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I GIVE HEALING VIBRATIONS FOR HEALTH AND HAPPINESS AND PROSPERITY
Christian

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Thomas J. Shelton,
1657 Clarkson St., Denver, Colo.

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ITEMS AND IDEAS.

*** Elizabeth Towne.
 *** Editor of *The Nautilus*.
 *** She whom the Spirit calls "Black-eyed Betsey."
 *** Wrote from Portland, Oregon, that she would stop over in Denver.
 *** I was at the Union depot when the train arrived; but as I had never seen her, I left it to the Spirit to pick her out.
 *** A fine looking, fashionably dressed lady came along and the Spirit said, "That's Betsey." It was Elizabeth Towne, all right.
 *** In my case it was like meeting an old friend; the crucial test was seeing how the feminine part of the household would like her.
 *** My wife ran into several cranks of the female persuasion and she dreads callers. But she and her mother fell in love with Elizabeth Towne at sight.
 *** As soon as she was gone, the Lady Blanche said: "Well, if all your people were like Mrs. Towne, the world would soon be converted to Christian Science." Of course I swelled up and said that she was one of my particular sweethearts, and they couldn't all be like her.
 *** All men are liars and women sometimes fib. But the proposition on the eighth page tells the truth. It is a square business proposition for both sides. It is the only way that we can make the healing absolutely free. Don't look on it as premiums, or anything of that kind. It is extending the circulation of CHRISTIAN more rapidly than anything we have ever devised.
 *** Elizabeth Towne is a modest, honest, scientific, practical Christian. I have just had a letter from Evelyn Arthur See, of Chicago, one of the editors of *Higher Thought*, in which he speaks of Mrs. Towne's stop-over in Chicago. I also learn from other sources that her trip was a triumphant ovation everywhere along the line. In personal appearance Mrs. Towne is much better looking than her picture, which appeared in CHRISTIAN.
 *** I don't want to take up all of this page with Elizabeth Towne. But, as many of my new readers will want to know more about Elizabeth, let me tell you that her address is Holyoke, Mass. Her paper, *The Nautilus*, is fifty cents a year. She is the author of several little books and one large one. She has a habit of writing on "Just How" to do things. One of her books is "Just How to Wake the Solar Plexus." I don't know what the solar plexus is; maybe it is because mine

has never been awakened. I believe her last little book is "Just How to Raise Children." Oh, well, send her a dollar, and she will load you up with Good Things.
 *** Another M. D. writes:
 "Keep on with the Good work. CHRISTIAN is O. K. I would often like to write good things about it, but I spare you, as there are enough to do the same, better than I should. I am glad the M. D.'s are waking up. Some of them like to talk with me pretty well. You did not lead this M. D. out of orthodoxy, for she was already out when CHRISTIAN fell into her hands. But you have opened up a new world of thought for her, and in consequence, a new and happy life. Oh, the difference between this way and five years ago, when you first began to treat me!"
 *** "I am glad to write you that I am much improved under your treatment, both mentally and physically. You need not take up your time, Dr. Shelton, in answering this letter, for I know too well when I am being treated. By the treatments, I will know you have my letter or will get it, for many times I get the vibrations before the letter has time to reach you. Oh, the vibrations come so strong, so soothing! Seem to raise me far above everything and everyone about me."
 The above letter comes from the coast of Massachusetts, and shows clearly that the writing of letters is superfluous work on my part. The treatments speak for themselves. The vibrations being the proof of their own existence by doing the work.
 *** "Where am I standing? I am lost in the fog between orthodox and Christian Science. However, I am holding on to your teachings for the simple reason I think them O. K. In your book you say Jesus Christ came into the world to save sinners, and that he did not leave this earth until he finished his job. If the soul never lost its first and original state, why did Christ come to save it?"
 You are one of the sinners whom Christ came to save, and when you get into Christ, you will get out of the fog. The word "sin" means to miss the mark. In other words, a sinner is one who does not know how to shoot. When you learn how to shoot, you will hit the bull's-eye every time. Christ finished his part of the work, and it remains for you to appropriate to yourself the "Light of the Knowledge of the Glory of God in Jesus Christ." The inventor of mathematics does not have to keep on doing his work over and over. He has finished his job. It is now up to you. Get down to business and learn the multiplication table. Jesus Christ has given to the world all the knowledge that is necessary to lead them from the animal plane of ignorance to the spiritual plane of knowledge.
 *** After hearing from me in regard to the loss of second-class postage for CHRISTIAN, Mr. Burnell writes from Avalon, Santa Catalina Island, Cal., as follows:

"My Dear Brave Shelton: Of course you can not help it that you have grit, but you must get the credit of it just the same as tho' you were 'spleeny' and tore your bim out of whole cloth.
 "Please credit Mrs. Kate Washburn, of Avalon, Cal. (St. Catalina Island), with \$1.00, and the balance of the enclosed check for \$5.00 please consider my own wee push at the bit of a postage tug.
 "Mrs. Washburn has been very good to us during our sojourn here on the island, and she will be good to you and your wife one of these days when you are stopping in these summer seas; Mr. Washburn has also been very kind with the launch "Magic Isle;" The Banning Company gave us the free use of their boats for us three to make our pilgrimage hitherwards and again homewards to the mainland; Mrs. Montgomery, of Los Angeles, put a dainty little cottage here on the stage road, overlooking the blue sea, at our exclusive disposal and that of our guests while on the island; Mr. J. Ransome Bransby pot lucked with us a couple of days, and we tried his limb-mettle on some of Avalon's vertical acres.
 "We shall add the 750 words to the proof you sent and return it soon. As for the poems you called for, or better, which you propose to venture your columns at, of course if you say so we shall do anything from composing poems to stalking the earth as Universal Emperor (or Chakravartin as the Aryans say it, and we feel that you catch how 'cocky' the very word sounds). Well, we'll see what cometh.
 "Mrs. Burnell and myself are to teach a class apiece, beginning next Monday; mine is to be at the "Home," at No. 1327 Georgia street, where we both speak next Sunday, Mrs. B. at 11 a. m., and Mr. B. at 7:45 p. m. Mrs. B. will teach her class at our rooms, No. 326 South Main street. We expect to be through in Los Angeles in about two weeks; I shall run at the same time a class at Long Beach. We expect to go northward from here then, but plans grow up like mushrooms in a night, knowing which we are never surprised.
 *** June CHRISTIAN was not mailed until the last week in May. But the healing vibrations became so mighty that I had to employ a stenographer and typewriter to do the mechanical work, so that Mrs. Shelton can give her whole attention to healing. This shows the difference between freedom and bondage. For a whole year during the post-office applications for second-class mail, Mrs. Shelton has been doing all the work, and there was not very much work to do. But as soon as we released CHRISTIAN from this bondage and told the whole institution and all its officials to go to the devil, we had to employ a stenographer. (I didn't tell the institution to go to the devil, and therefore he ought not say "we.") That's all right. When I said "we," I meant God and myself. This is Sunday, and so I can't fire this wife of mine upstairs and talk to the other stenographer. The other stenographer wouldn't dare put any parenthetical remarks into my copy!

VISIONS AND REVELATIONS.

"I will come to visions and revelations of the Lord."—Paul.

I have said but little about psychic phenomena for the past year. The reason is that such things have become a part of my nature. They are no longer a novelty. Telepathy, clairvoyance, clairaudience, are everyday occurrences with me. I see and hear in the subjective as naturally as I do in the objective.

Another reason why I do not mention these matters in CHRISTIAN is that too much of this occult is not good for the student. When you first enter into the psychic atmosphere you are bewildered by sights and sounds. It is all so strange that you are filled with wonder. You are liable to give too much weight to these things. After a while you come to know that the sights and sounds in the subjective are as liable to mistakes and errors as are those in the objective. This is not saying that the Spirit is not infallible. The medium of communication is fallible. Your own mind is surrounded by the mists and fogs in the psychic atmosphere. Paul describes the phenomena by saying: "For now we see in a mirror, in a riddle." You must learn to read this riddle. The mind of the Spirit is throwing pictures before you in the mortal mirror. If you take this picture in a mirror as being the reality instead of a picture, you will be led astray. In this mirror will be seen men, animals, and all kinds of pictures. You may even see the pictures of spirits if your imagination or mentality is worked up to that point. These pictures are all right, but you must take them as pictures.

In the pictorial period of your unfoldment you are anxious and excited and think you have found the whole truth. It is like a child turning the leaves of his first picture-book. The hearing of voices is in the same line of thought. There is only one organ and that organ is the whole body. Sound and sight are one and the same thing. You hear words and see visions by the same faculty. Until you learn that the whole body is but the one organ of the Spirit, you are in a world of diversity. But when all the organs of the body are united as one organ of the Spirit, you enter the realm of unity. It is the Spirit which sees, hears and feels. It is the Spirit which knows. It is both the receiver and transmitter of all knowledge. I tell you this so that you may not think of your eyes and ears, and other parts of your body, as separate and distinct divisions of your being. God is One. You are an individualized image and likeness of God. For this reason you are one in your being. You see without eyes and hear without ears; for God is your seeing and your hearing.

The revelations made from the Spirit are infallible when correctly received. If there is a crack in the mirror the revelation may seem to be cracked. The crookedness in the revelation must not be attributed to the Spirit, but to the mirror which reflects the revelation. This will be of great comfort to you when you remember how often you thought the Spirit was telling you lies. Spirit

is never a liar. Mortality is a liar and the father of lies. So in searching for the Truth, you must not always judge it by the record which is made on the mirror of your own mind. However, there are many beautiful things told to us when the objective mind is in repose. A good Christian, who lives in Michigan, sends me the following record of a dream or vision and asks for my interpretation:

"Dear Brother Shelton: I have had a dream, or vision, as you may call it, and it remains with me.

"The whole scene keeps returning again, and every time comes the thought with it, Go ask Dr. Shelton to interpret for you. It may be the desire in my own heart forms itself into this thought. But anyway, I am going to obey the impulse, come from what it may.

"I was standing on a high bank looking abroad upon a vast ocean of water. The waves were very much disturbed; close to the shore and in full view came a little child riding the waves. The child was naked. At intervals the waves would submerge it, but it came up buoyant and cheerful. Just behind the little one was a pure white horse, and a man following scolding and storming at what he thought seemed too bad that so small a child should be set afloat on such a vast expanse of water. And he was trying to drive this horse to the rescue. What seemed to me more wonderful than all was the uplifting arms under the child. No matter how stormy the waves, the arms upheld and shielded the little traveler from all harm and it rode serenely. I have my own interpretation of this, but if you will you may answer in personal letter or through your paper."

This is a beautiful vision of Truth. It tells the whole story of the present unfoldment. The first language of man is that of symbols. And of course symbolism is the universal language. The right interpretation of symbols will give you the key to all of your dreams and visions.

Water is the symbol of life. Clear and placid water means life in health and repose. Muddy water means life stirred up by sickness or trouble. The vast ocean of water in this vision of my friend is the symbol of life in the universal. A little child nude is always the symbol of new life. It is not only the symbol of new life, but the life of the individual. A white horse is the symbol of the highest spiritual truth. In the sixth chapter of Revelations you will find various colored horses symbolizing different kinds of Truth. But the white horse ridden by the Son of God leads the procession.

So my friend has the vast ocean of universal life spread out before her vision, and on its waves, walking in perfect peace, is the new life of the individual. Just behind this Cupid is the white horse of Truth. In the rear is Old Mortality grumbling and growling and scolding. He is afraid for the safety of Cupid, the God of love and life. He is trying to drive Truth to the rescue, but Truth is simply keeping Old Mortality at a distance. The youngster who is walking the waves is all right. Truth knows this much, and therefore keeps between Cupid and Old Mortality. The naked Truth is symbolized by the child and the white horse.

The most remarkable vision I have had lately took place two months ago. I was walking in the healing room when suddenly I felt and saw a diamond ring on a finger of my left hand. I kept on walking and noticed that the ring was so large that I had to keep my fingers closed so that it would not drop off. It was a heavy gold ring with Masonic symbols and a large diamond set into the ring. I told Mrs. Shelton about it, and thought that it was only a symbol of some good fortune coming to us.

In a few days there came a letter by mail and a registered package. The letter was from a physician who had lost his practice and his health through alcoholism. He asked for treatments and said that he had nothing to give me, but would send his ring as a pledge of his good faith. In opening the registered package, out came the identical ring of my vision. The writer was more than a thousand miles away, but his mind was so intent and the giving of this precious ring was such an effort, that both the ring and the letter came by telepathy. Of course I returned the ring to him by the next registered mail. I will not take anybody's pledge, especially one of such value. A token of small value would be kept for a short time. I am now wearing a ring from the Klondike, made of Klondike gold. It has a kind of tendency to attract other gold to me and its owner.

Speaking of gold, Baby Blanche is a veritable gold mine. She has attracted to herself gold in the form of nuggets and coins until she has quite a collection. She also has a lode claim in the Christian Science Mines, called the "Baby Blanche." If she is as lucky with her claim as she has been with her presents, she will strike it rich.

This reminds me that you must not run after bonanzas in following psychic visions and revelations. When you leave the true spiritual gold to search for its symbol, you are liable to get left. "Seek ye first the kingdom of God and all these things shall be added unto you." This is not only Scripture, but Science. You can't add something to nothing. If you have not the kingdom of Spirit and Truth within you, there is nothing that can be added to you. Don't ask me to locate gold mines, oil fields or attempt in any way to reveal hidden things to you. I will not do it. If I had the power to find gold mines by spiritual vision for you, I would find a big one for myself first. The professional clairvoyant is a humbug when he speaks of finding "hidden treasures." All these things are sure to come to you when the Truth in you attracts. Find yourself first, and all that you need in the way of money will come to you. Your environment will correspond to the fulness and bountifulness of your spiritual riches. Poverty and piety are not twins.

What is the spiritual value of these visions and revelations? What good is there in hearing voices and seeing things? Much everywhere. In the first place it proves that the spiritual realm is a fact. It gives you positive proof that there is a spiritual world. If you learn how to interpret your visions and dreams, the Spirit will forewarn you of coming dangers and impart to you the glad news of coming joy.

HEALING POVERTY.

I heal.

All kinds of sickness.

Including chronic and acute poverty.

There is no doubt about poverty being a disease. A man gets into the vibrations of poverty and everything he touches turns to poverty. He gets into the vibrations of riches, and everything he touches turns to wealth. There are certain kinds of men called shiftless, while of other men you will hear it said that money sticks to their fingers. It is all a question of vibration.

I was born in the poverty vibration.

It is a miserable feeling. The sufferings caused by the lack of money are not to be compared with that feeling of closeness and stinginess and fear which characterizes the poverty vibration. If you get a little money, you are afraid to spend it. You hold on to a silver dollar, or even a quarter, until the eagle screams. Two bits, as we call a quarter of a dollar in the South, looks to the poverty-stricken one as big as a wagon wheel. You squeeze it and squeeze it until the eagle screams for freedom. When you have spent your dollar, you begin to count up how many other ways you could have spent it. Then you begin to wonder where you are going to get your next dollar. I can remember the old greeting of the mountaineers where I was born:

"How's things down your way?"

"Times are hard and money ska'se."

Times were always hard and money always scarce, no matter how good the times were and how plentiful the money. It was the old poverty vibration. I need not tell you how miserable the microbe of poverty makes the mind. Robert Ingersoll said: "If you only have a dollar, spend it like a lord." Yes, if you only have a dollar, spend it like *the* Lord. I AM the Whole Thing; therefore I scatter wealth. If I get down into the mortal vibration of my paternal ancestors, I feel like thirty cents. My maternal side is not so bad in the way of poverty. All the Sheltons were close and stingy, but upright, honorable and sober. My mother's side of the house owned slaves, drank whisky, and ran race-horses. I shook both sides. My heredity must be in God. This makes a man feel like he owned the whole universe.

The very first thing to do in healing the disease called poverty is to probe down into a man's mind, and wash away all the sins of his forefathers and foremothers. Get him to understand that his real beginning and ending is in God. This kind of a mental bracer will put the most shiftless on their feet. I can't do this kind of treating unless I stay in that high place myself. Last August, when we were having our trying time with the post office department, the Spirit moved me to take my wife and skip out to California. Shelton said that God was very foolish to make such a trip at such a time. He went over all the ground, and thought about how much money it would cost, and wanted to wait. Spirit made him so restless and nervous that one day he came down stairs to his wife, who was playing on the typewriter, and said: "Let's go to Califor-

nia." Woman is more intuitive than man, and so she caught the vibration of the Spirit instantly, and replied: "All right; 'Barkis is willin'."

It did not take her many minutes to pack her trunk. This is what I call the vibration of opulence. There was nothing silly or foolish in the movement. The next day she was in Salt Lake City playing on the typewriter. All we had to do was to take in the sights in the afternoon, and write letters in the forenoon. On we went to San Francisco, swinging around the circle. It made the mind fresh and buoyant, and gave us a fruitful theme of conversation. Why, you know, we take thousands of trips in our minds without spending a cent. We go to London and Paris and Berlin and St. Petersburg and Jerusalem. In our minds we have been to Cuba, Porto Rico and the Philippines a hundred times. As for going around the world—we frequently do it. My mother-in-law said to us the other day, after we had got back from India and China: "Don't you ever get tired?" Well, sometimes we do get tired, but, after we have rested a little while, off we go on another trip. I sit here and give treatments to people for success in business until I am surrounded with greenbacks, gold, silver, and everything about me turns into money.

A young man wrote me one of the most miserable downcast letters that ever I read. I think the letter was received along some time in February or March. He had lost his job, and the only thing he could think of doing was to send me a dollar. He sent the dollar like a little man and didn't have any string to it. I wrote him that he would get a better position, or one just as good, and the experience would lift him to a higher plane of being. This is about what I said to him in a letter, but what I said to him in the Silence would take volumes to print. I gave him such strong treatments to arouse his own individuality that he forgot me. The only thing that would lift him to a place of power was to forget the healer and think of himself. But he soon remembered, and this is the way he writes from Buffalo, New York:

My Dear Shelton: Your treatments for my success in getting a position turned out all right, and I was appointed to a good place, taking effect April 13th, at the same salary as the one I lost on December 31st, and in the same line of work.

I would thank you in a manner commensurate with my feelings, but words can not express my gratitude, but I *feel* grateful and endeavor to prove it by the faithful performance of my duties.

As you have proven your power, I come again to ask for help in a direction that will make me more valuable to my employers and help me to realize that I am earning the money they pay me.

Although quite a well-informed man, but not having a very good school education, I have ordinary intelligence, but have difficulty in getting my knowledge into use on short notice; in other words, have a good deal of trouble with "cab wit"—that is, can think, after the time for it has passed, of what would have been a better thing to have said or done.

Now, I believe that the knowledge of the best thing to do or say is always present in the brain or spirit, but not consciously, or it

would be said or done at the right time, and not after it is too late, causing regrets, etc.

I believe you can help me by influencing my sub-conscious mind or spirit, whatever it is, that knows these things (all information once gained never being forgotten), to bring them to my conscious mind when they are wanted or should be remembered to be of use.

I don't know whether it is right in line with your ideas or not, but it seems to me that your spirituality is so strong that you will have no difficulty in bringing my subjective mind into line and inducing it to produce its knowledge when it is wanted.

If this faculty was developed in inexperienced people it might lead to too much dependence on it, but I think my character for industry is sufficiently developed so that I shall not make an improper use of it when I get it.

I have treated myself at night before going to sleep, when drowsy, and have undoubtedly been benefited, as I know of many instances where thoughts have come to my mind that seemed a direct speaking of the Spirit.

Being a Friend, or Quaker, of a family descended from some of those who were convinced of the Truth by the preaching of George Fox himself, and which has remained steadfast in the faith, illumination by the "Light within" should be no new thing to my consciousness.

It has always been my desire, and prayer, which is the same thing, to have the power to heal and help, and I have sometimes felt that I possessed it in a slight way, as shown by influence in that direction, in some cases, over some of my immediate family, who had faith in me and themselves.

I mention these things, so that you may have more knowledge of my make-up. I may not be giving the impression I intend, for those having insight may get knowledge from the expressions of others not intended to be divulged.

Enclosed find \$2.00, which I have intended to send ever since May 1st, but have been very busy, working early and late and Sundays, for which I am very thankful to you for the privilege of doing.

I guess you wish I had sent it when I had less time to write such a rambling letter, but maybe I will show in this way my confidence in you, which is based on my gratitude for what you have done for me.

You will hear from me again after pay day, June 1st.

"Here's to your good health and your family, and may you long live and prosper."

Very truly yours,

C. M. H.

In order to use your knowledge instantly, and always be Johnny-on-the-spot, you must make a personal application of the text: "It is not ye that speak, but the Spirit of your Father that speaketh in you." Give Spirit time to do the talking. Cultivate repose. Don't jump at conclusions. One moment is a long space of time sometimes. There is a divinity in us which will shape our ends, rough hew them as we will. But this divinity is in honor bound to respect the freedom of the individual, even if the said individual uses the freedom to cut his own throat.

"A LAW OF LIBERTY."

Can we receive healing vibrations and retain our personal liberty?

This question comes up frequently, and I want to give it my undivided attention for a few moments. Students come to us saying that they have been taking treatments for so long and feel that they ought to be able to stand on their own feet. They tell us that they do not wish to be dependent upon any other person. This sounds all right. But it is all wrong.

"Now the Lord is the Spirit: and where the Spirit of the Lord is, there is liberty."

The healer who can heal is in the Truth. The Spirit of the Lord is in him and it is through this Spirit that healing vibrations are sent to you. Therefore, his healing vibrations give you liberty and not bondage. If he can loose you from your bondage to disease and poverty, there is no possible chance for him to put you in bondage to himself. You can only receive Good from the healer who heals. In taking treatments, you are not dependent upon another person. The healer who really heals does not speak as a person, but as the principle of Life. It is God speaking to you and not a man putting you in bondage to his hypnotic spell. This is the difference between genuine spiritual healing and modern hypnotism and other systems of hocus pocus.

"For freedom did Christ set us free: stand fast, therefore, and be not entangled again in a yoke of bondage."

"For ye, brethren, were called for freedom; only use not your freedom for an occasion to the flesh, but through love be servants one to another. For the whole law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself."

This is straight goods. The man who is speaking the Truth is not only enjoying freedom, but is able to impart the vibrations of liberty to others. If the Word going forth from you keeps you in bondage, then it is not the Word of Truth. If the Word spoken in the Silence for the healing of disease really heals, then the Spirit of the Lord is in it; and "where the Spirit of the Lord is, there is the liberty."

It is high time for you to begin asking yourselves the question as to the kind of vibrations you are receiving from healers. "By their fruits ye shall know them."

*"But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing. * * * So speak ye, and so do, as men that are to be judged by a law of liberty."*

This law of liberty is the only law in spiritual realm. It is the law of freedom. Each individual becomes a law unto himself. It is the freedom of the sons of God. There is nothing like it to be found anywhere in the domain of mortality. You may take treatments from me for a hundred years without compromising your freedom in the slightest degree. There are thousands and

thousands of people whose minds are drawn to this Center. My wife and I are as secretaries to this Spiritual Union. If we had only one patient and one subscriber to CHRISTIAN, the vibrations would be weak; but the great company of men and women who are joined together in this invisible union form a transmitter which grows mightier every day.

This leads me to select one letter from many on this subject. It is from a lady in Providence, R. I., who is well advanced in spiritual knowledge. She writes:

"Dear Dr.: I notice my manner of addressing you changes according to my need. I enclose one dollar and ask that you treat me for financial success. Now please tell me something. I know that when I send you one dollar a month for treatments for success, things really go smoother and I have money by me all the time. Now I have been with you four or five years and in that time I have stopped sending for treatments monthly three times, and after two or three months I get where I really have not the dollar to send. But when I get there, I write my letter and wait for the dollar, which always comes. So much for facts. Now then, after I have sent that miserable little dollar (I know I should say great, big, beautiful dollar) for two or three months, I begin to move smoother, and I send another dollar and perhaps an extra one without having to wait. Then I begin to say: Alice, it is all within yourself. You are there now. You know you don't want to depend upon a man way out in Denver for your success and a lot more. Now you understand, it is not for the dollar, for you know, if you know anything, I don't care a bit more for the dollar than you do. But there are the facts. This is the third time I have come right back and asked for treatment. Now if I understand anything about what you talk, I should be as much God as you are; and I have come to the conclusion that I am a big fool. I don't want to go back to where I was before I was born again (for I have been). I know just what you mean when you say "dam." I am dam well. Please tell me what is the matter and turn on the vibrations. You see I would send \$100 to CHRISTIAN just as quickly as I would 100 cents, but it is the principle of the thing I kick against."

"It is hard for thee to kick against the pricks." The principle is the thing. You don't consider that you lose your independence when you go to a music teacher. If the teacher can really and truly teach you music, he is helping to lift you out of the bondage into liberty. The same is true when applied to all other teaching. I have no patent on the Truth. I know it. This knowledge of the Truth gives me power to heal sickness and poverty. The exercise of this power does not curtail your liberty. The writer of the above admits that when she is in the vibrations from this Center, she is in prosperity. This is easily explained, for along with her letter and one dollar come active business men who send ten, twenty and fifty dollars. Your one dollar a month admits you into the company of the most active business men in New York and other great cities of this Union. It is a kind of fellowship of the Spirit bringing about prosperity.

I can just stand up now and talk to you people, face to face, because you are not paying for healing. For every dollar sent for healing I give a yearly subscription to

CHRISTIAN or my two books. I have 20,000 names in type and will keep on putting more in type for the mailing machine. These people will get CHRISTIAN right along every month, whether they pay for it or not. It takes time to get acquainted with CHRISTIAN. I will give these people time. You who are paying for treatments will foot the bill for the sending of CHRISTIAN. When these people get acquainted with CHRISTIAN, they will join the ranks of the payers, and then we will put more names in type. In this way we can send the Truth over the whole earth. So you see it is not paying for healing, but for the spread of the Truth.

In the meantime, you stay right in the procession of prosperity. All of you who are on the pay rolls are right up next to the band wagon. It will soon be a very long line of march. It is the intention of the Spirit of Truth to make the whole world Christians. You can't make Christians out of people who are in bondage to an organization. You come into this fellowship as an individual, and you can go out when you feel like it. There is no string attached to you. But you must not look at my healing vibrations as coming from an individual.

There is not a man on the face of this earth who can heal by a word spoken from his own individuality. The only true individual is the one who has no individuality independent of the Spirit. Every man who has moved men has been inspired by the Spirit. When I say moved men, I am not talking about moving them with a club or a gun. I don't consider that Napoleon ever moved men. He left a scar on humanity. The only thing in history that men of war have done is to leave a blemish, a mark, a foul stain. No man ever moved men by speaking from his own individuality for personal gain or aggrandizement. Emerson moved men and is still moving among men. Jesus Christ, the saviour of the world, moved men by speaking as the Spirit moved him to speak. He was an individual, and yet he could do nothing by himself. It was the Spirit moving within him which made his Word wonderful, and his life a power.

Therefore, my beloved, you see the liberty of the sons of God. They do not belong to any kind of sect, party, or institution. They are not in bondage to each other. They are in fellowship with each other through the one Spirit of Truth. When I speak to you this Word of Truth, you are enriched and made more independent every day of your life. It is growing stronger in me by the fellowship and help which I receive from you. It is coming to the place where you will be made free from every kind of bondage. "The Lord is the Spirit; and where the Spirit of the Lord is, there is liberty." It means freedom from pain, sickness, sorrows, poverty and all other kinds of bondage. It means absolute control of your environment. It is a resurrection from the dead. The absolute freedom of the Spirit. The day-spring from on high is just now beginning to shed its Light on the earth. The seed planted in the minds of men, by the prophets and apostles, will grow in the sunshine of liberty.

HEAVENLY HEALING.

Joy!

Joy to the world!

The Lord of Health and Happiness is come!

This is what heavenly healing means if it means anything.

There are a few feeble-minded students and teachers who are telling us that we ought not to put so much emphasis on healing. They tell us that it is wrong and selfish to ask for the healing of the human body. They insinuate that it is almost sinful for one to want perfect Health. It is the old cry of religionists saying that the ills of the flesh were sent to us for the sanctification of the Spirit.

Damn such nonsense!

This is just exactly what God does with such nonsense. He damns it. If you want to come into heavenly healing, you must condemn disease and glorify Health. Condemn sin, sickness, sorrow and death. They are not of God. All these miseries of the flesh are born of the devil. Health is wholeness. It is happiness.

What shall it profit a man if he gain the whole world and lose his liver?

Or what shall a man give in exchange for his lungs? What good is there in piety if a man has lost his stomach? I don't say a man can't be a good man with a bad stomach, but he will not be happy. Goodness, which does not bring happiness, is martyrdom. There is no martyrdom in the truth. Martyrdom belongs to inexperience, ignorance and imperfection. The physical environment of the Spirit should be as whole and perfect as the Spirit. There is no happiness to one who is gradually losing his eyesight. Mortal man growing blind and deaf and decrepit is not happy. The healing which does not bring happiness and perfect health is not heavenly healing.

Heavenly Healing is not patchwork. You do not try to mend the old garment by putting on patches. The new wine of the new life is not put into old wine skins. The fermentation of this New Life will burst the old body. There must be a new body for this new life. It is utterly impossible for the Spirit to remain in the old environment after it has once heard the Trumpet of the Resurrection. This is the reason why we are calling for full and complete regeneration.

In last CHRISTIAN I introduced Charles Fillmore and Mrs. Cramer as witnesses to Wholeness. I take great pleasure this month in introducing my dear friend and fellow student, Kate Atkinson Boehme, as another witness to Wholeness. In the May number of her beautiful little magazine, *The Radiant Centre*, she has this to say:

"Can you grow a new eye in place of the one you have lost? Why certainly. Some of the lower organisms do it, and why not you? A higher organism should be able to do all that is done by the lower, and much more.

"I may be the veriest Crank in Christendom, but since the office of a Crank is to turn something, I'll turn that something far enough to make a record. I'll not stop half-way on the round with a creak and a thud, because any Crank that is worth its name

will make at least one entire revolution.

"I do not see much use in proclaiming that the New Thought can renew and re-create the body, and then stopping short at the mention of a new eye or a tooth. There's no logic or reason in that surely."

Bless you, Kate, for sticking to logic! Let the truth be told, if our hairs fall out and our teeth decay. There is no sense in playing the ostrich by sticking the head in the sand. Facts are facts. There is no use in talking about a resurrection from the dead, with false teeth in your head. There must be a putting off of the old man and the putting on of the new. This does not mean that you are to put off part of the old with a patch or two of the new.

Vision is absolutely essential to the resurrection from the dead. "I AM the light of the world. He that followeth me shall not walk in the darkness but shall have the light of life." This means the light of your own life. What good is all the light in the universe to you if your own light is in darkness? Your world is your own eyes and your own ears and your own body.

There must be not only the cutting of new teeth and the coming of new vision, but all these things must be done in the Truth. Things done in the Truth do not have to be done over again. Eyes that come to you in the Truth will never fade, but will be perpetually renewed from the fountain of universal light. The teeth that you cut in the Truth will not decay. This will be true of the whole body, for it will be "fashioned like unto the glorious body of a son of God." The glorious body of a son of God is not subject to disease or death. It is free from the so-called law of gravitation. It is as light as the air and as immortal as electricity. In fact, electricity is the native element of the sons of God. Sons of God live in electricity as fishes live in the sea and birds in the air. For this reason, the son of God will not be confined to any planet or any place.

Jesus came forth from the grave in this kind of a body. He was a human being in every respect. He ate broiled fish and a honeycomb to show his disciples that he was not separated from them in his being. His walk and talk and actions were those of a man. And yet he ascended into the heavens by the power of his own will. He appeared and disappeared at will. He entered houses while the doors were shut, and did many things that seemed marvelous. Jesus has never ceased to be a man. There is no law to hinder him from coming to this earth and clothing himself as a man and walking among men. He could come here and hold office and carry on business and be a man among men without discovering his divinity. This is what I call Heavenly Healing.

It is not merely the getting rid of the toothache, but being made free from a tooth that will ache. It is not only curing the headache, but literally doing away with the head that is subject to aches. Eyes that will not grow dim, ears that will not grow deaf, and a body free from disease and death, is the resurrection and the life. Nothing short of this will satisfy the truth. There is something wrong with the system of heal-

ing which will not reach perfection. The healing which does not heal the healer is bogus. Healing which does not grow hair on bald heads, throw away eye-glasses, and completely change every atom, bones, muscles and organs of the body is not Heavenly Healing. I now have Charles Fillmore, Mrs. Cramer and Kate Boehme on my list of immortals. If you die in the last ditch, die with your banner floating! Kate, if you drown in Niagara-on-the-Lake, it will be an illogical drowning. Go it, boots and all, or nothing. I want to keep on adding to my list. George Burnell and I stand for the whole thing. CHRISTIAN is committed to the resurrection and the regeneration of the whole man. Let every witness of wholeness report to these headquarters.

Immortals are needed as a kind of anchor for the world. Mortals are doing all they can to get rid of themselves. They are dosing themselves with drugs, filling themselves with whisky, poisoning their blood with opiates, and doing all they can to help death. It used to be war, pestilence and famine. Now it is war, fire, flood, famine, pestilence, cyclones and automobiles. In a few years more they will add air-ships to the list of destructive agents. The son of God is a native of the air, and therefore does not need any ship to hold him in his place. Water and earth belong to mortality. Air, light and electricity are elements of immortality. So you see, my darlings, we are to function with bodies clothed with the sun. The moon and earth are to be beneath our feet. This means that we are to walk on the earth and visit the moon if we feel like it. But the light of the sun is shining in our eyes, and the virile energy of the Father of Lights will vibrate in our bodies. This is not mere talk, but the truth of the Almighty. Listen to this record of our brother, the Lord Christ:

"And I turned to see the voice that spake with me. And having turned I saw seven golden candlesticks; and in the midst of the candlesticks, one like unto a son of man, clothed with a garment down to the foot, and girt about at the breasts with a golden girdle. And his head and his hair were white as white wool, white as snow; and his eyes were as a flame of fire; and his feet like unto burnished brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars; and out of his mouth proceeded a sharp two-edged sword; and his countenance was as the sun shineth in his strength. And when I saw him, I fell at his feet as one dead. And he laid his right hand upon me, saying, Fear not; I am the first and the last, and the Living one; and I was dead; and behold, I am alive forevermore, and I have the keys of death and of Hades."

This looks very much like the regenerated man would control his stars. He is the son of the Sun. He holds the stars in his hand, and is master of all his environment. What was attained by Jesus is but the prophecy for the whole race of the sons of God.

This is Heavenly Healing!

It is the Voice of the Spirit sounding the knell of Death and opening wide the gates of Immortality. It is not unnatural or supernatural, but one of the surprises of Nature. God is not mocked and God does not mock.

GOOD HEALING ALL.

GEORGE EDWIN BURNELL.

*Good healing all—good healing!
Ho! health for the whole-pack, ho!*

Nature hath a right wondrous pastime, dashing off dominions for her Infinite Lover. It is an amorous amusement, passing ecstatic. Now and again she feels with her fairy fingers the smooth efficiency of a man of fire and spirit. Him she runs into the holy mold of health; as Milton sings,

*"The ethereal mold
Incapable of stain."*

There is a fondness for the form divine that fights forever against disease. It never tarries, never tires, but like the brook "goes on forever." The sage Gaudapada had vision of this *vis medicatrix naturae*, and set it to song:

*"All souls are by nature free from decrepitude and decay,
The very thought of which in any of the souls
Who believe themselves subject thereto,
Is the same as the abandonment of their nature."*

You can not be evil any more than you can be what you are not. If you think that you are evil you do not know yourself. There can not be anything besides the Infinite Good for you to be. We have got to be good. We have no choice. Unity forbids choice. There is no choice where there is only one. There is only one being and there is only good; so we are not choosers, for our goodness is inevitable. We are forced to be what we are. The perception of this cures us of the ills arising from passion and ambition and fear; this is peace and security forever.

Fear of evil can not exist in the mind or world of those who perceive the power of good. That we have got to be good, that we must be good whether we will or will not—that we are forced to be as good as being is—this force is the power of good.

Goodness means satisfaction—enoughness. The earnest of the spirit within, the spirit we are, pledges *being* for our satisfaction; the spirit compels us to insist upon satisfaction. This is its promise, which our nature hath nothing for it but to perform. The whisperings of the spirit are heard throughout existence.

Just what are those whispers? *Enough* to us means no lack whatever. The least limit frets. Completeness is the only enoughness. Compromise can not pass muster with soul. Even though the Infinite should swear to be an eternal quicksand for hopes, still the spirit challenges anything and everything but the Infinite.

So we are forced to the Infinite, and upon its own terms; which are (a) to endure nothing that smacks of limit, (b) to repudiate partiality, partnership, or participation, (c) to challenge change, (d) to abolish causation, (e) to annihilate evil, (f) to exterminate matter, (g) to be free.

If there could be anything besides the Infinite, then there would be no Infinite at all; "besides me there is none else"—insists the Infinite; we are offered no option about this, and this is the force of it, the power of it.

The terms of the Infinite are arbitrary and absolute, and these very terms are so constitutional with us that we can but pine at their mere imaginary absence, for it is impossible for us to actually abandon them.

Space can not be divided up into miles, except theoretically, that is not at all. Infinity can not be divided into finites, except suppositionally, that is not at all. The pure soul is very clear and distinct, and perceives how absolutely nothing a supposition is. There is an "untaught sally of the spirit" which dashes theories from the experience.

These eternal virgins of the consciousness intuitively destroy the productivity of superimposition; so genuine and so radical is their innocence that speculation, hypothesis, creation can insert no shadow line of demarkation, and thus the full identity of the form and substance is secured.

The proneness of the soul for the Infinite must not be laid to pride, as some have done. It is not selfish to demand allness. It is not pride that forces us to stay unsatisfied short of omniscience; it is the Infinite that drives us on to know all things; and holy writ challenges our estimates of ignorance with these reckless sentences:

*"Ye have an unction from the Holy One,
Whereby ye know all things."
"All things are possible to them that believe."
"All things are possible to God."*

Omnipotence is the other way of saying "all things are possible;" and "them that believe" are put in the same relation to those words which mean omnipotence as the word "God;" now *them that believe* and God can not both be omnipotence unless they are the very same, for there can not be two omnipotences.

Nor can there be two omnisciences; and "to know all things" means omniscience; here again Infinity is forced upon those who "have the unction." Now no honest "unction" could make us what we are not.

About health we must keep in mind, first that if it be true that we are sick the truth will not heal us but must confirm us in our ailments, for knowledge of truth must force home to us what is so, and if our ills are what are so, truth is bound to establish them; hence healing from the understanding of truth must stand upon the fact that health is truth and that our ills are bogus and unreal.

Second, if ills were truth, there would be no escape from them, for they would be unchangeable; and all the means to escape them would be quite fore-doomed to fail. There would not be the least sense in trying to cure folks, if ailments were real and therefore eternal and permanent. The whole and only *rationale* of healing forbids the actuality of disease.

To say that God uses evil to discipline the race is the apotheosis of the devil. Walt Whitman and his *eidolon*, Edward Carpenter, back their poetic philosophy up to this notion, and they dump their smoke at this revine. And right here it must be discerned that the philosophic sentimentalism of the "comprehensives" who must render a complete account of the Sphinx to the last claw and hiss, are in the error of duality, because they build upon the "law of oppo-

sites;" saying that we can not know good without evil, that there can not be any good but as the contrasted product of evil; this piece of nescience was announced as sound sense by Prof. James, in explanation of which he offers the flatness of his fun at Chautauqua. If he means that we are not constituted to enjoy sobriety unless in sight of a sot, that a healthy man gets the most out of his healthiness by staying in a hospital, that a lily shows off only in the mud, that God would be stale and washed out but for the devil, he only proves that he has never tasted of positive existence but communed with the reflected product of negation.

Now, real being is solid unity, and does not owe its salt and spice to variety, contrast and opposition, and this is what the sage-boy, Vyasa, meant to convey by his message about the science of the *udgitha*.

Dr. Harper declares that there is no word that means evil in the Hebrew language, and that the words so translated in the Bible are kindergarten inferences. Emerson has said that all these inspired poems and narratives of the Old Testament were ejaculations of the ecstatic glow of healthy living, and almost everybody knows that happy folks do not believe in evil. One must be under a cloud to loose the zest of existence. Let the snake shed his skin if he likes, but he need not be so cross about it. Molt your thoughts and things of ignorance, if you please, but omit sitting in pinching ant-hills, like Madame Guyon, or pulling a long face in public; like enough it will help you to maintain the holy normal of cheerfulness to take a hand at the primeval prayer found in the Vishnu Purana:

*"The zest in things that are fleeting,
Which men of mighty maya feel—
May that ecstatic zeal abide within my heart,
Though all my mind be stayed on Thee."
—(Pt. II, Ch. II, 17.)*

Therefore, we proclaim the *udgitha*, by which Vyasa meant—the zest of doing things, the zest of thinking things, the zest of being things, even the sacred pride of being IT. Yes, of course, "as unto the Lord," for he must "enter into the joy of his Lord," for the *bold boy* who wrote the tremendous book—*Mahabharata of Vyasa*—intoned these words:

*"He ever looks upon himself and wife,
Upon his kingdom, wealth, and wares—
All, all as the Lord, the very Lord."
—(Bk. X, Ch. CCCXXXVII, 12718.)*

Maybe you notice the length of Vyasa's book; in fact, the scraps of it now extant constitute about one hundred thousand verses; but my reason for saying this is not to induce you to read it, for you have a book of your own life to get to reading, and the thing we undertake to say is, that if you wish your exploit in experience to be worth while, or "long in the land which the Lord thy God giveth thee," you shall intone its every thought and act and word with the medicine of song, the *udgitha* of inspiration.

The life that is now bubbling within you, whoever you are, has its feel throughout

existence, has had a turn at every maneuver of the Sphinx, and knows the ropes of experience; this life that saturates you is competent unto the triumph and scores every heart throb; this life knows what it is about, and defies all the intrusive pedagogy of experience, but sallies forth in the exultant embrace of the highest reason.

The fun of the child cutting out pictures from the latest magazine you wanted to save (Oh, that word "save" sounds like a rip oath!); the heaven-born glee of the boy playing with the brake on the awful box-car, or angling in the brook of truancy; the fun of the man-boy grown ungodly much bigger than his brothers so as to ply the merry merger, or even should he put in meters for all our windpipes (as hath been said), let us not growl at his line of gaiety, nor let him be,—

"Coming on you like a terrible pother"—

as Wordsworth says, because you merely dally with the black-eyed ink bottle; or should you reach the Shakespearian extreme of—

"Dallying with a brace of courtesans"—

and ply but words and thoughts and let your acts flap in the abandoned wind of their *udgitha*.

Our life is God Almighty or we have none; the Infinite has no mixtures or companions; our life will have its own great way with us, and this ought to enthuse us beyond the paltry dregs of hesitations and plans and provisions. Purpose is a meaningless word and a misinterpretation of the value of existence; it is keeping books with truth and making God a financial asset, when it is all a pure love affair. Was the friendship between Laila and Majnun a business proposition? Did Yusuf and Zuleika love by cash register?

The *udgitha* is love that can see no evil. Folks in love do not fit into the mosaic of business; they do not make useful clerks. In one of our large stores a middle-aged mongrel of pedagogy and priestcraft came growling up to me, because he could not get enough servility from the hirelings behind the counters for the flirting they had on hand; he thought they should be discharged for the piracy of sweet glances, and no answer could find out at my mouth as my mind burst full of a vision of an old judge humming abstractedly and even neglecting the sublime concerns of jurisprudence for the rosy, dreamy memories of Maud Muller "on a summer's day."

A lumberman and an aesthetic stood pouring admiration into Niagara—one brewed from his mental *maya* soaring sublimities, and the other roaring sawmills. Please do not ask me to be a judge and a divider between them. But this we hear, that two are grinding at a mill, and one shall be taken and the other left; one shall be grinding for pay and the other for love, and "happy alone is the one who loves," for verily the Lord of the harvest giveth unto each his penny, regardless of hours and almanacs. Love is the only bliss, the only *udgitha*.

There is not a problem before the human race to-day but would vanish from sheer lack of recognition if Cupid would hit us all in a lump; civilization would melt and run back into Eden. The perception that God is love has shown me that problems and purposes and propositions are shyster sphinxes and are best met by abandonment. The Cupid *udgitha* blinds us to the plausibility of evil and unfits us for a crusade against windmills. Once let Iago get your lover-ear with his tale of woe, and the truth that love is the only reality is under bonds to its eternal constitution to muster a resurrection for all our innocent Desdemonas.

You must not admit the existence of your difficulties and devils; if you do they will not let you out till you pay the utmost farthing. Put a bullet *no* into your mouth. Better still, run the "jimmie" of your penetration in deeper and re-enforce your interpretation with love, and you will acknowledge the magic of the Lord's *udgitha* of harmony. If you see evil your eyes are buried in your blinders, as fears are called.

If you have a hangnail doubt as to the metaphysical or moral justice and authority of denying the existence and reality of evil, then go over with me once more the axiomatic arguments and persuasions that constitute the cosmic underpinning for the only consciousness we have that will stand the test and secure the certificate of truth from our reason.

To preface, let us note that *consciousness is the only authority we have for a test of truth*. Kant spent his genius to make this plain to all comers. John Wesley felt his soul fired by the truth of this Kantian aphorism, and he discovered and founded Methodism "with key to the scriptures" upon it. If your mind can see a flaw in this great aphorism, you may be sure that your thinking machine needs the presence of the sacred Nakula—the mongoose (*herpestes griseus*)—called by Kipling *rikki-tikki-tavi*—to slay the cobra of blur-perception, whose wavering and irresolute head distracts you from one-pointedness, the noble *ekagrata* of devotion. Somehow, anyhow, whether you can or not, you must perceive:

Consciousness is the only authority as a test of truth.

1. If there is any such thing as good it must be *what is* (truth), for there can not be anything besides *what is* for good to be.

2. Truth can not be both good and evil, because it is not divisible into parts, and certainly not into contradicting parts. Whatever truth is, it is wholly and entirely that. Nothing is ever divided by itself, and there can be nothing besides truth to divide it with. Truth can have no opposite; so if good is at all it must be all there is, and there could be no evil. Also if evil be at all, it must be all there is and there could be no good at all. The universality and indivisibility and necessity of truth force us to deny either good or evil outright and utterly. Truth brooks no mixture, because there can be nothing besides *what is* to mix with it, or to partner or companion it.

3. If truth were evil, the more true you are the more evil you would be. Those that think themselves evil try to change their lives, and have to become hypocrites in trying to become something which they think they are not. No one dares to be just what he is who thinks that he is evil, and the result is assumption and hypocrisy; Garfield was illumined by the statement of Emerson at Cleveland that "man is as lazy as he dares to be," because he saw that truth makes men dare to be just what they are, and they find out that they ought to be a great many things which they have been told was wrong to be, and that whatever they really and inevitably are they have not only got to be, but ought to be, for they see that if they are evil then there is evil, and then evil is truth and all there is, and that there is no such thing as good at all, and that the truer they are to themselves in case evil is truth (their very honesty and sincerity would be their damnation)—the truer they were to themselves the more evil they would become, because the truth would be that they were evil, and nothing else for it but that they must be evil.

4. It has been taught by the wise in all ages that the truth is unchangeable, fixed, immutable, permanent, abiding. Maybe you believe this, and you most certainly do if you have any glimpse of illumination; you do if you have seen that there can not be anything besides *what is* (truth)—for truth to be changed by or into, that all there is can not change into something else, since there is nothing else. If truth were evil, there would be no change from evil, but evil only and evil permanently, and all the systems of deliverance from evil would be nonsense, and every hope of freedom from evil would be the hypocrite's hope that must perish.

5. Did Jesus say that he was the truth to mean and teach that he was evil? Did he mean that he and God were both the same, and both evil? All the folks that believe in evil accuse God of the crime of creating and permitting and thereby being an accomplice in the crime of evil. John Stuart Mill refused to believe that the God who would make such a world as the one he was in the habit of believing in, could be both all-good and all-powerful. He had not caught the nack of the *udgitha* enough to see that the real cosmos might be hidden from his vision by the jungle-blur of his own misinterpretations.

6. It is a proverb among the *illuminati* of all ages and religions and races that the *truth sets free* all who find it out. If it were true that we were bound, then the truth must confirm us in our bondage. Truth does not set us free from truth, but from falsity; hence, it must be truth that we are free in order that the understanding of truth should set us free. If you were sick, actually and truly sick, then the truth must convince and confirm you that you are sick, rather than set you free from that sickness. But if for any reason whatever you have been led to believe yourself sick although you are really well, then the knowledge of the truth in the case must cure you. There is no power that can change truth, because it is omnipotent and immutable, and eternally so.

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*** Is taking on New Life.

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*** Every time you send a dollar for treatments, name your premium. If you want the books for yourself or your friends, you will please me by saying so.

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*** If you have no particular ones to whom you wish the paper sent, I will transfer them from my free list to the pay list. Persons who are sending in ten dollars a month are letting their premiums apply in this way. It is a great scheme, for the free list will soon be the pay list, and then we will make a bigger free list.

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*** You can call my scheme free healing, or free subscriptions, or free books—either way you want to put it. I don't intend to have the post office interfering with my affairs any more, therefore I give dollar for dollar. I can afford to do it, and don't know why the Spirit did not put me onto this long ago. We are getting there Eli, and the biggest Eli in helping us is Elizabeth Towne. She has sent us more names and given us more help in overcoming and tiding the loss of second-class postage than all the others put together.

*** George Edwin Burnell's book is not offered as a premium. Every cent sent to me for Mr. Burnell's book is forwarded to the publishers. I only act as agent as a matter of accommodation. By the way, the limited edition of Mr. Burnell's book is going very rapidly. If you wish a copy, send fifty cents to the Illumination Publishing Co., Dowagiac, Mich. Some one wrote in here wanting to know why Mr. Burnell didn't keep his book in print, if it was worth publishing. It is because Mr. Burnell does not care a snap about it. A personal friend got the book out at his own expense. The name of Burnell is The-Man-Who-Will-Not-Bear-Burdens!

*** The advertisement on this page in last CHRISTIAN cost me a great effort and the exercise of what Helen Wilmans calls Brain Power. I thought it a work of art and a thing of beauty. Joyfully I took it upstairs, and that wife of mine said: "It looks like an advertisement of Doctor Blowhard's Bile Beans." This made me mad, but I changed the "ad" all the same. You know what Paul said about the single man pleasing the Lord, and the married man pleasing his wife! Well, no matter, so you read, and heed, and help me to extend the circulation of CHRISTIAN.

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HERE IS A DESCRIPTION OF THE TWO BOOKS

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