particular state of Mind which is most fully developed within himself. The spirit, when free from the body, will rise only to the height of its own realization, and it will find its greatest joy in the kingdoms of spiritual life that represent its highest realization. Those who live in the enjoyment of the senses, and who are dominated by approbateness, selfish ambition, amativeness and acquisitiveness have somewhat of the astral in their mental structure, and will



live in the astral until they outgrow these mortal tendencies. But if they are naturally good, of a kind and wholesome nature, altho compelled through the struggle for existence to live midst the competitive forces of the earth life, they have a summerland within, and upon leaving the body will quickly be transferred by the law of attraction to the summerland externalized in the spiritual realms.

One may have a knowledge of divine principles, and his understanding may grasp many of the mysteries of the higher spiritual life, but if his affections are carnal his spirit will not rise above the sphere of mortality until aspiration has been born and a true affinity realized for principles instead of objects. For love fulfills the law of attraction, and draws each mind into the midst of spiritual conditions that seem most enjoyable and heavenly to it.

Experience with undeveloped mediums and psychics has given many a false idea of the condition of departed friends, because immortal life could not be represented in its beauty and glory on account of the limited intelligence of the instrument that was being used to transmit ideas from the invisible to the visible side of existence. The most beautiful music that could be played above middle C on the piano would lose its charm if it were expressed on the lower octaves, and they were out of tune.

What to us is the vanishing point, is but the beginning of a new octave of life and form where all beauty is glorified and all feelings are intensified to the most sublime realization of the bliss of eternal Being.

Immortalization of the flesh is one of the grand possibilities in the unfoldment of the race, but how soon it will be made manifest remains to be seen. Faith must be grown first. Faith in the possibility of infusing the body with so much life by the renewal of the mind that there shall

be no possibility of atrophy or decay. All things are possible with faith—and the right conditions. When a sufficient number have gained a strong enough faith to overcome the settled beliefs of the world mind, they will find the proper conditions becoming manifest that will allow immortal expression. For one to accomplish the transfiguration of the body that Jesus accomplished, there would need to be the giving up of the whole life to that one purpose and frequent periods of fasting from mortal thought and contact, by retirement from the world. Periods devoted to absolute silence and devotional meditations that would sublimize and spiritualize the whole nature and make it so pure and high and single in its purpose of conforming to the absolute ideal of eternal life that the crystal stream of divine purpose could find full and free expression. The Hindoo sages accomplished it, but not while mixing with the world and like Jesus they did not stay to prove it to humanity. Why? Because with the fulfillment of their degrees of mastership they found that there was a greater work to do in the Father's universe than to stay forever in the kindergarten of existence. There were teachers needed for the hordes of spirits ascending from the earth plane. There were masters of force needed in the worlds of Mind to create conditions and kingdoms for the ever progressing souls of mortals, and as the lords and gods of kingdoms are subject to the same law of endless growth and unfoldment, their places must be filled by the mightier souls who had been latest in touch with the earth, and who could therefor deal with the everchanging conditions consequent upon the earthly state of civilization. There is a place and a use for every soul in existence, and the greater and more developed the soul, the grander its place and the mightier its duties in the great cosmic scheme.



## ONWARD

By GRACE M. BROWN

KEEP on moving.

There is only time for action along life's pathway, yours and mine, and we shall not hesitate or falter on the road which we have chosen to travel because we encounter its stern clouds or because our feet are bruised by the stones along the path and our hands are torn by the thornes of the roses which we gather on our way.

Onward dear heart. Never mind the shadows and the pain; the grief of today will pass away in the sunshine of our faith, the pain of the hour, which now obscures our vision and which is only the result of our misunderstanding, is even now vanishing in the wonderful faith which carries us on and on and ever onward in its uplifting power and glory.

Forward, brother.

The light is yonder—just beyond the foreshadowing of our fear and as we move on out of the fear shadow and as our pulses vibrate with our vaster awareness of the mighty journey which we have undertaken, we see that fear and faith are as one great force only vibrating in different degrees of rapidity, fear being the lesser more devitalized expression of the faith energy which is the vivified belief through understanding.

And then we shall know that there is no fear because there is nothing to fear, we have left the clammy nothingness of inaction far behind, we are moving on in the light of our own faith and in that light we are seeing the joy of work, the glory of service, which in its divine activity charges with its living good all that relates to our realm.

Move on dear friend.

Suppose we do stumble and fall, that is nothing; had we been walking in the accurate line of our own selection, had we been true to ourselves and had we followed our highest inspiration we should have been held upright by the power of the law but the law compromises with no man, it waits for no condition and no circumstance for the law is absolutely just and absolute master of life.

So let us arise and lift up our eyes to the everlasting hills and let us reach out our arms to the star of our highest aim and then we shall sing the song of gladness that we have the desire and the strength to move on with life and thereby to respond to the activity of the law that we may blaze its truth in the angle of our own love, for verily the shine of the love desire and the faith in its fulfillment endures through all the delusion which

## ONWARD



It is not that I love thee less, dear friend,  
That I can bid thee go and God thee speed;  
It is not that my life is far from thine  
That I shall miss thee through the coming  
years.

'Tis only that we've lived it out dear heart,  
The thing which we two lovers need to  
know,

And other pathways which before were  
closed

Are opening fair beside our separate ways.

How good to know that when a thing is done  
We pass it on and gently let it rest

In other realms which need it for their own,

And in our own serene and certain way

We choose a broader path which leads us  
Yonder—to a different world with newer  
scenes

And greater loves,

More worthy of a greater day.

—Grace M. Brown.



blurs our intention and dims our hope.

Work on comrade, play on.

Whether we call it work or whether we name it play, whether we call it easy or whether we call it hard all depends upon the strength of our love; the work which we love and which because of our love holds our attention, with its unending interest, to life and its action, becomes one grand joy, while we may be so

bored with what we call play that it becomes the hardest work in the world. But we shall strengthen our love for our work, we shall strengthen our joy in our play until day by day as we let go of our yesterdays and move on, the shine of our star becomes more clear and we find ourselves in the path which is glorified by the part of life which we have selected for our own.

## PLEASURE AND KNOWLEDGE

By HARRY FIELDING

THE most absorbing pursuits of the people of all countries are, broadly speaking, Pleasure and Knowledge, and yet neither of these abstract ideas presents to the obedient minds of its willing votaries a clear succinct view of the particular quality or characteristic it is supposed by them to possess.

Students of knowledge, for its own sake, are apt to regard pleasure seekers as of an entirely different calibre from their own, following along another path on a lower plane of Intelligence, which must lead them, sooner or later, into an undesirable state of companionship with thoughts and reflections concerning their wasted opportunities and mis-spent life. The overmastering desire for sensation and distraction of a physical kind, which was never so liberally catered for on a world wide scale as it is now, if allowed to have full play will surely carry its victim along many a rough, uneven track, causing him to wish he had chosen a smoother way. But he does not change his direction without learning that what he has done was good for him and a lesson of its own special kind, which may or may not have to be repeated.

From the point of view of the lover of amusement or excitement who likes to

declare that he "lives" every moment of his day and must "see life," the studious thinker appears to be cutting himself right away from the enjoyments of living and disposed to rust rather than wear out. The quite of restful thought and patient study may seem to lack exhilaration and by not furnishing sufficient physical activity eventually present a man with "useless learning cursed." This unhappy condition has fallen to the lot of some of the great philosophers who have failed to include in their accomplishments a proper appreciation of the simple joys of life even as regards seeing the point of an innocent joke.

Now while these two individuals view life from different standpoints yet they can both be brought into one class which covers all varieties of expression. Each gives play to the desire uppermost in his mind and follows its promptings in the hope of more and more life. In drawing a distinction between them the difference in their states of consciousness must be taken cognisance of. Each is expressing his states of mind according to a limited understanding. Neither is to be condemned for exercising his power of selection nor can a hard and fast line be laid down to be strictly adhered to. Each en-



joys freedom of volition in common with all his fellow men, each employs his energy in the direction that seems good to him and within the limitations he has set up.

The Rev. R. J. Campbell, of the City Temple, London, now lecturing in this country, once said in effect, that the rone revelling in his riotous habits, was engaged in a blundering quest for God, for life more abundant, and also that a drunken debauch was a quest for life. This is true because in such cases the individuals were but manifesting their desires although in a far from elevating fashion seeing that sensation is the first stage of consciousness. While these very questionable pleasures appear to be altogether of a destructive kind yet they may be instrumental in pushing their devotees upward to a higher and proper recognition of the unfolded powers of good latent within them. So vigorously may this rebound from so utterly unworthy a pursuit be that its impetus may carry them right ahead of others who had just "kept the noiseless tenor of their way" in quite normal, respectable fashion.

The time has come for all people to discriminate more closely regarding the objects of their pursuit in this world of ours and greater efforts are now being put forward to blend the desires for knowledge and pleasure so that the one may include the other. Pleasure is being hunted to distraction and many in the field are broken and disappointed after a fruitless chase of this elusive phantom. For pleasure to be worth anything at all it must not be a mere toy to tire of and throw away; but a real substantial thing worth securing and holding on to. Even so must knowledge be something more than the result of hours of labour, burning the midnight oil, only to find that "much study is weariness of the flesh."

It is entirely one's own doing that a life is one-sided and unequal, the greatest

mind employs its activities on many plauses of expression preserving an equal balance when moving from one to another. Among the slower and heavier vibrations of worldly pleasure is found a healthful change from the higher and finer vibrations of elevated thought not by developing a feeling of attachment to it but by giving it its proper place in the plan of life and making use of it as occasion demands.

The particular quality with which to endow the idea of pleasure of a kind worth having would bear no special relation to food and drink or to sensation of any sort, nor would it cause the mind to become too filled or unduly restless, but would be one of power to establish harmony between body and mind so as to promote an equal growth of the two and increase the joy of living.

For knowledge to be full and complete the inner self must be brought into conjunction with the infinite good and the soul find its relation to the Universal Spirit. The Mystic does this in the silence and is lifted up into the divine atmosphere around the centre of Wisdom, where the history of races and seers as well as the records of bygone ages are revealed to him. The laborious application to book learning would be of no avail to effect so high a purpose nor would knowledge gained or the mental plane achieve the highest results although it would lead to that understanding symbolized by the feet of Wisdom.

A man is born a Jew, a Swede or a Turk, not by chance, but by the law of his own development.

There is nothing in life but living.

**The Universal Creed: What Everybody Believes.** Basis of a world-wide Fraternity, by Lévi Dowling, will appear in the next issue of The Column magazine.



## REINCARNATION

By DR. ROY PAGE WALTON



**R**EINCARNATION means the repeated incarnating, reimpodiment in the flesh, or the coming back of the ego, to complete unfinished lessons, the final goal being perfection and glorification of the soul.

The process or reincarnation is the laying down of the physical or material envelope, after its purpose is served, and the assimilating or digesting of the lessons learned, before taking on of a new form and contracting and learning new lessons.

The average soul does not enter this life as a fresh creation but comes in with a vast number of experiences, in the form of millions of impressions, which are usually very conflicting in their character, especially in the early stages, and the ego grows and advances by the martialing and arranging of these impressions in perfect order.

The questions, **WHENCE, WHY and WHITHER** are, and have been, the stumbling blocks of thinking mankind for ages, and up to a certain point of unfoldment they will always be the ones over which humanity will wonder and puzzle; so consequently, they are the most important problems of today, and every other phase

of life is therefore of much less vital importance.

These questions are not unanswerable. In fact nearly every individual who has reached the second stage of consciousness, which is self consciousness, has some idea or opinion regarding them, and these impressions take on as great a variety of colors as ever tinged the world of nature, but finally all come under one of the three classifications in which the individual stands in consciousness and unfoldment.

Let us divide humanity into three classes so we may better comprehend the varied attitudes taken toward this much discussed subject. In the first class we find people who are in the physical state of consciousness, guided entirely by instinct, and only alive in their five senses. They simply drift with the tide of life, accept conditions as a matter of course, and care very little for its reasoning or deductive side.

This class of people is very dependent upon those of the second class or state of consciousness. Here are found individuals who not only have ideas, opinions and answers for all these questions for themselves, but also implant and force their interpretation of them on the people of the first class.

People in class three hold higher opinions than those of classes one and two, being much more comprehensive in their views, which they realize can only be for themselves or those of their particular quality, hence condemn no one for not acquiescing with them.

The orthodox Christian's answer to these questions is that the soul is created or built, or comes instantaneously into being, simply for work or expression of



one life, extending from the cradle to the grave, and providing it masters the lessons faith, hope and love, and believes in and attends some particular form, ceremony or creed, the soul will return to a seat in some spiritual realm, located somewhere in the sky or clouds, where the flutter of wings and the music of harps and trumpets are the all entrancing sounds.

Under one of the classifications comes the naturalist, who believes and teaches that the soul began here as a blind result of chance or haphazard development of nature in a sphere where nature is All, its different manifestations in form being only higher and higher workings of some underlying law.

The first two stages of consciousness contain, latent in themselves, the germs or elements of strength essential at their particular stage of life, which is all sufficient for them; but they will in time answer the onward urge of the great cosmic hand, and be pushed onward from their limitations into the last consciousness which is inclusive, broad and just because its opinions are not confined by any limitations; its followers believing all is good because God is universal or cosmic.

All these different beliefs or steps of unfoldment are necessary and essential, otherwise there would be no goal, no aim, and no desires, and all people would believe, act, think and live alike.

Each soul is exactly where it belongs, manifesting today what its thoughts built yesterday; no individual is out of his or her class and we must learn to condemn no man for his sayings or beliefs, as they are the sign marks showing where he is living on the path of life, telling of his soul's age, also what he has learned or included, and stamp him either as a child in learning, or as a man of wisdom. We are all named, colored, and chorded in this great universe. No one is a creature

of chance, nor is he outside the workings of a cosmic law, and it is by his sayings, actions and beliefs that he is classified. In our every action and speech we hang out a sign-board which tells the knowing world of our place on the path, and how much and how little we have included.

By way of illustration let us take up one or two points in regard to a soul's expression of universal knowledge. All can call to mind the individual who lives only in his small personal aura, who has little or no comprehension of or consideration for another, who demands the best seat at the table, theatre, and on the street car, who judges everybody and everything from his own point of view, and in fact, has not the slightest interest in anyone or anything but self. This individual is not to be condemned or blamed, one would not blame a three year old child for not being able to comprehend higher algebra, but would wait until the child should come to that state of unfoldment where it could comprehend this science. Neither would we, if we were a high mathematician, get angry and argue with the child if it were to say that there was nothing in algebra, that such things were products of insane minds, and were incomprehensible and unbelievable. There are many of this type on this planet, as this is the plane of preparation for greater knowledge of the cosmic life.

Let us then all be considerate of the sayings and beliefs of our younger brothers and when they condemn and scoff at our utterances, be patient, realizing that they are young in unfoldment. Smile and agree, but bear in mind the story of the child, recognizing many who stand before us in full physical growth are only babes in wisdom.

The broadminded and inclusive individual has no set fixed opinions of life, because he sees life in the universal sense; that is, not only extending from the cradle to the grave, but into eternity which



is a long, long time, and that our opinions and beliefs of today are only stepping stones to a higher goal.

The world is one division of a solar system, this solar system in turn is only another division of a greater solar system and so on until mind can no longer conceive or even follow into its realms.

Each of these worlds has its own particular lessons, as has each school or university of today, and when we can see life from the beginning to the end, we will endeavor to comprehend and include the ideas and thoughts of the different people just as we strive to comprehend and include the methods and teachings of what is at the present time considered higher education and training.

Evolution of nations takes place as well as that of individuals, and as we stand today we have gone through many grades in the school of life; we have lived among savages, barbarians, warriors, priests, etc., and in all nations and among all people.

We have come to include all, and could not do so by living in only one race, or in one nation, no more than could a child complete an education by remaining forever in one grade or division at school.

Each life is a step onward and upward, and we climb higher and higher by every experience and lesson which we really master.

Death is simply a transitory or temporary suspension of human consciousness, as sleep is only a temporary transference of physical activities, both being places where the ego contracts other conditions than the material.

As we have passed through different countries, places and conditions, so we have passed through different religions, and when we come in contact with an individual who believes only in his religion, his forms and ceremonies, and his own idea of God, and condemns others for

not having the same ideas and views—what then is our deduction? That he is young in inclusion. We remain silent, knowing that we were once at his point on the path, and again realize that everyone is ourselves, yesterday, today or tomorrow, and know our condemnation of him could only be compared to the chastisement of a child for lack of higher worldly understanding.

These problems are a source of worry and wonder to many; they consult ministers, study the fundamentals of many creeds and draw confused deductions until they are in a mental, mystic maze. They do not comprehend why there are so many professing to have "the only true and tried God," nor why there is condemnation of one creed by another, and not until they come to a realization that all is God, that there is only one God, but that there is no one way of worshipping this God, will they come into individual peace and rest.

Lack of comprehension is not a curse nor a crime; it is normal and natural, and is simply a degree of unfoldment. When we realize all there is to learn and master, does not the idea of one life, extending from the cradle to the grave, seem a ridiculously short time?

Reincarnation may be new to many as their soul is just pushing them into a realization of it, but those desiring to believe will find comfort in the expression of Jesus, when he said, "Before Abraham was, I am."

Reincarnation has been and is now one of the fundamentals of many religions, having for generations and generations held sway among the eastern nations, and was taught by Pythagoras, Plato, Virgil as well as by thinkers, teachers and philosophers of the different periods of the world. Its principles have been upheld as sane and sound by such philosophers as Kant, Schelling, Bruno and Lessing. Muller, Rucker, Beecher and



Emerson have also accepted it and have given their opinions regarding it. It is the fundamental basis of all Hindu teachings, it is in fact, believed in and condoned by over one-half of the inhabitants of the planet. Then why, we ask, is it not universally accepted in our civilization? I answer this question by asking another, "Why do we, as a whole, recognize only external form? Why do we push our souls into a mire of materiality? Why do we live in the letter of the law in place of spirit of the law? Why do we trample under foot the God of other nations and force the worship of our God through pomp, forms, cant and ceremonies upon them? Why do we hold in such light esteem what most of the world believes and has always believed? Because we are at that point on the path, or grade of life, of selfness and are too young to recognize any other expression.

There are many reasons why reincarnation is and is not accepted. Many will say, "I do not want to believe in Reincarnation because I do not wish to return to those same conditions again." A soul could not return to just these conditions again were it to try. An ego returns here in order to master some lesson, and as vibration is always onward it can never return into the same conditions.

Again non-believers say, "Heredity confutes the idea of Reincarnation." This can be answered by asking if heredity is all, how then explain the attainments of men such as Jesus the Christ, Shakespeare, Lincoln, Grant, Edison and scores of others? What did Shakespeare, Lincoln or Edison inherit all of whom came of forefathers far below their standards of intelligence? If they did inherit these great gifts from their parents, why were their brothers and sisters discriminated against, and if the law of inheritance is the all; then why do we not inherit all of the peculiarities of both parents?

If Reincarnation be true why do we

not remember past births? Because we are young in re-birth, our souls are those of babes in wisdom. Many cannot remember what happened in their lives five years back, few remember incidents occurring in their second or third year of age, and some find it difficult to recall events of a few days past; is it then so strange that we cannot remember previous lives? Again we have many who do remember past lives, so many in fact, that there is no longer a doubt of previous existences, the only question is our ability or inability to relate this present condition with those previous experiences.

There is one class of individuals over which no argument or enlightenment has power, they do not believe in reincarnation, and their reason is "just because." All knowledge, all wisdom, all power and genius stands still in the face of such an argument.

Now that we have mentioned several reasons against the acceptance of reincarnation, let us switch to the other side of the question and enumerate some of the points in its favor.

While in some, the universal vision is faulty because they live too much in just one state of consciousness, yet the majority recognizes in some form or another, that there exists other planes of being of which the soul within appears to have some vague, misty conception. On the other hand there is the highly illumined mystic who can open seven of these states of consciousness; and more who know only one state of consciousness but their own intuitional craving forces them to a faint realization that there are other and higher conditions with which they are not familiar.

We have evidence, in fact scientific proof, that there is no such condition as destruction, that life is only more and more change, that there is no standing still in the universe, that all is vibration, and vibration is continually onward and



upward. Let us compare this point with the other two main beliefs of the present day. The naturalists have no recognition of a beyond, or anything outside of the physical, and consequently have never created anything for themselves but worldly conditions so must be born again to this earth. They have very little knowledge or understanding to keep them manipulating skillfully the conditions which they left unfinished and so often find their lessons difficult and hard to learn.

The orthorodox christians claim that on leaving this life they go to a heavenly bliss, and there remain, thus denying the universal theory of evolution. These people according to reincarnation do reach a heaven, but it is not something far off, it is in and around them now, and only through their self development will they find it. They are usually a class of people who desire their heavens for personal comfort and personal joy, and as long as the personal gratification is their aim, they only find heaven by returning again and again to earth and indulging the earth bound ego in material happiness and worldly joys. They either stand still on the wheel of existence and recognize the span from the cradle to the grave as all life, or believe that in this short period they must learn thousands of laws and lessons, and after having mastered them evolve upward to a given place called heaven, where further progress and evolution ceases. On the other hand, failing to master these thousands of lessons and laws they pass downward to a place called hell, the abode of the damned from which there is no escape possible. In accordance with this theory there can be no progress, no evolution above or below the earth, with only stillness and lack of motion, resulting in that condition known to us as stagnation. Can you imagine or conceive of a condition or state of being without progress or evolution, with only

absolute inactivity and lack of motion?

How can we explain in any other way than by reincarnation the child prodigies? I have in mind a child in a large university, who at nine years of age, had a knowledge of mathematics almost equal to the most advanced professors. The child could not have learned it in this life, nor could he have inherited it, because a thing or particular state of mind is not inherited, only a tendency toward it being acquired. This is only one of the many similar cases which can be called to mind to prove this is not the only existence.

Have you not looked into a face, whose likeness haunted you?

Have you not looked upon pictures that have stirred up old memories of you know not what?

Have you not visited cities, especially those of you who have traveled in the older countries, and found things strangely familiar, whose streets seemed to have been trodden before, whose buildings appeared as familiar as those at home?

Have you not heard strains of music that stirred up an emotion that produced an indefinable effect, but which you knew was not of this life?

Has not the reading of a book created the sense of recognition and a feeling that its ideas have been met with before?

There are certain tunes we can hum without learning, certain studies as easy to us as if they had been regularly followed, and others over which we strive and work in vain because they are entirely new to us.

Have you not heard of people who found out by accident that they were great actors, orators, soldiers, etc? This can be explained by the fact they have been here before and have learned the lessons and when a critical moment came into their lives all their accumulated knowledge was again grought into expression.



The Bible gives us several instances of reincarnation. Speaking of John the Baptist, Jesus said, "If ye will receive it, this is Elias, which was for to come." Jesus said to his disciples, "Whom say ye that I am?" and his disciples answered in such a way as to show that reincarnation was universally accepted at that time, said, "Some say Elias, others Jeremiah, and others one of the prophets." But Jesus answered and said, "But whom say ye that I am?" and Peter exclaimed "Thou art the Christ, the Son of God," and Jesus approved this saying of Peter's.

Herod, the king, believed, or thought, that Jesus might be John the Baptist, whom he had killed which tells the belief in soul transmutation held by Herod and his people.

Jesus said, "Before Abraham was, I am." Again he said, "For thou didst love me before the foundation of the world." It is written, "He took on him the form of a servant." Again, "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out."

The Bible throughout takes reincarnation for granted; the idea in those days was so accepted and believed that direct mention was not considered necessary. We have an arm, we know it for a fact and do not consider it necessary or essential to go through the world telling of it, because it is self-evident.

Reincarnation best explains the laws of God or Good, why one is poor, another rich, one happy, another miserable, one favored, another frowned upon; it explains what would otherwise be called fanaticism and favoritism of God. It gives a definite purpose for human existence, also a new meaning and a new idea of life. It pushes to the background fatalism, and so uprooting the thought of despair implanted by the latter into the mind of man. It gives a beacon light toward which man-kind may work and tells him the advantage of living a constructive, peaceful, loving life, and so bringing peace, power and happiness through the realization of his union with the one life.

## WHAT CONSTITUTES NEW THOUGHT AND WHAT ARE ITS ADVANTAGES

By W. J. COLVILLE

THE phrase New Thought is one with which the public has already become quite familiar, but there still lingers in many minds considerable uncertainty as to what the term definitely implies, and quite frequently serious objection is taken to it on the plea that much that we are calling new is actually very old. Speaking historically the objector often has the best of the argument, for it cannot be successfully disputed that the great essentials of avowedly New Thought teachings are to be found in Hebrew, Greek and Sanscrit literature dating back some thousands of years.

How then, it is not unreasonably asked, can anyone have the audacity to claim newness for a body of doctrine the roots of which are firmly imbedded in such very ancient soil? Two replies may be given to this thought-provoking question: First, the obvious answer that no matter how old a statement may be in itself it is new to a person who hears it for the first time; and second, that the higher and broader meaning of the title New Thought conveys the idea of constantly renewing thought, and we need to renew our thought perpetually even as we need to keep our atmosphere in con-



stant motion. The proverbial purity of the ocean is due to the fact that the water is always moving, the constant ebb and flow of the tide keeping the sea pure no matter what may be thrown into it. Stagnant water and stale air are acknowledged sources of many grievous and infectious diseases; in like manner do we find fresh air and clean water to be purifying and disinfecting agents. In the realm of thought we need to acknowledge the same universal law in continual action precisely as we trace in the outer realms of nature. The time-honored Hermetic axiom holds ever true, "As above, so below."

To many minds the idea of New Thought is of some stereotyped system of doctrine once for all codified and crystallized into a creed or confession of faith, binding upon certain people who are organized into a solid body. Such a definition is a misapplication, for no matter how new as well as true may be certain doctrines at the time of their formulation tho they can remain true they cannot continue new, historically speaking. We need, then, to seek some rational and wide-embracing justification for the title New Thought, or else let us abandon it in favor of some phrase more explicit and desirable. In Great Britain the adjective "higher" is in high favor, and in Australia and New Zealand "progressive" is a favorite word applied to the same teaching and literature as we find generally designated "new" in America. Progressive Thought does actually convey exactly the shade of meaning we may often wish to emphasize, for we must make continual progress along the line of discovery and demonstration if our work and teaching is to be largely helpful to ourselves and others.

New Thought is a good phase, and one we are prepared to stand by, tho' the others are good also. Let us now enquire what is the necessary starting point for

many persons who are seeking to acquaint themselves with a better way of thinking than any they have yet become accustomed to. Ella Wheeler Wilcox is constantly giving the readers of widely circulating newspapers advice of rare excellence which must do a vast amount of good, even if only a small percentage of those who read it take it to heart and seek to apply it in their daily conduct. If, says this noble educator of popular sentiment, you feel any aversion to some one, deliberately resolve to discover something you can admire in the person you generally dislike. This is an excellent mental discipline, and it tends to induce us to apply the Golden Rule in places where it most of all needs to be applied.

To overcome evil with good we must deal with positive good, not with evil in any way. Herein lies the essential difference between old and new ideas concerning the conquest over evil, and this difference is so radical and complete that it suffices to divide reform workers into two distinct categories, united in motives but widely apart in method. Tho' it is historically true that Socrates taught the method we now endorse in ancient Greece, and that there are many passages in the Epistles of St. Paul which suggest identically the same course of action, the average thinker of to day, even tho' a genuine reformer in spirit, is sadly hampered by the conventional belief that we must fight evil by means of some direct attack, recognizing it as a formidable and dangerous foe which must be vigorously combated as Salvationists say they must "fight the Devil with fire."

Tho' the Peace Question is now very much to the front on both sides the Atlantic, and no observer of the signs of the times can doubt the obvious fact that pacific sentiment is rapidly spreading it, is still true that even among distinguished Churchmen there are some active mili-



tants, and every one knows that many popular hymns are couched in definitely warlike language, tho' we are often assured that all such terminology is to be taken altogether figuratively.

The Universal Race Congress held in London last July, was an unique event, and tho' its actual accomplishment is difficult to estimate we may certainly regard it as a conspicuous manifestation of really New Thought carried out in action. Tho' it may seem difficult to understand how multitudes of Christians have believed themselves consistent while practising war and yet professing to be obedient followers of a Master whom they designate the Prince of Peace, we must not forget that two loop holes of escape from the dilemma have been provided: viz, the quite widely accepted view that prophecies of peace relate to the far future, and that the highest teachings in the Sermon on the Mount are "consels of perfection," binding only upon an elect few who have chosen to tread a saintly road to Heaven altogether different from the common "way of the commandments" applicable to all the human race. But fortunately for high ethics and unfortunately for those who advocate the lower road for the multitude the ten commandments no more sanction beligerence than do the precepts in the Gospels supposedly applicable to only a few specially selected human beings.

Truly there is nothing new in New Thought teachings considered abstractly and theoretically, but it is nearly all new when it pushes into practice and its practicability demonstrated on an ever widening scale of human experience. As regards Health and Prosperity the strongest and boldest utterances of New Thought teachers are not astounding in the ears of those students of the Mysteries, who have made themselves familiar with Rosicrucian and Alchemistical treatises, which treat of the indefinite prolongation

of bodily youth and vigor and the possibility of commanding illimitable wealth, by means of the transmutation of metals, and in other strange and generally unknown ways. But the average reader knows nothing of Paracelsus and Cornelius Agrippa, and if he has read Bulwer Lytton he has not taken him seriously, but only as a writer of brilliant and fascinating romance.

Among the new books this season Marie Corelli's astounding novel "The Life Everlasting," which she describes as a "reality of romance," has already created quite a sensation; for in its pages we find it definitely stated that health, youth, strength and wealth are all within our grasp if we follow such instructions and undergo such initiations as enabled the leading characters to marvelously transcend all ordinary human limitations. The chief value of setting forth what is genuinely New Thought teaching in a play and in a novel consists in the fact that it reaches the masses of play-goers and novel readers, many of whom never attend a serious lecture or read a professedly philosophic treatise.

The novel and the theatre appeal to multitudes who allow themselves at present to be reached only thro' channels of entertainment, and these two popular agencies are now certainly doing splendid service in awakening the average mind to think far more healthily than a few decades of years ago, when illness and weakness were eulogized as the special portion of the pious.

No wonder that a reaction against perverted religion came into vogue in the interests of health and happiness. Disease and gloom can never be concomitants of holiness, so our newest thought is, after all, a return to the heroic thought of long ago and also a trumpet call to completer individualization. Not to follow the crowd, but to think and act for yourself as an intelligent responsible



human entity is the call of the modern time-spirit. We are not being bidden to submission, but to scientific investigation, not to the acceptance of alleged miracles but to an investigation of the workings of the Laws of the Universe more completely than ever before.

New Thought is constructive and explanatory, not iconoclastic and denunciatory; it does not deny the marvellous, tho' it rejects the old superstitious view of the "miraculous," curious and unusual phenomena are not to be accepted in blind credulity nor brushed aside as imposture or delusion, but investigated fearlessly with a single eye to the discovery of their source in the operation of law hitherto not comprehended. It would be an easy and a pleasant task to go on enumerating the many directions in which New Thought is meeting the requirements of this exacting age, but for the immediate present let it suffice to

affirm that the really new attitude now being taken towards life in general amounts to no less than the public proclamation that we have it in our own hands to reconstruct ourselves and our world to our liking, for tho' we cannot change the order of Nature, we can happily go on discovering more and more of what that order is and by intelligent compliance with the immutable law which governs all things realize the vital truth contained in the mighty sentence we often quote but seldom adequately ponder, "According to thy word be it unto thee" and "According to thy faith be it unto thee."

Word and Faith, or Will and Expectation, constitute the dual key by means of which the lock can be turned in the door of the temple of universal mystery and the candidate admitted to all the privileges of one whose novitate has successfully fulfilled its predestined course.

## COMMENTS



HOME OF NEW THOUGHT CHURCH  
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The January number of The Column will contain the unpublished article of Julia Seton Sears, M. D., "Marriage." This article is fresh from the pen of this noted writer and is unquestionably one of the most powerful ever written by her.

W. J. Colville, the eminent New Thought lecturer, teacher and author, will deliver, about the first of the year, a series of practical and mystical lectures in Denver, Colorado, under the auspices of The Denver New Thought Church and School, 2205 East Colfax Avenue.

Helen Rhodes Wallace, whose articles on mothers and children are to be found in the Nautilus, is now sojourning in Scotland.

The Column Publication Company wishes to announce it has taken over the rights and will fill the unexpired subscription list of the Aquarian New Age Magazine. The New Age Colony is still in existence, the lectures and classes now being under the direction of Mrs. Levi Downing. Any New Age subscriber not receiving the Column Magazine will confer a favor by notifying our publication department at 2205 East Colfax avenue, Denver, Colorado.



Julia Seton Sears, the founder of many New Thought schools and churches in this country as well as in Europe, is now nearing the end of an extremely successful lecture tour which included Buffalo, Niagara Falls, Cleveland, Detroit, Chicago, Denver, Omaha, Pittsburgh and Boston in the order named. She will continue through lecturing and classes to give these great truths to the world in New York City, her headquarters, during the winter, sailing for London sometime in the early spring for a stay of several months before opening the New Thought Summer School at Oscawana-on-Hudson, New York.

The Essene Circle is giving free healing clinics every Monday, 3 p. m., at the Denver New Thought Church and School, Grace M. Brown, leader. The Essene work is known as a factor of constructive power throughout the world.

The Column Magazine offers the following plan for solving the gift question for Christmas: We will mail, so timed as to arrive Christmas Day, a beautiful certificate entitling the receiver to one year's subscription to the Column Magazine, with the compliments of the donor. Simply inclose \$1.00 with the name and address of the friend you wish to remember in this way and we will relieve you of all further responsibility.

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## BOOK REVIEWS

Books by Henry Wood, published by Lothrop, Lee & Shepard, Boston, forming part of a legacy of immeasurable value left to the world by this gifted writer before he passed over.

**The New Thought Simplified**, price 80 cents net, or 88 cents postpaid. The third edition is bound in fine cloth, gilt top and printed in most readable form. In teaching how to get harmony and health this gifted writer enunciates the principles of his subject in that simple, lucid style found running through all his works, and suggests an easy method of getting right into it. The laws of life are pleasantly illustrated and applied to the avoidance of epidemics, everyday mental troubles. The science of loving ones enemies, Faith, hope and harmony are shown to be created thru constant aspiration, and thinking is likened to "Capital at interest paying in its own coin." "The capitalist of this kind is the really successful one" and the way to accumulate lasting wealth is indicated in the series of twelve beautiful

suggestive lessons at the close of the book. The concentration and spiritual gymnastic exercises cannot fail to develop the higher powers and cure disordered conditions in those implicitly following the simple directions laid down.

**Life More Abundant**, Second edition, cloth, \$1.00 net, postpaid \$1.30. In dealing with scripture truth in modern application the expressed aim of the writer is to brighten and deepen one's faith in the Bible, by making it more natural and attractive as well as of use in recognizing that its divinity comes through man instead of being a projection towards him from without. The allegory of "Eden and the Fall" is most instructively treated, while the chapter on "the Bible and Nature" describes the poetry symbolism of the Book, also the New Testament metaphors of Jesus. Attention is gently drawn to the future of religious liberty in the various countries of the civilized world in view of the process of severing the unnatural combination of



Church and State which is steadily proceeding. Salvation is shown to be attained through consciousness and the "day of Judgment" ultimately to have no terrors to those recognizing a much needed purification. The last chapter devoted to "The Forward March" is most helpful to those who have followed the author's interpretation of the hidden meaning of the Scriptures.

**The Doom of Dogma and The Triumph of Truth**, by Henry Frank. Price, \$1.85 net, by mail \$2.00. Third edition. Published by Sherman, French & Co., Boston.

The author in this work has not torn down completely the Christian structure, but, has, in his own terms, allowed it to "contain sufficient of its frame work to evidence its original purity of purpose." For many years a pastor in orthodox churches, he was eventually compelled by the pushing of his own consciousness to unload the burden of ancient ignorance and inherited superstition. He describes graphically the tremendous strides of modern civilization and by his soul stirring and powerful phrases can, figuratively speaking, fairly lift his readers from their lethargy and religious indifferences. Some of the descriptive details are considerably amplified, but the field covered by the author is very broad, and he has dealt with his subject in a masterful manner. The title of the book is a good explanation of what it contains—"The Doom of Dogma."

**Ancient Mysteries and Modern Revelations**, by W. J. Colville, published by R. F. Fenno & Co., 18 E. 17th St. New York. Cloth net \$1.00. A book of absorbing interest written in graceful instructive language dealing with many of those deep mysteries so dear to the mystical student. Mr. Colville compiled this volume by special desire from the gist of a series of lectures more especially upon the Sacred Books of the world. Searching for the good in all honored traditions the author throws the bright light of illumination over all alike. Forlong's chart, which "traces out what he believed to be the stream of human religious progress as far back as 10,000 B. C.," and gives periods of veneration of the Tree, the Lignum and Yoni and the Serpent before these ancient emblems merged in the Sacred Ritual of Egypt arouses the at-

tention at the outset of the book. Touching on the Creation legends, illustrations are taken from Hebrew and Hindu traditions, the ages of the world being concisely outlined before passing on to "Egypt and its Wonders," Pythagoras and the Delphic mysteries of Greece. Then follows a synopsis of the doctrines taught in various lands and by many seers, including those of the present days. The whole volume is a delightful work, highly edifying and deserves hearty recognition.

**Mental Therapeutics**, an elementary text book by W. J. Colville. Price 25 cents

A great fund of information is conveyed by the twelve lessons in this useful manual. From its opening chapter "Statement of Being: Relation of Man to Diet" the manifestations of Mind and its varied operations in the human form are placed before the reader in a convincing exhilarating manner. The section dealing with the "Creative Work of Thought" and the body building process contains much help, which the personal experience of the author enables him to place at the disposal of all who need it and with whom this latter fact must carry considerable weight. An appreciation of the laws of attraction and of correspondences as applied to the individual in daily life can readily be gathered from the live pages of this volume which should be read with interest. Faith, Hypnotism, Telepathy, Concentration and other qualities of thought are deftly employed to elucidate the subject under consideration, which is accorded a breadth of treatment in keeping with the importance attached to it at the present day.

**Personal Information for Boys**, by Ernest Edwards. A guide that should be of service to youths desiring to grow up into the full powers of manhood with pure, clean minds in strong wholesome bodies. Recognizing the precociousness of boys this work essays to teach the conservation of physical force during a difficult stage of a boy's growth. Parents might well repeat this advice to their children and influence them in the direction of forming strong, clean wholesome habits. Personal Purity Publication, R. F. Fenno & Co., 18 E. 17th St., New York.





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The lessons are given in condensed form, devoid of all unnecessary explanation, and made interestingly concise on all material points.

No pupil can receive a further lesson until the previous one is satisfactorily answered, and the full course provides as complete a fund of knowledge as can be obtained from attendance in class.

A certificate of proficiency is given to those graduating through the complete course.

The curriculum consists of the following courses:

## Healing Course

- Lesson 1--Universal Mind.
- Lesson 2--Universal Health.
- Lesson 3--Personal Health.
- Lesson 4--How to give a New Thought Treatment. Advice to Healers.
- Lesson 5--Image Building
- Lesson 6--Will Power.
- Lesson 7--Conquest of Age.
- Lesson 8--Solar Plexus.

## Scientific Living of Life Course

- Lesson 1--The Great Abundance of Life.
- Lesson 2--Peace.
- Lesson 3--Happiness.
- Lesson 4--God's Opulence.
- Lesson 5--Why Men Differ.
- Lesson 6--Inside Development--Outside Power.

## Beginners' Course

- Lesson 1--Vibration.
- Lesson 2--Power from Poise.
- Lesson 3--Selection of Foods.
- Lesson 4--Receiving Our Own.
- Lesson 5--Supply.
- Lesson 6--The Body.
- Lesson 7--Where to put the Blame?

## Financial Prosperity Course

- Lesson 1--Spirit and Matter.
- Lesson 2--Attainment of Supply.
- Lesson 3--Release from Poverty.
- Lesson 4--The Way to Success.
- Lesson 5--Money.
- Lesson 6--Marriage - Its Why and Wherefore.

## Breathing Course

- Lesson 1--For Bodily Vigor.
- Lesson 2--For Mental Power.
- Lesson 3--For Spiritual Healing and Unfoldment.

## Number's Course

- Lesson 1--Meaning of Numbers.
- Lesson 2--How to Figure Names and Births.
- Lesson 3--How to Read Character from Names
- Lesson 4--How to Tell Your Past Lives.

## Memory Course

- Lesson 1--The Conscious Use of Physical Senses.
- Lesson 2--The Development of Brain Power.
- Lesson 3--The Awakening of Soul Knowledge.

## Mystical Course

- Lesson 1--The Astral Plane.
- Lesson 2--What Happens During Sleep.
- Lesson 3--Cosmo-Voyance and Clairvoyance.
- Lesson 4--Higher Planes of the Inner Self.
- Lesson 5--Obsession - Its Cause and Cure.

## Concentration Course

- Lesson 1--Why We Concentrate.
- Lesson 2--How to Concentrate.
- Lesson 3--Colors--Their Explanation.

**Price of each course \$2.00; this includes personal correspondence.**

### Rules of Course.

- Rule 1--All letters pertaining to course must include postage stamp.
- Rule 2--Write plainly on one side of sheet only, giving name and address.
- Rule 3--Questions to be answered on blanks provided.
- Rule 4--Address all letters to

**New Thought Church and School**

**2205 East Colfax Avenue**

**DENVER, COLORADO**