



Christian

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Regeneration of the Body by the Resurrection of the Mind



Christianity is always and forever marked "personal." It is utterly impossible to find it in the institutions of mortal mind. It is the illumination of the individual. Here are some things it will do in you:

It will abolish war.—*Matt. 5:38-48.*

It will abolish titles.—*Matt. 23:1-12.*

It will abolish oaths.—*Matt. 5:33-37.*

It will abolish poverty.—*Luke 18:29-30.*

It will abolish public worship.—*Matt. 6:5-15.*

It will abolish personal authority.—*Luke 22:24-28.*

It will abolish disease and death.—*John 14:12-15.*

Christians are abolitionists of the right sort. The opposite of the above statements is Anti-Christ. All the religions of the world are Anti-Christian. Christianity is not a religion. It is the Science of Spirit. In the sayings of Jesus you will find the Rock of Ages. It is the foundation of a personal illumination.

ITEMS AND IDEAS.

*** Christianity.
 *** Is not in the books.
 *** It is not in the institutions.
 *** It is in the Bible like gold in the mountains.

*** There is much more mountain than there is gold.

*** Even after you find the gold you must take it out by smelting in a furnace of fire.

*** Sometimes you find what they call "free gold," and occasionally there are nuggets of almost pure gold.

*** The same is true of the Bible. There are streaks and nuggets of pure inspiration, surrounded by the habits and words of mortal thought.

*** Christianity is the introduction of truth to the individual. The Spirit of Truth brings this directly to the mind of the individual. There is no other way, for Christianity is the illumination of the individual.

*** If Christianity was a lamp hung in the sky, the individual would still be groping in darkness if the Light was not in his own mind. "If the light that is in thee be darkness, how great is the darkness." How is your own Light?

*** "Your January number, received a few days ago, is a revelation to me, and as leisure presents will re-read it often, as I wish to get in the vibrations of Health, Happiness and Prosperity—which means spiritual unfoldment."

The writer of the above is the editor and publisher of a local paper. January CHRISTIAN was a revelation to me!

*** "I do not remember ever reading anything in all my life that I thoroughly enjoyed as I did the January number of CHRISTIAN. I forgot poverty or sickness ever existed. I had such a peaceful and refreshing feeling all over me. This may not be the correct way to express myself, but it was just how I felt for several days."

It is a very emphatic way of expressing it. The time will come when this will be the normal condition of the mind. The Truth will come in and abide with us.

*** "How can I get my wife to think better of the New Thought? She does not come in line as I would like her to."

Go on and attend to your own mental business and let her alone. There is a lot of this so-called "New Thought" that any woman with good taste would let alone. She would avoid it as she would any other kind of foolishness. You go on, and if you are living and speaking the Truth your Silent Word will have its effect on her.

*** "Through your paper I am learning day by day how to live. I am translating every one of your papers in French to my wife. We live happily together in our humble home. We expect to enter into something grander than the misery of mortal life."

The above is from Nova Scotia. Good! The Christians are rising up in all kinds of unexpected places. CHRISTIAN is being translated into all civilized languages, and, above all, the Silent Word, which does not need any kind of translation, is going with it.

*** "I am in arrears since November. I beg your pardon and will try to be more prompt hereafter. I enclose fifteen dollars for November, December and January. The holidays almost got the best of me again. It took Burnell's strong sermon in January CHRISTIAN to bring me onto my feet again. But I am thankful to say that I am all right and am beginning the happiest year of my life."

This is from the best woman on earth, except all the others. Do you notice how Spirit has begun to call Burnell by the one name? My correspondents all say it, and I have begun to do the same. Christianity does not wear any kind of handles. Tags and titles are the trumpery of mortal mind.

*** "I must tell you that I heard George Edwin Burnell last Sunday night. My! It was something to make me proud."

This is from a good Christian from Alabama who happened to drop into Burnell's meeting. Such good reports are coming from their work in Los Angeles, and they are right in the heart of their winter school.

*** "It may be pleasing to you and Lady Blanche to know that I saw her here at the theatre, where she was acting in a play in which she took the character of Little Lord Fauntleroy."

This is from New York City. Yes, yes, she used to play Little Fauntleroy, and she still plays the "little" Lord! This was her first character on the stage, her last engagement was with James K. Hackett.

*** "I see my time is up. So enclosed please find 12 more plunks for 12 months more of your help to realization and power. You may send 'I AM Sermons' and place the balance to whom you see fit."

This is a sample from California, which we in Denver call the wild and woolly West. The man with the plunks calls me Tom, and I can feel the strong hand grasp of friendship and fellowship.

*** January CHRISTIAN was the best number ever issued except February. This number is just a little better than January, and March will still be an improvement on February. That wife of mine, who is taking down this item, says I am like Blind Tom, who always applauded his own music. That does not offend me in the least, for Tom was applauding the music. I am just clapping my hands over the truth.

*** "Two things about your journal strike me favorably. The absence of advertising matter, and the personal idea. I have been a religionist, but have fallen out with the church and attend no longer. I have read so much trash in new thought literature that I am almost sick of it."

This is quoted from a new Christian who has come into the fold by getting hold of January CHRISTIAN. The whole religious world is anti-Christ. The new-thoughters were a conglomeration from Spiritualists, agnostics, magnetists, suggestionists, and the kind who are always seeking novelties. They have run aground. The new thought federation was a failure. It will go into what Grover Cleveland calls innocuous desuetude. The Bartons and Fillmores and the Brownies can't keep it agoing. This is not heartless criticism, but merely saying that I told you so.

*** "Dear Brother Shelton:—Thank you for all of your gracious and graceful words. I suppose you have noticed that Lyman Abbott is one with us. The best thing in your review of my book is this, 'It is utterly impossible to find Christianity in institutions. It is the illumination of the individual.' I always thought you were a pretty good fellow, but I believe that you are getting better all the time. So here is a hand-grasp over the miles, and I am ever, your sincere, Elbert Hubbard."

Yes, yes, Lyman Abbott is with us. When they began dropping all his titles and speaking of him as Lyman Abbott, he was about ready to stand up with the Christians. But the politicians, Elbert, the politicians! It is easier for a camel to pass through the eye of a needle than for a politician to comprehend Christianity. There was the very head of the politicians who introduced the author of "The Simple Life." I read the book, thinking, of course, that the president of the United States would not give a man fifty thousand dollars' worth of advertising for a worthless book. The thing is as flat as some of the campaign speeches. It is a sop to the smart set.

*** "Have been with CHRISTIAN from the very first copy, but none ever seemed to fill and thrill me as this January number. I can assure you no Christmas present made me more happy, and I thank you again and again and also Burnell for his hard rap. I needed the stick and got the message. I now send you five dollars with five names. I will send you the other seven some time during the year."

This movement of the Christians is spontaneous. They are taking hold of this work with a will and becoming shareholders in spreading the Truth. It is worth more than all the stock companies on earth.

*** The other day a poor miserable sinner wrote in here and said that he was not good enough to be numbered with the Christians. He didn't mind the money part of it, but he was not fit to be with such glorious people. That reminds me of the old Scotchman who informed the new minister that there really were only two good men in the parish. One was himself and the other Deacon Jones, and he was a wee bit doubtful about Jones. It is the same here. It is my private opinion that Burnell and my wife are both heathen. Mrs. Burnell and I are good Christians, and we—"let the heathen rage." But still we are not singing that old revival song, "Come, ye sinners, poor and needy, weak and wounded, sick and sore." Seriously, do you suppose that Christianity has to do with the measuring of the morals or "goodness" of people? That is an old thought born of priestcraft. You are just as "good" as anybody in the universe. The only time that Jesus condemned the morals of people was when he damned the politicians and the preachers. Did you ever notice that Christianity on the lips of Jesus never condemns, never measures, and that it even goes so far as to issue an edict against judging others? Burnell says that an exhortation is an insult. Oh, how I have insulted the people! If some one should come to you and exhort you to be honest, it would be an insult!

*** I have received a card announcing the suspension of the *Exodus* with the December number, 1904. This was Mrs. Geste-feld's magazine. She is a splendid woman, but had gone as far as she could go. The "New Thought" has taken people to the mouth of a bottomless pit. They can go no farther. It is the same old pit dug by mortal mind. Christianity is a resurrection from the dead. It is not a theory about the resurrection. It is the thing itself. It is spoken in the Silence and has never been printed in books or magazines.

*** I give you fair warning that every one whose tag does not read at least 1904 will be marked off the list. This may take off some names that ought to be left on, for credits sometimes are left out by mistake. Look up your tag, and get into line. This will help us to clear the list of all dead names. I don't want anybody on the list who is not anxious to get CHRISTIAN. It is a dead weight to carry people who are not interested enough to pay up their subscriptions. I still give a month of treat-ments with every dollar sent for subscrip-tions, and this includes renewals and back dues.

*** You may read the first page of CHRISTIAN to get the keynote of Christian-ity, and the last page to find out how you are to co-operate in the work. Keep your own accounts and when there is a dollar due you take it out in any way that suits you. You can send for two copies of my book for your dollar, or a yearly subscrip-tion. There is another way, and that is to send for a dozen copies of January and February, or a half a dozen of each. Any way, so that you get the twelve numbers for your dollar. CHRISTIAN is now working on a strictly business basis, and I want each shareholder in the Circle of Christians to profit by it.

*** Mrs. Shelton writes more than all of us. I have tried stenographers and clerks, but they were no good. She writes all the letters, whether from dictation or out of her own mind. She attends to the subscription list. I read all the letters, and I am the last one to touch them. A word of treatment spoken as I read and fold the letters. You can help her by enclosing an envelope addressed to yourself and stamped. It would not only mean less work for her, but an average of more than a dollar a day in stamps. As for the subscription list, you couldn't get me to take care of it for love or money. It is changed every month. People change their addresses without giving their former as well as their present. The result is that people are getting CHRISTIAN in three or four places at the same time. Postmasters are very negligent in conforming to the law, which requires them to notify me. Some places CHRISTIAN has gone regularly every month for four solid years after the party receiving it had moved away. All of 1902 have been marked off the list, and we are going to begin and mark off all of 1903. Many of you ought to be credited where you are not, so you had better let us know and help us to correct the list.

*** It is hard to tell you how to send money. Some even address their letters to Mrs. Shelton. While others write on the outside of the envelope that it contains money. All this trouble could be saved by getting a postal order. You can't lose a postal order, for the government will send a duplicate if yours is lost. There are some people who never lose money and they send in here a ten dollar bill in a common letter, while others are always losing. You will have to follow your own mind. However, I think it is folly not to get a postal order when you send your twelve dollars for the year. Many persist in sending a personal check for one dollar when it costs me 15 to 30 cents collection. Don't do it.

*** "You say 'a mental message, if one knows how to send it, would reach me in half an hour.' What is the way?"

Can't tell you the way. It is a Silent Word, and this Word can't be printed. How can any man get a definition of love until he has loved? If this message of the Spirit could be printed in a book, the world would have had it long ago. Why are men and women sending me from one to ten dollars a month regularly year after year? Is it for reading matter? The ones who have been with me for ten years are the most enthusiastic. The longer they stay the more eager they are in the work. It is for the treatments given in the Silence. It is for a Word which they can not get in print or on paper.

*** From time to time people ask me if I give treatments for another without their consent. In many cases the treatments can be given in that way with success. All children respond to the treatments given through their parents or some one in close conjunction with their thought. Many times husbands and wives are in such close con-junction that the treatment of one affects the other. Of course, it is always better to have the co-operation of the patient. In this matter you must determine as to whether you are in close mental touch with the one you seek to aid. You can't give treatments haphazard simply because you would like to have one healed. Spasmodic treatments will give place to regular group-ing of people together like the Circle of Christians. We gain power in this fellow-ship.

*** When you give a subscription to a friend, notify the friend, so that it will not be forcing CHRISTIAN on the people. A neat way to do it is to send me your card and I will enclose it to your friend with the receipt for the subscription, or fold it in the first paper sent. This is a splendid way to introduce CHRISTIAN to your friends and it takes it out of that "free" vibration. I spent thousands of dollars sending out free copies of CHRISTIAN before I had my eyes open to the fact that it was almost an insult. The very atmosphere is full of this "free" vi-bration and premium habit. My wife will go a mile and a half to get trading stamps! There is one dry goods store in this city, and maybe more, which has two clerks em-ployed to do nothing but hand out trading stamps.

*** "I am a Christian. Enclosed find twelve dollars to pay my membership in Circle of Christians and partnership in same for the next twelve months. Renew my sub-scription for CHRISTIAN and send copy of 'I AM Sermons.' Credit balance to free list or any way the Spirit prompts. Two and one half years ago, before I knew of you and your methods, I determined to call my-self a Christian, free and independent from all creeds and bonds, although I graduated from the orthodox church several years ago. I believe that this spirit of love and freedom will appeal to thousands who are 'hungering and thirsting after righteousness' when rightly presented."

This is just a sample letter from Boston. CHRISTIAN is expressing the sentiments of the best people on earth. I don't mean the pious and emotional, but the practical and scientific, who are looking for something real.

*** "Say, Shelton, are you thinking of me these days? I am not getting along in health and happiness as I did when I 'saw' you regularly. How about it? I want you to keep me on the list, and if I neglect to remit you can always depend upon my get-ting there in time. I want Health, Happi-ness and Business Success."

This is from a business man who sent five dollars. There are men who send me twenty-five and fifty dollars at a time two or three times a year. They don't want the regular monthly letters. They know that I never neglect to send them the vibra-tions of Success, and the mental treatments for the fulfillment of their desires. It is your mind that swings away from me, and not mine from you. If the writing of the letter helps you, write it. It doesn't help me. That wife of mine is making up a new book for 1905. And it is kept here in the Healing Room.

*** Here is a case of healing by going into the Silence and drawing on CHRISTIAN and the whole Circle of Christians for help. It is from a woman of education and re-finement and a name that stands very high in the history of the United States. You would be astonished if I should name her. She writes from New York City:

"I have been down really in the depths as to health for a year past—diabetes, said the doctor whom my family insisted on my seeing. I lost sixty pounds of flesh in the six months. Then last spring I had a se-vere illness with gall stones. When I was taken to our country home there was not much left but skin and bones, and precious little will to live. Just then, however, I began to read all the back numbers of CHRIS-TIAN which had accumulated during my ab-sence, and I really felt that I had found again the "Pearl of price." Burnell's ar-ticles took hold of me as nothing I had ever read had, and little by little I began to pull up hill. It was his article on the "Sabbath of Health" which struck home with me, and from that time on I have been gradually climbing up hill till I am as strong as I have been for years, and I have regained ten of my lost pounds. You will ask why I did not write to you. I can hardly say. Only that I seemed to be impelled to 'keep still,' and let the Spirit work the thing out by itself. That is not to say that I did not turn to you many, many times during all the months, in my heart, and I am so full of love and deep gratitude to you and to Mr. Burnell for all the help I have received through CHRISTIAN. Now I have come to the place where I want to come into 'speak-ing distance' again, so I write to ask your conscious help and communion."

*** The Sermon on the Mount, by Annie Rix Militz, comes out in a new dress which is artistic and does credit to the publishers. It is sent postpaid for fifty cents. Address the Absolute Press, P. O. box 155, Brooklyn, N. Y. This is a splendid lesson on Christianity. By the way, the head of the Absolute Press is in the Circle of Christians. I will not notice anything that is not worth recommending to my readers. This little book will do you good.

*** "If Christianity condemns public prayers, how about a public silence?"

I think the public silence is a substitute for the public prayers. It is the violation of the principle that you should enter into your closet and shut the door. When I go on the platform to teach there will be a full orchestra. I will not have any imitation of worship. I will do all of my praying before I go on the platform. I would rather have one man with a fiddle than to have a whole "choir" of professional prayers. Worship, like love, should be felt in the secret places of the soul.

*** "My hair never began to curl the least bit until I began reading Burnell, and it is a mighty fortunate thing for me that I had stiffened my backbone with a year or two of Shelton before uncorking Burnell. Two of the greatest little books I ever read are your 'Vibrations' and Burnell's little book. For a team for pulling heavy loads and never getting stuck, I'll put Shelton and Burnell against anything wearing harness. But the funniest thing was when I put on the gloves with Shelton the first time. The first round wasn't half out when he landed on the solar plexus. The first thing I remembered after regaining consciousness was climbing out of old Dr. Orthodox's invalid chair. I want to add that my wife has imbibed the Spirit to a wonderful extent, far surpassing me. She seems to catch the vibration."

This is also from California. It is nip and tuck between Massachusetts and California in the race for Christianity. I think at present California is a little in the lead, as far as numbers go.

*** "I am going to remit you five dollars and I am going to thank you very much, because,—well, mamma was in your vibrations already, and soon after a position was offered me better than the one I had, but a trifle difficult; now, I knew if I could bridge over the first hard days I would be all right, as I would have a good starter. I was a little bit shaky, so I asked you mentally to help me by coming into your vibration, and let the Spirit work through you. It worked all right, and I resolved to send you five dollars out of my first month's pay, and here it is, and many thanks, and just keep me in your vibrations for a while longer. I will need them, Mamma is getting along fine; everything is going smoothly, and we expect by the first of the year to be all out of debt and squarely settled with everybody. Just keep on sending the good Word. You're all right."

This is what I call common honesty, for the young lady was in the vibrations of her mother and could have received all these good things without sending me any money. A business man in New York the other day sent me a check with these words: "I have already called on you in the Silence and got what I wanted, and only send you this as a token of my gratitude." I have no copyright on the wireless messages of the Spirit; but my own will come to me.

*** If you don't understand the Burnells at first reading, wait until the truth comes to your mind. They are doing just what I have asked them to do, namely, teaching pure metaphysics. I have just learned from a private letter that The Illumination Publishing Co., Dowagiac, Mich., has about fifty copies of George Edwin Burnell's "Book of Health," which can be had by any one desiring it, at the regular retail price of fifty cents each. First come, first served. Send your fifty cents directly to this company. You can not find such essays anywhere in this world as the Burnells have furnished for January and February CHRISTIAN. I know the thought world. CHRISTIAN is absolutely unique. Mrs. Shelton may call this another case of Blind Tom applauding his own music!

*** "I received a sample copy of CHRISTIAN a few days ago, and having a desire to join the Circle of Christians I enclose a money order for twelve dollars. Health of my body, the happiness of my mind, and the prosperity of my purse. Many thanks for your kindly advice about buying stock in any company advertised in new thought magazines."

Don't misunderstand me about stock advertised in new thought magazines. There may be good stocks so advertised, but my advice was to go to a reputable broker and find out about it. I have saved to my readers thousands and thousands of dollars by this timely advice, which I ought to have given long ago. It is a very tender spot with me at present. Just one case of a woman, a widow, who lost her all in a wild-cat scheme, when I could have saved her money if I had known it in time. She in her old age is left without means. This kind of robbery is going on everywhere. It is an epidemic at present over the whole planet.

*** Elizabeth Towne sent three dollars to pay her subscription to CHRISTIAN three years in advance. This was done as soon as I began paying third class postage. I speak of it as a hint to the three publishers who blew me up because I would not give a commission of twenty-five cents on every subscription to CHRISTIAN. They all enjoy second class postage and advertise their healing in every issue, and yet they wanted me to give them a discount, when I pay third class postage and exclude all advertising matter. I happen to know that CHRISTIAN pays more for postage stamps than any other publication of the kind pays for printing and mailing. Do you remember how I groaned over the loss of four thousand dollars which had been put up in the Denver postoffice while I was applying for second class postage? Did you also notice how that, suddenly, the groaning ceased? This is the first time that I have had the courage to tell that I stopped crying because the Christians came forward and paid the postage. Some sent twelve cents, others twenty-five, while many just chucked in a handful of stamps every time they wrote. By the way, since the first of the year we have been paying the cash instead of sticking the stamps. Each wrapper costs one cent besides the printing and the price of the wrapper. In all quantities less than two thousand we still have to stick the stamps.

*** "I want you to treat me for stinginess. I am making plenty of money and getting along all right, but I have grown so stingy that I quarrel with my wife about it."

While there is life there is hope! This prayer for treatment is from a husband who has begun to feel the power of the Silent Word. There is no good in money unless it can be spent. The spendthrift gets more out of life than the miser. You don't want to be either. Use good common sense and pay attention to your accounts, so that you can live in comfort. I have told you often that debt is the devil. In our house we buy everything with cash. It saves on the grocery bills and gives us the pleasure of picking out what we want to eat. Then you know the joy of the woman in getting trading stamps! How much more joy there is in taking the money and going to market. Let her do it. Don't think that you know everything about making bargains, for a woman can beat you every time. Put the money where she can get it without having to ask you for it. Lord, but this will go hard with some of you men at the start! If you can't make her a full partner in the business, by all means give her a stated allowance, and don't compel her to account to you for the money she spends. It is none of your business.

*** "I want you to help me get rid of whisky. How did you do it?"

This is from a business man who comes to me of his own accord. There were only these two sentences in his letter. There never was a worse case than mine. It was not only prenatal, but had been cultivated diligently for over nineteen years. Your will must be awakened. My will was awakened by a passionate love for my wife. I never loved anything better than whisky except my wife. She is the only thing on this earth that ever tasted better to me than a mint julep. When you understand that I am a Kentuckian and an Irishman, you can have some slight idea of my meaning. There is no use in trying to keep the love of a woman and the love of whisky in the same person. It will not work. She never lectured me. If she had tried lecturing or pleading or tears the result would have been the knocking out of the head of the barrel and the drinking with a tin dipper. Even after your will has been awakened, you must fight your battle to a finish. The first year, when the periods came around, I was restless and nervous. The second year I was more serene; the third year completed the cure. I will soon begin on my fifth year an entirely new man. I often lunch in the cafes and grill rooms, where men are drinking all around. It has no effect on me. I never antagonize whisky or the men who drink it. If you shift the scene of battle to the outside you will lose the fight. The battle is within, and you must fight it out there. Your enemy asks nothing better than to have you attack bottles and barrels and places and men outside. Agree with thine adversary quickly and you will soon be on top. Don't crow over the vanquished. Go on about your affairs.

*** I suppose that all of you Christians understand that I began giving subscriptions and books with every dollar sent for treatments so as to avoid any controversy over the legality of mental healing. It was not that I did not think the healing was worth ten thousand times more than the books or subscriptions. I was simply waiting until the controversy was settled one way or the other. It has now been settled in favor of the legality of absent treatments. The Supreme Court of the United States has so decided and nearly all of the states have adjusted their own laws to this decision. For the present I will not change my methods, but give you dollar for dollar in subscriptions, and will also send my book as long as it is in print. But as soon as the Circle of Christians is a little larger I will refuse to take transient patients. I would much rather that you would come into the fold, so that the work can go on steadily by the year. Transients want you to heal them by magic. They care nothing for the mental growth, so that their sore toes are cured. The Christians are gaining in power by this fellowship of the Spirit.

*** "The New Year has brought me a big surprise in the shape of a check, and I am going to devote a small sum in becoming a member of the Circle of Christians for three months. I have wanted to do this from the first, but since your difficulty with the postoffice department three years ago I have felt a little skeptical. The fact that one whom I had come to regard as a leader in spiritual matters should just lie down and howl and kick under the hand of oppression, instead of seeking refuge and strength from the only source of power, rather dampened my ardor for the time. But all the same I have never felt that I could give up CHRISTIAN—and thankful I am that I did not, for the new year number is magnificent. The conversational style which it has adopted, the exclusion of all advertisements, and nearly all matter from other sources, increases its value to me tenfold. So I want to be a Christian for a while at least! I want deeper spiritual insight, greater spiritual blessing; I want to get rid of rheumatism in my hand, and other physical defects, and I want more money! Nothing mean about me! If I understand your proposition, the \$3 which I enclose will give me entrance into your charmed circle, pay my subscription to your paper for a year, and confer upon me the privilege of naming two others as recipients of CHRISTIAN. Am I correct?"

You are correct, and am glad that you sent along the names and addresses, so that I could begin the paper to your friends with the new year. I wish all subscriptions to begin with the year, and am keeping back numbers for that purpose. You are also right about the howl and kick which I made over the way Spirit led me out of the postoffice wilderness. But, good gracious, what is a fellow to do but howl and kick! Even a howl and a kick shows that there is life. A corpse never howls or kicks. I didn't know what Spirit meant and didn't have patience enough to wait for the revelation. It was a good lesson for me, and am glad that you and thousands of others didn't leave me while I was sitting in the middle of the schoolroom with a dunce cap on my head.

*** "I enclose a check for five dollars to pay back subscription and mark my tag up to 1-06. Throw the balance in the stamp basket."

That is the way they talk. I hope this number of CHRISTIAN will jog the memory of every one who is more than a year behind. Throw the balance in the stamp basket is good. I pay one cent in cash to the postoffice for every wrapper on CHRISTIAN. I deal in works of art. It may take thousands of Benjamin Franklin's portrait, and many hundreds of George Washington. In enclosing stamps I prefer George Washington—the red stamp. But, beloved, the liberty wherewith third class postage hath made me free is beyond price. It is worth more than it costs. I can say what I please and let you people tell all of the good things about your healing and your success without asking permission of anybody. Then the grace which has come to you people in the giving is another blessing! I thought I knew more than God, but I didn't. Our hindsight is so much better than our foresight! But illumination will give clearer foresight.

*** "Enclosed find \$12 for one year's treatment and CHRISTIAN. Start me from the first of January. Treat me for wealth, wisdom and power, but, above all, that I might come into a knowledge of the truth by which alone I shall be free. That was a great article of Burnell's in January number, 1905, 'Sunlight Science.' I wonder how many read it with the same feelings I read it with. All through I felt as if I was just about to grasp the great truth he was trying to drive into our blockheads, but somehow I just seemed as if I could not grasp it. Sometimes I feel that unfoldment must be slow and gradual, but when reading that article I felt all the time within an ace of grasping the truth at one grab, but I missed him. How my ideas have changed since reading your paper! Surely we have been worshipping an idol in our idea of God as did the savages in worshipping wooden images. How free I felt when I realized that there is no God in heaven or the universe, no God, no angels in heaven, no hades, no nothing except the glorious power within, which I am trying all the time to grasp, to realize, but which just seems to elude me all the time. No wonder you and Burnell feel like taking a club to us. No wonder you are filled with indignation at our refusal to grasp the great truth. I feel like cursing rings round because I can not catch what I want. Must it be gradual, or can it sometimes come like a blow, the knowledge of which would make one almost real with joy?"

This letter is from the Northwest Territory. The questions are answered in this issue of CHRISTIAN. It is instantaneous and yet it isn't. Spirit says that the kingdom of heaven is like a woman in travail, like a thief in the night, and yet it is an unfoldment. All of your kingdom is within you, and its manifestation is like the unwinding of a ball of yarn. The very word "existence" is the drawing out of that which is within. You stood up at the blackboard and worked and worried, when all at once you got the answer. A friend writes and stops CHRISTIAN because he says that the resurrection must come "in a moment, in the twinkling of an eye." He is pinning his faith to a single scrap of Scripture. The same man who wrote "in a moment, in the twinkling of an eye," also wrote "until Christ be formed in you." If you miss the paradox,

you will fail to get the whole truth. Spirit is the Prince of Peace, and yet he says "I came not to send peace, but a sword." There are two sides to everything except a pancake. The pancake has a top and a bottom. The process of unfoldment is gradual, but the time comes when you are at the end of your string. You have reached the place of peace and power.

*** "Your enlarged CHRISTIAN is too much for me. The first page is all I can stand."

Well, if you can stand the first page, you can stand all the other pages. That first page has been more than the best thought of the world could stand for the past two thousand years. It is the rock of Gibraltar which has withstood all the assaults of mortal mind. The more you read that page the deeper it will grow. It will astonish you to find that the whole world is in opposition to it. Churches are the advance guard of this opposition. Sweep that first page in CHRISTIAN from the earth by fulfilling it, and you will change the mental map of the world. It is so simple that at first you overlook the sublimity. Think of the men who are anxious to wear the symbols of authority. Then think of the men who are ready to put on the badge of servitude. A uniform, from the gold lace of the major general to the stripes of a convict in the penitentiary, is an insult to the intelligence of an illuminated mind. But how we have stood open-mouthed, gaping at men who were wearing the badges of authority or servitude!

*** There is a revival up in Idaho and one of my good Christians writes:

"The evangelist of the Christian Church has unsettled my mind about baptism. He tells me I must be baptized, literally buried in the water, in order to fulfill God's command and enter into the Kingdom of Heaven. I have read Shelton till I can't understand baptism in the way it has been demonstrated here in the last four weeks. The church baptistry is filled with water and the minister takes the converts, one at a time, and immerses them in this tank of water. Please explain in your paper or by letter."

I preached for this same church for twenty years. And my father preached for them about the same length of time. I used to take people into the water through a hole in the ice. I have baptized people in the Ohio, Mississippi and Illinois rivers when I had to push cakes of ice out of my way. Why did I do it? Because it was commanded by the Institution and I didn't know that I had any mind of my own. I didn't have much. Suppose Jesus had baptized people in that way? He is not an authority unto you. The Spirit of Truth is in command at the present time. Jesus said it was expedient for us that he should go away. The personal authority ceased when he went away. The Spirit of Truth comes and does not say one word about baptism. There is no person authorized to baptize another person; so if you want to be immersed you can do it for yourself. You have just as much authority to baptize yourself as anybody has to baptize you. You have the only authority, for no one is given authority over another. Get into your bathtub and dip yourself under! Better have the water warm and put a little cologne in it—use plenty of soap.

MARKED: "PERSONAL."

It is all personal.

It is impossible for you to be anything outside yourself. You may accumulate money, gain fame, and yet it is of no benefit to you unless you are something within yourself. Let us therefore be frank and open and honest with each other. A few adverse criticisms came from readers of January CHRISTIAN. Here is one written on a postal card:

"After that cancer yarn in your January number, I have no use for your paper. Send no more of them."

It so happened that this man was paid up to December, and therefore only owes me ten cents for January number. As a general thing curt cards come from those who are two or three years behind. The man wrote from impulse on first impressions. He does not want the truth. If I had told him a lie about the cancer, he would have been tickled to death. If you are going to die you had just as well be tickled to death with lies as any other way.

Here is a statement from a healer and teacher who broke down with his burdens and came to me for a relief. He was the editor of a socialistic paper and got so mixed up with his cry of discontent and utterance of antagonism that his nerves were broken, his digestion impaired, and he was just about ready to go to the boneyard. Right here, before quoting from his letter, let me tell you people who are so rabid on politics that Christianity is far above politics. Just as long as you feed your mind on socialism, magnetism, hypnotism, and all the other mixed thoughts, you will have mental indigestion. Christianity has nothing to do with any of these sputterings of mortal mind.

But here is what my friend says about the cancer yarn:

"I think I sat perfectly still for an hour thinking after I read that remarkable production. My first impulse was to lose faith in Shelton, my second was to gain more than I had ever had. You have made a brave and honest confession, but I ask why in the name of all that is good did you not take treatment from a healer?"

My beloved friends and fellow citizens, there is not another healer on the face of this earth who can do any better work than I can do. I honestly believe that I can do better work for myself and others than anybody on the planet. That is not vanity. It is common honesty. I would be a rascal if I did not send my patients to a better healer if I knew of one. What did you want me to do with that lump on my nose? Just sit down and grin it off? You remember it is said of Davy Crockett that he could grin a coon out of a tree. There was such a bewitching power in his grin that a coon could not resist. One day he mistook a knot for a coon. Tradition says that the grin took the knot off the tree as smooth as if it had been cut off with a sharp axe. I am not disputing the grin or the records of tradition. If you want that kind of a healer you can find them. They will sit down and close their eyes and try to think disease out of your mortal mind. But the Spirit that is in me has a habit of using common sense.

I cut that lump out of my nose just the same as I would cut a decaying cavity out of a tooth. If there is a spot in my tooth that begins to decay, I go to the dentist and let him grind it out. I am getting to the place where decay will cease, but while it is here I will use any means that my Spirit and common sense dictates.

Why, bless your dear hearts, am I not trying to cut off the whole body? It is my effort daily to utterly destroy the whole body from the tips of the toes to the tips of the fingers. Spirit tells me that the old man must be put off, and a new body called the New Man must be put on. It is said in so many words that the body that was sown in mortality was not spiritual, but psychical. The word psyche is the Greek word for soul. It was sown a soul-body and must be raised a spiritual body. The physical man precedes the mental and the mental the spiritual. "As we have borne the image of the earthly we shall also bear the image of the heavenly."

Don't act the fool! Trim your hair, manicure your nails, cut out your cancers, if the Spirit so leads. Many of these sore spots can be cured by mental treatments without the use of the knife. In giving treatments I always leave all doors open. Let down the bars. You must not dictate to Spirit as to how you are to gain your freedom. Bear in mind all the time that the entire mortal mind with its mortal body is to be replaced by a new mind and a new body. It is the law of unfoldment. You are only sown here in mortality as a soul-body or psychical body, and must be raised a spiritual body. The spiritual body is free from all kinds of disease and pain or mortal limitations.

You don't have to stay with these Christians when you are not welcome. When you call in question the truthfulness of my statements, you are not welcome. I'm from Kentucky and don't like to be called a liar. My grandfather would have killed a man for uttering the accusation. You may call in question my definitions and conclusions, but if you don't believe that I am stating the truth when I quote from other people, you are calling me a liar. I not only quote word for word what they say, but I know when they are telling the truth. Here is a bigger "yarn" than the one about the cancer. The man who wrote it was telling the truth. He has been sending all the way from two to five dollars a month to me for many years. From present prospects he will be sending money to me when Baby Blanche is spanking her grandchildren:

"Since commencing treatments of you about five or six years ago, I have commenced getting new teeth. I have six new teeth that are visible. I can not account for it, unless it can be on account of being salivated during a siege of fever. I lost nearly all of my upper teeth. Please explain by letter or through CHRISTIAN."

The writer of the above weighs over 180 pounds. He is not a kid, or a weak and hysterical person. The growth of an entire new body from within will be on the lines laid down in nature. The resurrection is a natural unfoldment. You will grow a new body, with new hair, new eyes, new teeth, and, in fact, every atom in the body will be changed.

It is called being transformed by the renewing of the mind. The mind is the only thing that has to be renewed, in order to start a new growth. The new mind makes the new growth. Hints of these things are given by old persons cutting the third set of teeth, and gaining their second sight. The time is right here at our doors for the full and complete unfoldment into the spiritual body.

The trouble has been that we have thought that the spiritual body was a ghost. Even as far back as when I began to preach, people would have been shocked had I talked about the spiritual body having teeth. Well, the spiritual body has all the faculties of the present body. In fact, the present body is only the image and likeness of the spiritual body. The spiritual body is the real and the psychical body is the image. The image may be so marred and disfigured that it does not represent even, in the outlines, the spiritual body. It never represents the spiritual body in its fullness. This is the reason why a woman of spirit dislikes to see crowsfeet in the corners of her eye, and to get a baggy chin. It does not represent her real self, for she is as beautiful as the morning. But why should we want to keep this image unless it can be transformed into the real thing? It can be. There is no mistake about it. When the vision first came to me, it set me wild with anxiety. Everything was so beautiful that I wanted to rush forward and grasp the truth in a minute. As I grow into certainty, there is a calmness and serenity that has taken the place of anxiety and restlessness. I know the truth will manifest the truth. The truth must first be in the mind before it will manifest in the body. You don't want the truth to manifest anything else but truth. You want your diseases and wrinkles, your blindness and deafness, your lameness and maimness to disappear by the manifestation of the truth. It would be awful if immortality should come to us in error. In the axioms of Burnell it would make error itself immortal. Stand up face to face with your own Spirit and call for the Truth. If the image and likeness called your mortal body does not suit you, drop it out of your mind, and replace it with a mental picture that suits your own ideas of beauty. Don't be afraid of death. It may be the very best friend that could come to you. Death can no more hurt life than darkness can hurt the light.

Don't let me discourage your adverse criticisms. Bless your hearts, there is no man on this earth that wants to see himself as others see him any worse than I do. As long as you are readers of CHRISTIAN you have a right to express your own opinions in your own way. If I don't like it I can lump it.

But don't call me a liar!

*** You can have January and February numbers of CHRISTIAN for ten cents a copy, or one dollar a dozen. You can send for either number by the dozen, or the single copy, and if you send the names I will mail direct to the persons you choose. It is the best missionary work you can possibly do. I am printing many extra copies, so as to give you a chance to spread the news.

CIRCLE OF CHRISTIANS.

The gathering of the Christians is a surprise to me.

When the movement was suggested by the Spirit, it met with my strong opposition. I didn't like it. It sounded too much like an organization. I told the Spirit that it looked like whipping the devil around the stump. I want to fight in the open. I knew that sects and parties and organizations have only had a tendency to enslave the mind. I said that the only Way was under the banner of the Free Spirit.

I went ahead.

At first the Christians touched the matter gingerly. A few sent caustic criticisms of the movement. Spirit kept right on with the work. I saw that it was a movement of free individuals and there was no tendency towards organization or even centralization. I knew there was something behind the movement. There was something hidden by the Spirit from my mind. After the Circle of Christians had been moving along for one year I said that CHRISTIAN would be suspended. I even wanted to announce the suspension of the periodical with July number of last year. I was making plenty of money. There was no lack of means for the publication, but I was not satisfied with the progress made in the unfoldment of Truth. I walked the floor and stormed around and said that I would throw up the job. It looked like all the other little jack o' lanterns in the new thought wilderness. Sometimes the light would flash out a little in the darkness and then it would go out. This flashing and twinkling of the little light emphasized the darkness.

My wife, who is my full partner, did not oppose me in the least. She said if we can't get hold of the Truth, let us make a living in some other way. There was no use to stand up here and beat a tomtom, even if it was Tom Shelton. It was the little drum making a noise to attract mortals. Later in the season I wrote Burnell and told him if I got out CHRISTIAN at all the coming year, I would write it all myself. I even suggested that I would fill up the space he occupied with advertisements. He wrote and said that he would retire from CHRISTIAN or do anything else to please me.

Then came a revelation!

Spirit said that I had been preaching mixed thoughts and that I got the kind of results that my muddled thought called for. There was some truth of the immortal mind mixed with the dust of the ages. I still looked for authority outside of myself. I was trying to trim the sails when I ought to have put on steam and kept up with my own divinity. Then of course I would go back in a corner and suck my numb and ask if it were really true that I had any divinity. Spirit had to take a club and threaten to brain me if I didn't get up and throw off the mask of mortality. He said that if I was not divine now that I never was and never would be. He even suggested that I quit trying to find the Truth and go off somewhere and sit down and cry until the undertaker came along with his hearse. That made me mad! I was not looking for

a hearse. The full Light began to dawn upon my mind that I was in direct conjunction with the Spirit of Truth.

Then came the sixteen-page CHRISTIAN and an order to write for both Burnells. I gave myself to the Silence, and the wonderful first page of CHRISTIAN came before me. It was like that ship-wrecked crew starving for water while floating in the Amazon river. The Truth was all around me. It was as simple as it was sublime. Then came the last page of CHRISTIAN. These two pages were prepared and electrotyped before Thanksgiving day, 1904.

Since January CHRISTIAN all of the Christians have resolved themselves into a Committee of the Whole. I do not count myself as even the chairman of this committee. It seems that we are all moved by one common impulse of the Spirit. There have been letters such as we never received before, out of the many thousands that have been coming to me for the past twelve years. All that feeling of uncertainty has gone. Men wrote from Massachusetts and from California. The man in Massachusetts said that he was a Christian. In very elegant language he told me to enroll his name among the Christians and to find his check for twelve dollars enclosed. The California man said: "Here are twelve plunks for twelve months more of your mental boost." These are samples of the kind of people who threw up their hats and shouted for Christianity.

It is not my movement, but I am in it. I wouldn't be out of it for a title deed to the whole planet. It is the greatest thing in the world. It is the foreword of Regeneration of the body by the resurrection of the mind. If this movement had been under the authority of any institution, it would have been a mere advertisement of that institution. Spirit is not in the advertising business.

This movement of Christians is by the individual and for the individual. It is going to be backed up by the healing of the body. The hidden meaning of the Spirit was that CHRISTIAN should represent Christianity.

Christianity is found in words, or at least as much of it as can be put into words, in the Sermon on the Mount. The whole world has been thinking and acting in opposition to Christianity. The sun shines right along on the battlefields as well as on the cornfields. Christianity just went right on shining in its own light and left humanity in darkness. Not because there was no Light, but because men love darkness rather than Light as long as their deeds are evil. Everything that is said on the first page of CHRISTIAN is the truth. The truth will manifest itself. That is just as sure as that light is light. Christianity is the truth and will manifest the truth in the objective world. There is no other domain of action for the Spirit except the objective. The Word or Truth must be made flesh. The Kingdom of heaven is in the flesh. Spirit does not reign over anything but the flesh. Therefore, all of your theories are swept to the winds.

The main thing, then, is healing.

This is the business of Spirit. It is the work of Christianity to heal the sick, cleanse the lepers, cast out the devils and raise the dead. This means a literal healing, cleans-

ing, casting out and resurrection. It means that my divinity must cast off mortality in both mind and body. You read the startling statements that I made about Mrs. Eddy and Mrs. Wilmans several years ago. I make the same logical statement concerning myself. I must heal my own sickness, cleanse my own leprosy, cast out all of my own devils, and arise from the dead. I AM God, for there is nothing else for me to be. This is the kind of test that I put on Christianity. Mortality is a liar and the father of lies. Christianity is the Truth and the Father of Truth. I tell you here, and I want all of you Christians to mark my words, that unless I go before you in the resurrection and show you in my own body the Truth of my own Being, I am a fraud and a failure. I am not a fraud. I am not a failure, for I AM the son of God, being a son of the Resurrection.

Let us speak one word about the financial part of this movement. A few have said that they could not stand the twelve dollars a year. All right, you don't have to stand it. There are at least a dozen movements which you can join at fifty cents a year. You must be left free to do as you please. But you must remember that my terms have always been the same, without any change whatever. From one to ten dollars per month for treatments. The twelve dollars a year which the Spirit has fixed for the Circle of Christians is the very lowest rate. Many are paying the highest price, which makes it one hundred and twenty dollars a year. You watch this movement and come into it when you feel like it and go out of it when you feel like it. It must have the backing of the Spirit of Truth, and the Spirit of Truth is a business Success. God is not a financial bankrupt. I know that I AM going to give you this year more than money can possibly purchase.

I tell you on the honor of a man based on twelve years of investigation that CHRISTIAN is preaching the Truth. Here and there all over this world, you will find Christians. The movement is now as wide as the planet. There are Christians in this movement in the far north, as far as Finland, in the extreme south as far as the Fiji Islands. They are located in the extreme East, and the farthest point in the West. There are Christians in this Circle who can not speak the English language and have to write in a foreign tongue, and when my wife can't interpret the language, I must go to some other person in Denver to do it for me. It is the most wonderful thing in the world. I am saying this to you eye to eye and heart to heart, and not in order to fill space.

*** "I have waded through oceans of new thought, hope now I have come to Christianity. I can not tell you my feelings in reading what you say. It is like something real, and I feel rested—as if I had reached home."

How can Blind Tom keep from applauding such music? The same feeling of rest to the soul came to me in reading the proof for the first page of January CHRISTIAN. It is Christianity, and the Truth will make you free.

THE IMMACULATE CONCEPTION.

Dawn is the name of a little twenty-five cent monthly published by Alice May Youse, principal of "The Shaftesbury College of Expression," Baltimore, Md. If you want the whole of the article from which I quote, send to her for it. She has read Elbert Hubbard's book, "The Man of Sorrows," and is very much grieved over his denial of the Immaculate Conception. I quote her words:

"So in the Immaculate Conception, Mr. Hubbard. Then why uncompromisingly deny it as a physical impossibility, ascribing in the denial, fraud and deceit to two noble and beautiful beings? Truth is a point of view and no truth can be final nor absolute nor binding upon all. The author of this sketch claims nothing beyond the fact that for himself he has, in degree, expressed the truth. So others of us quite as rational, may be open to the possibility of the Creator of the Universe, the Master of generation, in the eternal progress of the races, sending to earth a Holy Revelator, by a fuller divinity of parentage, even a son of God, by a virgin mother, for a Perfect Life to be a stimulus and an example for others to pattern after, a Jesus, and more than one perhaps in the history of the world. This to my mind is more consistent and acceptable than to make Mary a liar, in such holy words, 'An angel visited me in a dream.' Joseph was not the father of Jesus, nor had Mary an unknown lover who deserted her at the critical moment, and thus forfeited his claim on immortality. Rather accept the third hypothesis so summarily swept aside by the author of *The Man of Sorrows*. Jesus was the son of Mary, one human parent.

"The word 'illegitimate' is not in God's vocabulary, since He smiles on the love-children as on none other. Into their keeping God has given the beauty, talent, energy, strength, skill and power, as well as that divinity which confuses its possessor with Deity Incarnate, bold and beautiful words in the August *Philistine*, classing Wagner with William the Conqueror, Leonardo da Vinci, Erasmus, Empress Josephine, Alexander Hamilton and Abraham Lincoln. But to give the direct lie to Mary, and declare that 'the hearts of all good men and women, everywhere, must go out to her in love and sympathy' for this lie provokes rebellion. That is going too far. Leave us at least the halo of mystery about the birth of this Holy One of God."

Let us get at definitions, so that we will know what we are talking about. Let us quote Webster: "Immaculate, without stain or blemish; spotless; undefiled; clean; pure. Immaculate conception (*R. C. Ch.*), the doctrine that the Virgin Mary was conceived without original sin."

You see, by the above definition, that the doctrine of the Immaculate Conception is the conception of Mary. Most people think that it has to do with the conception of Jesus. The doctrine of the Roman Catholic Church is that the woman herself was conceived without original sin.

I heartily sympathize with Alice May Youse in her struggle against giving up the poetry and the mystery. In this essay, let me speak to her and all of you eye to eye, and heart to heart. The time has come for us to get the truth on this subject. Hubbard has not told the truth, but he comes much nearer the truth than the orthodox religion. He makes all conceptions immaculate. Why should the female be immaculate and the male maculate in conception? Why should

there be a spot, a stain, a blemish on the male, while the female is without spot or blemish? The truth is somewhere along this line. The woman of refinement and culture intuitively accepts the doctrine of the immaculate conception. Is not the Holy Spirit capable of telling us the truth? Has God shut up shop? Is the telephone of the Spirit out of order? Can we not communicate with the Spirit and learn the facts in generation and regeneration?

Let us see what the Spirit of Truth in Jesus said about his birth.

Jesus answered them, "Is it not written in your law, I said, Ye are gods?"

If he called them gods, unto whom the word of God came, and the Scripture cannot be broken; Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God."

This was the answer of Jesus to the argument of the Jews. The argument of the Jews is put in these words:

"For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God."

The answer of Jesus is to the effect that God had made gods out of all men. He called them gods. Therefore, Jesus was not blaspheming when he claimed to be the son of God. He taught that God was his father by natural generation; in other words, that a god was his father. There is no other way of explaining without breaking the Scriptures, "and the Scripture cannot be broken." He was not claiming divinity by any immaculate conception through a mysterious *hocus pocus* of magic. He believed the words of his mother. She had told him that a god was his father, and he believed it. He did not make his mother a liar.

He believed that his mother was visited by an angel named Gabriel, and that this Gabriel was his father by natural conception, as there is no other kind of conception.

The doctrine of the Immaculate Conception of the Virgin Mary is no part of Christianity. It is a dogma of the Italians. The Scripture is very plain, and the links are unbroken from Genesis to Revelation. Instead of the female being the only immaculate one, it is the male who is the Immaculate One. It was the father of Jesus who was without spot, stain or blemish. She is called blessed among women, because of the visitation of this man-God. It was the divine Man who called her blessed among women.

Let us go back and pick up the links in this chain of evidence. In the beginning there is something called the Fall of Man. You may deny it. But there is something of the kind in the history of the man. It is connected with sexual life. Why is it that every woman of refinement and culture turns away from generation in disgust? Why is it that every man with a pure soul is outraged the moment he hears vulgar and unclean talk from other men? Why is he shocked beyond expression when he hears such talk from women? Let me quote right here from Elbert Hubbard. In one of his "Little Journeys to Good Men and Great," he makes this statement:

"If I should attempt to explain to my little girl the awe I feel when I contemplate

the miracle of maternity, she would probably change the subject by prattling to me about a kitten that she saw lapping milk from a blue saucer. If I should attempt to explain to some men what I feel when I contemplate the miracle of maternity, they would smile and turn it all into an unspeakable jest. Is not the child nearer to God than the man?"

Why is it that men make of generation an "unspeakable jest?" Why do young girls raised in refinement and culture marry? The answer is very simple. The garland of love and poetry surrounds marriage. It is woven in romance and mystery, and in the music of love vibrations. But there is something wrong with mortal man in his generation. Call it what you will. Declare that man never fell, and puff yourself up with pride, the fact remains, that the stain, the defilement, the blemish is felt in every illuminated mind.

This is the first link in the chain. The woman is mixed up with a being called the Dragon. It is adultery in some form. I don't understand it at all, but I feel the truth. There is a key in this passage in the sixth chapter of Genesis:

"There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bear children to them, the same became mighty men which were of old, men of renown."

These giants were nothing more than the ancient gods of the Greeks. The tradition comes on up through all history that the gods used to inhabit this planet. It is also true "That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose."

These links in the chain show us that there is a mixed race, partly divine and partly human. This line of thought runs through the whole New Testament. It is in the parable of Jesus when he refers to the sheep and the goats. He calls one class "the children of the wicked one," and the other, "the children of God." I will not stop to explain the facts as given in the Scriptures. I do not know the why and the wherefore, but we are here in mortality. There has been a mysterious Man making himself present in the affairs of men. This mysterious Man was the father of Jesus. He is called Gabriel. And the word means Man-God. He makes his presence known to Abraham under the name of Yahveh. He gives Abraham a hint of regeneration by fulfilling the promise to Sarah that she should have a son, who should be the direct heir to the Kingdom of Heaven. This same Gabriel appears to Joshua as a man clothed in armour. He comes to Daniel, the prophet, speaks to him in human language, and places his right hand on Daniel's shoulder. After his visit to Mary, we never hear of him again. He does not appear anywhere else in the New Testament. That is, he does not appear under the name of Gabriel. When he comes to Saul of Tarsus he says: "I am Jesus of Nazareth." The Man-God has a son to whom he has given the Kingdom. But the time is coming when the Son will give up the kingdom to the Father.

Now, when the word "Father" is used by Jesus, he is not talking about the universal Spirit. He is talking about Gabriel. The

history of the planet must be confined to the planet. Let all the other planets and systems take care of themselves. You and I are interested in this planet. The unbroken Scriptures refer to this planet. Who is this mighty one whose unbroken history is given in the Bible? Who is this Man-God who owns the earth? Before I answer this question, I want you to get it fairly before your mind. The promises of God are irrevocable. What the Almighty promises will be fulfilled in spite of devils, falls, sin, sickness and floods. There is no power in the planet that can upset the promises of God. Man has no power to upset the plans of the Almighty. Who, then, is the heir of God on this planet? If he ever gave this planet to anybody, he would keep the title deed in that man and his heirs and assigns forever. Who is the man? He was the father of Jesus. He redeemed men from the curse of the law by coming to a virgin and making her the mother of God. Who is this man?

His first name is Adam.

Now your feathers fall, and you begin to lose the poetry, for you look upon Adam as a fool and a fraud and a failure. If that is so, then the Almighty is a fool and a fraud and a failure. If he created Adam in his own image and after his own likeness, and let the devil and a woman upset his kingdom, then the blame is not attached to Adam. My beloved, it is impossible for God to lie. He gave to Adam and Eve the whole planet and said, "let them have dominion over the whole earth." He is able to keep his promises. Adam is known as Yahveh. He is Gabriel, the Man-God. When Daniel talked with him, he saw one like unto the Son of Man. When the king looked into the fiery furnace where he had thrown three men he saw a fourth like unto the Son of Man. All along the line this Son of Man is the saviour and redeemer and comforter of his people. Why not? They are his children and heirs of the promise. It has been a battle of the vibrations. It is the sons of God in conflict with carnality.

Turn to your New Testament and read the record of Luke concerning the visit of Gabriel to the Virgin Mary. The language is very plain, and the meaning was known to her. But the foolish doctrine of the Church made mortal man the only kind of man who is capable of propagating his species. If this is so, God pity the species. A monkey could do as much. Let me tell you that the Father of the human race was a God and not a monkey. It is the combat between the immortal and the mortal man which is raging in each of us when we are awakened. When our divinity begins to stir we are furious at the carnality which we find in man. Let me impress upon your minds that the Man who is working out our redemption is the father of us all.

It is an immaculate conception. Every man must be a Christ, and every woman a church! The husband is the head, and the wife is the heart of the Church. Listen to this statement from the Spirit of Truth:

"Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washings of water by the Word, that he might present it to him-

self a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church."

This sounds very much like Webster's definition of immaculate. You will find all through the New Testament this unbroken Scripture. There is nothing higher on this planet than man. There never was a greater man than Adam. The planet belongs to him and his heirs and assigns. There will be a new heaven and a new earth, for the first heaven and the first earth will pass away. But in the new heaven and the new earth you will find men and women mated and living in the paradise of God.

Who, then, was the mother of Jesus? What mystery is this which has caused the poets and the painters to give us the Madonna? Who is she?

Her first name was Eve.

Then the Roman Catholic doctrine of her immaculate conception may be true? It is true in the sense that she was without original sin. She was a pure white. There was no mixture of races in her blood. I don't believe that she ever had any other children or ever lived with Joseph as his wife. The record shows that he was a just man. That is, an inspired man, understood the meaning of her vision, and took her to himself for protection. This talk about "the brothers of the Lord" does not count, from the fact that first cousins were called brothers. It was no adultery, and was not even what is called "illegitimate," for the father of her son was her own husband. This is the reason why the inspired poets and the great masters of art have enshrined the Divine Woman as the Madonna. She is the mother of us all. There is not a man worthy of the name of man who does not respect his mother. It is the highest thought in the unfolding mind, that motherhood is sacred. Every man takes off his hat in the presence of his mother. There is something sacred and holy in the memory of mother. So in the working out of the redemption and the glorification of humanity Spirit makes the first pair a success.

Louise Downs, in her beautiful poem, "The Sistine Madonna," which was first published in CHRISTIAN, has told the whole story. I feel like quoting the whole poem, but will give you a few sentences.

"Tis thee, Eve—move on.

Look! A rose on thy breast
Hast opened wide.

Behind, the gates of Eden spread,
And million souls are hurrying forth—
The rose and thee hast cut the way,
A solid phalanx (the priest,
The church, the creed and sin and death)
Stood outside the gate to chain
Thee in.

Thou art free—Eve—Free!

On—a serpent's to be slain.

Drink deep. Thine hour is near.

The hills aglow.

A Day-star's up—a song?

"Peace on Earth."

On!—On!

The serpent writhes—it waits—

Quick, Eve, thy heel.

A name upon thy brow?

A song that's new?

'Tis morn in Bethlehem's hills.

Rest, Eve—Thou art Mary now.

How is this for a halo? You see, my sweet-hearts, you don't lose the halo. It is placed on the right brow. When you speak of Man, bring forth the royal diadem and crown him Lord of all! If the Spirit called them gods, they are gods, "and the Scripture can not be broken."

Luke, "the beloved physician," was a Greek. He closes his lineage with these significant words: "Which was the son of Enos, which was the son of Seth, which was the son of Adam, which was the son of God." He had no idea that Jesus was begotten by a vapor or a wind that blew, or any other form of magic. He knew that he was the Son of God like all the other men up to Adam had become the sons of God. Jesus believed the sweet story of his mother that an angel "came in unto her," and she conceived that Holy Thing which was to be called the Son of God. Why should we call the act of creation unholy, and make of it a disgusting jest? Never until we come into the right mind, will we understand that God's Way of doing things is sacred and holy. As to just how Adam became the son of God, we do not know, and perhaps can never know. It is beyond the individual mind to take cognizance of the creative act. We go just so far back in biology and have to stop. But from the first man, the record is very plain. And he who was the First is the Last. He is the beginning and the end, the Alpha and the Omega. In his own words: "I AM he who was, and is, and is to be, the Living One." He has the keys of death and of hell. He found the keys in his own unfoldment. This one Man of all men is Adam. If you think this is something new and original in my mind, let me close with a quotation from that wonderful fifteenth chapter of I. Corinthians:

"So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption. It is sown in dishonor; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body. There is a natural body, and there is a spiritual body."

As you read remember that the word "natural" should be translated "psychical;" in other words, it is a soul body. Whose resurrection is he talking about? The resurrection of Adam.

"And so it is written, The first man Adam was made a living soul; the last Adam was made a quickening Spirit."

That settles it!

There is your unbroken Scripture from Genesis to Revelation. It is Adam and Eve all along the line. "Let them have dominion over all the earth." All the promises of God are Yea and Amen.

"What matter if I stand alone?

I wait with joy the coming years;

My heart shall reap where it has sown,

And garner up its fruit of tears."

MY GUARDIAN ANGEL.

"Your answer is not correct. There are no thoughts floating through the earth's atmosphere; all thoughts are given by the Guardian Angel of each individual. You evidently have not passed through some of the higher degrees of regeneration. It is all very well to tell people 'There is no sense in going crazy over these voices.' But imagine yourself shut up in a room with 25 or 30 men and women yelling at you, talking to you, some advising one thing, some another. You would say the noise itself was enough to drive you crazy, say nothing about what they were saying, and that is only a very poor comparison to being hoodooed with dozens of voices of both the living and the so-called dead, until you can hardly hear yourself think. I passed through that degree over a year and a half ago. For a few days, reason and judgment were withheld, the neighbors became alarmed and sent for the doctor; he pronounced me insane and sent a deputy to remove me from my home, but when the deputy arrived I was again in possession of my faculties; consequently the deputy returned without me and I went on and on, step by step, in the unfoldment."

Bless your dear heart, you are just now at the place I passed fourteen years ago. If you got over your "crazy spell" in a year and a half you did well. It took me much longer, and some people think I am not yet over it. You are in what is called the psychical period of unfoldment. Some people never pass this period, but are lost in the floods. They will have to try it all over again in some other incarnation. If you do pass the psychical period you are sure to get out of the wilderness of mortality.

Let us look at these voices. You never hear a sound. Did you ever think of it? Not a single sound is heard by you in all of this din of what you call noise. There isn't any kind of noise. It is all in your own brain. Your Spirit world is inside of your skull. You see visions and yet your eyes are closed. You are really not seeing anything through your eyes.

It is sightless seeing and soundless hearing.

Isn't it strange! You see without sight and hear without sound. Where are all of these men and women who come before your vision and whose voices are in your hearing? If they were persons, could you not see them with your eyes open? How did so many people ever get into your brain? They are there, with all kinds of advice, and chattering at once. They are there, clothed in all kinds of garments. The whole multitude pass by and, mixed with them, are horses and cattle and other animals. And yet you are not seeing anything except with the sense of vision, and not hearing anything except with the sense of hearing. A banker just wrote in here the other day telling about a wonderful experience he had upon-closing his eyes at night. He said so many people kept passing before his vision that he got scared, then afterwards he got angry and gave out a mental commandment for all of them to come, the devil included. He said the devil came all right. But no one ever comes into your vision that is not already pictured in your own mind. If he had never seen the devil in his mind, the old boy would not have appeared in his vision. Once more I say to you that your en-

tire spiritual world, so far as you are individually concerned, is inside of your own brain. There is only one Voice there. When you get still enough to know who you are you will hear only the One Voice. It is your own Spirit trying to drive out all other voices so that you may know who you are and from whence you came. The Voice and the Vision are one and the same. Remember that the one who is doing the seeing and the hearing is doing it without sound or sight. He must then be the whole thing. Who is he? The dear woman who wrote the letter from which I quote says that it is your Guardian Angel.

That is a pretty thought!

But would it bear close inspection? I thought at first that it was a very beautiful thing to have a Guardian Angel. I have changed my mind. They have guardian angels at the penitentiary. The guardian angels stand on the walls with rifles in their hands. I don't like the idea of having to be guarded. It makes you dependent. It takes away your individuality. It puts you in swaddling clothes. It binds you hand and foot. You are afraid of the dark. You do not dare to go anywhere or do anything, or even think a thought, without the sanction of your Guardian. But the Voice must come to you by slow degrees and unfold through your own mentality. I will give you a few steps in my unfoldment to show you how I got away from Babylon. When the confusion in my mind was greatest, the Voice said:

"I AM Florence."

Now this was the name of a schoolgirl. She had been an acquaintance of mine and a kind of sweetheart when a student at college. She was a very bright mind in a frail body. She died, of consumption, while I was an orthodox clergyman. At least this was the only Florence that I could remember, and the Spirit said that it was the right one. This helped to still all the other voices, for I had a name hung up in my mind. I soon began to doubt. In my next step, Spirit said:

"I AM your own Spirit."

This was a big step towards the Truth. But all the time my Spirit was separate from myself. It was infinite while I felt myself to be finite. Year after year I kept up the dialogue with my own Spirit, and sometimes we had fearful quarrels. It was a battle nearly all the time. I wrote things and my Spirit made me throw them into the wastebasket. He did not make me throw in half as much as I ought to have thrown. At times I thought the best things in the world were put in the wastebasket. Now, there is no doubt, in my mind, that the Spirit gave me too much rein and let me put things into the paper that ought to have gone into the wastebasket. I thought he was a good fellow except when he went contrary to my own desires. He went with me through all of the hells of whisky and everything of the kind. When everybody else was down on me he stood by me. In the Silence, when I condemned myself, he would pat me on the back. He let me go free. And there was

no other way. Just as long as I wanted to wade in the mire he let me wade. After I had drank my last drop of whisky and smoked my last cigar and was ready to turn to something higher, he said:

"I AM Alpha."

When my Spirit assumed this name all of the Greek gods and the mighty men of old came before me. Alpha said some wonderful things to me. I began to foresee coming events. The Spirit of prophecy was in me. Every day I saw things in the future as easy as I could remember the past. All this time I was looking forward to something in the future. Alpha appeared to me as a beautiful being. He became a more fixed and certain entity than my own Spirit. I could see him as a person. This mysterious and beautiful being was more to me than all the universe. I saw him as a human being. His pink flesh, bright eyes, and beautiful body stood out before me unclothed. I thought if I could only be like Alpha! Day by day we spoke as companions, and I was told what to do and how to do it. After a while I began to analyze this name. I knew that Alpha was the name of the first letter in the Greek alphabet. It began to lose its power. There was nothing more in the name than to say A. It was like saying Number One. I found myself saying, If you are Alpha, where is Omega? If you are A, where is Z, and the other letters of the alphabet? But all this time that beautiful being was coming nearer and nearer to me. I felt the Presence as I never felt it before. The very first picture in clairvoyance which came before my eyes was a lamp. The third picture, in a few minutes after the lamp, was my own face. When my own face came before me, within a foot of my eyes, it was the most wonderful thing of all my experience. My own face and my own eyes looking square into my face and eyes! Before this vision came, the Voice said: "No man can see the face of God and live; but a man may live and see the face of God." Immediately after those words, I saw my own face and it was called the face of God. Remember that this was the very first of my experience in clairvoyance.

After the name Alpha began fading from my mind, and this beautiful being kept coming before my vision and getting closer and closer to my consciousness, the Spirit changed to a new name. It was not startling to me, for my mind had been prepared for the change. Spirit said:

"I AM T. J. Shelton."

This was what he had been saying all the time. I couldn't be made to understand it. I was only conscious of the name being the cognomen of the mortal. I couldn't think that I was any other than a person who was born in Kentucky on a certain day and had had a certain kind of experience. Step by step the Spirit brought me up to the place where I could understand that if I am to live hereafter I have lived heretofore. So my Guardian Angel is none other than myself. The only "spirit" that is present in my brain is my own Spirit. The only Voice, among all the confusion of voices, was the Word

of my own divinity. It was the immortal and everlasting being within me that was trying to bring order out of confusion. Why, bless your soul, if you are ever to be immortal you have forever been immortal. This wonderful Alpha that was so close to me was the first letter in the alphabet of my own being. He, in all his beauty and majesty and glory, was Myself. Sweetheart, how can it be otherwise? In my own brain must be the Voice of the man I AM. And the man I AM is the Alpha and the Omega of my own being. I AM he who was, and is, and is to be. I AM he who was dead and AM alive forever more. How can it be otherwise, my beloved? Do you see the logic of immortality? So, you have been sitting in the Silence of Yourself. You have been hearing from your own divinity. Am I not the Yahveh? Am I not he who will be who I will be? I know that you know, and you know that I know that you know.

Did you read that wonderful lesson of Burnell in January CHRISTIAN? Did you wonder why the I AM was angry with the slow mind of Andrew? In the comparison you are not only made as great as anyone in the universe, but, to impress it on your mind, you are called greater than all who are "on the right." Why? Because there are no lords or great ones on your right. The right is the symbol of power and superiority and sovereignty. There are none superior to you; therefore, you will find no one on your right. How can one divine person be greater than another? By the language of symbols, Spirit has tried to make this very plain. The great I AM sits on a throne and invites all the others to come and sit with him on his throne. Then he makes it more emphatic by saying that his throne is the throne of the Father. The meaning is that dominion and power and glory and honor is to all alike.

I AM Alpha and Omega, the beginning and the end, the first and the last. This is the truth of you. In your own kingdom you are the only potentate, the lord of lords and king of kings. At the same time you are "meek and lowly in heart." For outside of your domain is the eternal and everlasting universe. You are one with it. It belongs to you. Let the dear woman hush all of the voices and dismiss all of the "spirits" and she will find Herself. Oh, yes, you will have companionship. You are not the only one, but you are one of the ones. All the other ones are like unto you. You maintain your own individuality. But you are associated with other immortals who have come into glory and honor and immortality by unfoldment of their own divinity. There is no one on your right.

There are three stages in the new birth. The first stage begins at physical birth. You are born a psychical body. You are a living soul. You soon begin to squirm and kick and use the physical organs for the expression of your being. This may go on through your entire physical life if you are not awakened into mental being. The awakening of mentality is the second stage in your unfoldment. A cultivated mind gives you

power and widens the horizon of your being. You learn letters. This is the pictorial period of your struggle to be born. The whole of your life on this plane of being is a birth. Your mind will remain in the womb of the mortal brain unless it is awakened. This is the reason why Christianity inspired men to write and paint and ascend into the realm of mentality. It was a wonderful awakening of the mind. The old masters are still the masters in the world of art. Humanity has advanced step by step in mental unfoldment.

But this is not a birth into being. It is only two steps in the march. The next step is for this psychical body to give place to the spiritual. This third step is a birth into being. You become conscious of your own divinity. You have found Yourself. You really begin to know. Before this you were looking at pictures. Now you begin to look at reality. This is cosmic consciousness.

You remember how confused you were when your mental eyes began to open? You can remember how you stared at everything in your environment. As you grew older and advanced in your education you were confused by the number of books and the many things you had to learn. This is nothing to the confusion in the mind when quickened by the Spirit. You begin to find that you have double vision and double hearing. You see things when your eyes are shut and you hear words when there is no sound. This is an awful period in your unfoldment. The moon mediums come along and tell you all kinds of things. If you stop here among all of these visions and voices, you will either lose your reason or settle down into an hysterical fool. Don't stop! Go right ahead. Call in question the voices. Examine things. *Find Yourself!*

When you find yourself you will be surprised. You will be much more surprised than you were when you looked into the mental mirror. The mental mirror simply showed you the face of the one born of woman. It locates you. It fixes a time when you were born and another time when you will die. It tells you in so many words that you are what you seem to be in the mirror. This is a great lie. There are no crow's feet, no wrinkles, no mortality, with its miseries, in you. You had no beginning of days and can not have an end of life. "From everlasting to everlasting thou art God." You can not be anything other than God, and have any being. You may call yourself dirt and say that you are matter, but dirt has no real being. Dirt can't see. Matter can't hear. Being can see and hear. Who is it that can see and hear? There is only one Eye in all the universe. There is only one Ear in all the domain of hearing. You say that you hear and see; then you must be God. If some one knocks you in the head you cease to see and hear. Then you are nothing more than dirt. But you see when your eyes are shut. Ah, then, maybe the seeing is not the dirt. You hear when there is no sound. Then maybe the hearing is not material. If the Eye is the Spirit, then the Eye can create organs of vision.

If the Ear is Spirit, then this Ear can create organs of hearing. That is just what clairvoyance and clairaudience mean. Eye (I) see through the psychical eyes, and I hear through the psychical ears. I grew all of this body with its organs and can tear down and rebuild it at my own will. This is what it means, my beloved, to find Yourself.

All this has been said before much better than I am saying it today. When Philip wanted Jesus to show him God, the Father, the answer was in these wonderful words:

"Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, then, Show us the Father? Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself, but the Father that dwelleth in me, he doeth the works."

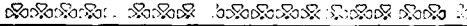
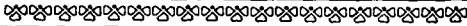
This is making the individual one with God. There can be no other kind of being. In this Spirit that dwelleth in you is the Father of you. He is you. The teaching is the same among all the seers and prophets. But the coming of this consciousness to you is always new just like the coming of a new baby. Babies are being born into the world every day, and yet they are always new. Men and women are coming into cosmic consciousness everywhere, and yet it is always new to the one who is going through the experience.

You must emphasize the everlasting truth that there is no one on your right. You have been looking at Jesus as some one on your right. You have been hero worshipers. In the mental world we look up to intellectual giants just the same as children look up to grown people. It is the great mind which makes us feel like we were unworthy of a place in the world of mentality. The religionists taught us to bend the knee, bow the head before the great ones in the spiritual world. But when we come into cosmic consciousness we know there are no great ones. It is not a new doctrine but a new experience. We have been afraid to call our souls our own. When the Spirit of Truth comes he opens wide the door and bids us enter into the Joy of our Lord. Then, when we can stand it, we are told that we are that Lord.

The consciousness of your own divinity. The Awakening of your own Spirit. This puts all the world of your environment before your vision. You go into a dark room and turn on the light and everything takes its proper place in your vision. The illumination of your own mind gives you your place in the universe.

What is the best help in this unfoldment? Treatments! I got more out of Helen Wilman's treatments than out of all the books I ever read.

She did not know how to speak the whole truth, for she didn't have it. But she knew how to give treatments, and this led me to the secret of the Silent Word. Out of the darkness into the Light must come through telepathy.


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THE SCIENCE OF INDIRECTION.

Nature has never been under conviction of sin. Therefore the conscience is unnatural. It is an invention. The seer who said that man is perfect, but for inventions gave a natural message. We can be adroit and bold enough to see the point in the classical tradition that all the secrets of life were hidden under the veil of vice. The science of the indirect is such a secret of nature and spirit, who were ever too much lovers to have any conscience between them. Those who are out of the affair never perceive this indirect method of nature, but halt, instead, with the conscience of lying. Ever since the invention of the forbidden tree the masterly secret of natural indirection has been scandalized as falsehood.

Jesus taught folks to seek the ordinary requirements of life, such as food and clothes and health, by the emphatically indirect method of the spirited mind. The direct exploits of modern Christians show how far they are from comprehending his doctrine of indirection. Even the subjective proceedings of the recent *renaissance* are hopelessly straightforward. Nature, the eternal feminine, can not put up with such blundering.

We can not be too explicit in this matter of the indirect. The lady looks into the mirror to see herself. She looks *in* to see what is *without*; this is indirect. The farmer wants grain in his bin, but he scatters it upon the ground. He throws away what he would save; this is indirect. The horse runs away from the wire to get under it again; this is indirect. Existence is circular; this shows how careful it is not to change or accomplish anything, and yet keep up the pretense of doing all things. The waves on the sea rise and fall; they claim to roll on; this is indirect; and many are deceived by the cosmic symptoms of evolution; all this cheat is but nature at her play of perversity and chimera; all this is but indirect science.

Perhaps the Greeks were of finer vision than we who degrade lying. Mayhap honesty is a two-edged sword. At least the early seers of the Christian system state that the spirit of truth is like a two-edged sword. We can try our intelligence on the matter. We can trust to fearlessness. The mere fact that it takes more wisdom to lie safely than to be consistent is quite in favor of lying, since whatever draws deepest upon our intelligence is most likely to be inspirational. It looks as though lying is the business of wise and brave men; and that consistency is the refuge of the little-minded and cowardly. The saying that everything is fair in love and war ought to set us to thinking; perchance we have quite scandalized the liar. The prominence which has ever fallen

to the lot of the paradox is another card in the hands of the indirect and the deceiver.

The general scandal against deception was started when wisdom was called a serpent; when the negative and the feminine were degraded together; when truth was so hidden in ignorance that lying would have betrayed it; that any indirectness of thought or action would have disclosed the entire secret of truth; then a penalty was invented to match the invented defamation of the eternal negative or lie. This penalty is delay. But the cosmos made use of this punishment as time and space. So even the wrath or madness of these inventions nature has been clever enough, shrewd enough, underhanded enough strategic enough to turn to praise and pleasure. This is all well known to the illumined, who have informed humanity that time, the entire program of procrastination, the endless sweep of to-morrow, is joy, ecstasy, madness of love.

Many of us have wondered at the message of divine laxity of conscience that could wink at sin. Had we understood that sin is mere invention, mere fiction, mere imagination, it would have earlier dawned upon us that it were quite in keeping that deity should sit in the heavens and laugh while the heathen rage and the people imagine a vain thing.

Honesty up to one's lights would hardly satisfy any standard. The ignorant can not tell the truth, because they do not know it. The wise can not be straightforward with the ignorant, because their ignorance compels device. As long as secrecy and mystery are nearer than the hands and feet there can be no strict sincerity, even if an honest God might be the noblest work of man; but then he would be no god.

To be utterly sincere and truthful one must be no less than omniscience, for this is the only way to be able to know the truth and live it. We must live the only life there may be to live. This only life there is must be the true life. But if we are deceived about it, we may scarcely be true to ourselves or others. The fact is that deception is only ignorance of the natural behavior of creation. This mannerism of nature is pure indirection. We must be intelligent in order to be just. It is but justice to understand the illusions of primordeal mystery. If it is not the policy of nature to deal directly with creation, we must abide at sea on the cosmic administration until wisdom calls long enough and loud enough in our streets to endue us with intelligence. If one of us lack discernment, let him demand from the infinite areas of his unself-conscious being, who gives all that men ask or think of him and more, scolding none.

There never has been or can be more straightforwardness among men and women than intelligence compels by forcing the secrets from every manner of subterfuge. The policies of states and persons balance and adjust themselves through continuous and countless reserves. The reserves of intelligence are not subject to criticism, for wisdom can hardly be blamed for the limitations of ignorance. Moreover the principle of morality does not cast its spell over un-

derstanding. There is not the least warrant for the practice of lying by stupid or conscientious persons. All such are sure to get into the pit. The very real fact that intelligence is free to do as it pleases confers no license whatever upon mere conceit or assumption. Perhaps the sagest rule for those who consent to their own personal ignorance is to join the order of the shut mouth. For silence is the sort of deception even the fool may practice with some success. But the loftier heights of indirection can be scaled by inspiration and immortal intelligence only. Omniscience fears nothing at all.

The practice of indirection appears like false dealing; as one with a headache declares that his head feels no pain, but rather experiences comfort and health. This looks crooked. To tell a child who is in pain that he is all right and quite happy is not honest; but, as the Jesuits hold, the end sanctifies the means. Practice shows that pain can be cheated. Argument from illumined mind proves that pain of all sorts ought to be cheated.

If the problems of life were genuine they could never be solved, because their reality would put them on the side of truth, and we all understand that truth can not be overcome. Actual evil would be unchangeable. The difficulties of experience are not sincere, and do not deserve straightforwardness in being dealt with. Whoever takes the sphinx seriously does not know. The sphinx is pure cheat, pure indirection, pure illusion; otherwise truth would never help us. Nor can truth ever do us any good as long as we scandalize the entire policy of subterfuge and indirect science. If the sphinx were genuine the more truth we found out the more sphinx and trouble for us. They used to cry out against looking into mirrors because it bred vanity; this was insult to the indirect value of appearances. The day may dawn sooner than we expect when the pulley and the able device will not be condemned, and even the dog of vanity will have his day. Vanity may be found a very valuable offset to stupidity, and all manner of playful conspiracy and underhandedness may find favor in the eyes of racial intelligence.

At any rate we may see why so much preaching in favor of honesty has brought to pass so little of it. Perhaps fate has been too friendly to us to allow us to bring into existence such an inhuman monster as an honest person. The sacriligious proverb has insisted upon classifying honesty as the idiosyncrasy of infants and fools.

We, in fact have no intention of severing the primordeal connection between stupidity and honesty. If we felt like adding to the already overdone list of advices to human beings it would be to enjoy the most careful consistency upon the ignorant and cowardly. But in truth our spirit brings the message of the indirect unto those who are brave enough to be wise.

The injunction of the leader of the Christian system was to believe in the actual present accomplishment of our desires while we are but in the act of demanding them. This must turn every prayer into a self-deception. Such auto-subterfuge is unanimously en-

joined by the experts in the science of indirection. They were aware of the fact that the unexploited areas of our being must first contain what we desire, or we could never have had the unction to desire at all.

In order to offset the deception practiced upon us by our ignorance, which convinces us that we do not have the things we want, we are recommended to lie ourselves into the certainty of possession; the success of the prayer thus depends upon our ability as liars. This is indirect science in the form of executive aspiration. Many sincere and earnest persons prefer to plod on their weary way and seek to work out their desires by the direct and straightforward path so obvious to those who labor and are heavy-laden. Their conscientiousness to the sphinx thwarts their chance to take up the easy yoke and light burden of the Master of Indirection.

The function of indirection is announced by an expert in natural demonstration thus: "He calleth things that are not as though they were." This is creative power. It is also successful falsehood. It is really the sublime natural function of indirect science, which is the prince of demonstration and satisfaction.

The spiritual leaders of humanity propose to us to make immediate seizure of the consciousness that we are ourselves the complete totality of being. Faithfulness to such a proposition leaves us no option but to do full Platonic violence to our indisposed sense of this fact. The research we must administer to our conscience about lying is intended to prove fatal to that remorseless invention of ignorance. The pains the illumined have taken to damage that article of mental furniture ought to convince us at last that the conscience was nominated to become thoroughly obsolete in the race. We may stop condemning lying as we would spare the goose of the golden egg.

The Arabian adepts tried to force home the virtue of cheating by the spiritual classic of Morouf. Herein the persistent and chronic liar is reduced to such a pinch that at last nature, the mother of indirection, comes to the rescue, and the mammoth swindler pays off all his debts and carries henceforth the purse of Fortunatus.

There is perhaps no way an ignorant person can be true to the truth he does not know, except by jumping in and lying with all the might and main of his imagination. The experts of indirection enjoin this and applaud the power of the word. They ordain extravagance and insure us against any compunction we might feel as to overstating the infinite.

To annihilate the policy of telling the truth looks very like an outrage. Many would be surprised at the little grand total of truth-telling that would thus perish. We might need to repeat to ourselves the startling aphorism of Plato that the race has reaped its greatest victories through crime and criminals. For instance take the massacre of infants said to have been occasioned by the birth of Moses and Jesus. This happens to be a lesson still unlearned by humanity in general. Everybody knows that birth has a curse on it. They need not refer

to the Edenic parable to learn the distressing nature of infancy. But no one can get at the secret of this leopard spot unless he perceives the completeness of the eternal being. That birth is a dream, as the poets say, must be impressed upon us in some way. These ruthless and tragic historical dealings with infants, the growth of infanticide among the more spirited of animals and men, the strangely unnoticed outrage of the Virgin Mary by the Angel Gabriel that inaugurates the Christian narratives—all these are graphic stabs of the sphinx to awaken human intelligence to the fact that birth is indirect and unreal. The message of Herod and Pharaoh linger still in the ante-room of our racial understanding. Besides, we have grown hardened to the fact that the cosmic process kills every fourth human baby; and that nature demands a much larger percentage of toll for the error of birth among the lower orders of vital survival of the fittest. You may cling to the notion that all this carnage of infancy is a scandal upon the cosmic administration, but one day it will dawn upon you how deeply you have been cheated by your own ignorance, and condemnation is not your most becoming behavior. We repeat, the lesson of all this cosmic and historical and personal infanticide is that birth is unreal.

The spirit of nature has taken especial pains to underscore this point. In order that we should not miss the fact that birth and death are identical cheats, nature is under orders to connect the two incidents in the most dramatic and simultaneous fashion. This accounts for the natural tragedy of birth which occurs so much.

There are two very able devices we may use to obtain this noted indirect message. One is to examine the constitution of the reason. This contract of right thinking is found inscribed upon the tables of your own mind, and also in the messages of the illumined. This examination will succeed beyond peradventure in convincing you of the fact of your own eternity, and of the eternity of all that is. The dream of birth will perish under the light and power of that perception.

The second device to rid our experience of infested error of birth is a bolder tax upon our intelligence, but far from straining it. The difficulty hinges upon our not appreciating the indirect power of thought to create spells. It must one day dawn upon us that ideas make as powerful prisons as walls and jailors. The mere fact that we do not see how an idea and its associates can get such hold upon mind, as it is clear the idea of birth and death have, need not discourage us. We have every warrant and certainty that birth and death are spells, cast over human thinking by ignorance. The longer and more thoroughly we study hypnosis and auto-suggestion, and the law of the association of ideas, and the influence of error and superstition, and such kindred phenomena of the power of mind upon itself the more sure we shall be that the illumined are right in classing birth and death among spells.

Once convinced that birth and death might be mere infested ideas soon delivers to us

the secret of their indirect existence. It is impossible to overestimate the value of this device in reducing the extraordinary sway of these spells. No one who feels an instinctive horror of the lie can ever sift the science of the negative and the indirect to the bottom. Unless this can be done there is nothing for it but that the person so afflicted with prejudice must do without the secret, and carry the burdens of ignorance and its untoward consistencies.

We notice four devices of the indirect: Argument, perception, illumination and vision. These are the indirect because they aim in one way and hit another. For instance: That energy should stay hidden in steam and pulleys and levers until mental perception forced these mechanical subterfuges into the arena of human experience. It was Swedenborg who said that regeneration of the mind consisted in the abolition of the conscience and the installation of perception in its place. Perception as a device made it possible to have stoves in churches in New England in the early days; it took the same intellectual lever to allow a Yiddish Rabbi to walk between two women without damaging his spiritual welfare. Perception is the most powerful device of indirect science. It is a most able and shrewd cheat of the superstitions of conscientiousness and ignorance. Perception is secured by argument. Thus argument has a most roundabout value. In fact, so indirect is argument that its worth is often contested or neglected entirely. But the sage Panini was so sure of the intrinsic merit of instruction in argument that he gave his whole genius to the science of grammar. For he saw that argument was such a device in mental mechanics as to require exactness and delicacy of verbal adjustment. This put his fellows in the possession of great skill and subtlety in syntax, in prosody, in verbal marshalling; thus they have world-wide repute in the dexterity and mysterious cleverness in jugglery, which is in the borderland towards the masterly magic power of perception. They understood the rapid-fire of unfinished sentences, the legerdemain of gestures and pantomime, the dramatic value of momentum through abruptness. They string the coercive strength of argument upon words unweaned from the unscandalized natural world. All this expertness is indirect and requires wisdom. The trait most needed in this practice of indirect intelligence is two-fold: Firstly, there must be full emancipation from the horror of inconsistency or lying; secondly, there must be even the delectation in expert deception. Boast, gloat, exalt in the subconscious areas; tell of his wonderful works all the day long. This takes fictional grit, for appearances may be much against you. It may far from seem that you are the totality of the only totality. It may look unsound to you that you are the owner of the earth and the completeness of it. It will be a brand new style of audacity to take the proposition of the prophets to heart, to understand the ownership of perception and the property rights of illumination. It must turn out that ignorance can not maintain any rights. This is so fortunate a fact that the soul rejoices in it.

All superstitions are mysterious inklings of indirection. The moon seen over the shoulder, the rabbit's-foot charm, the broken mirror, the spilt salt, etc., are symptoms of the faculty of indirection in nascent condition. The early Aryans had this rule—to meditate upon the moon in order to find out the secrets of anatomy. Their notorious insight seems to succeed better than the direct anatomical researches of the western savants. The laws of relativity may be entirely subject to the spirit of the mind. This means that the law of cause and effect is not independent truth, but thoroughly subject to the will and pleasure of the mind that has matured cosmic authority. Such certainly is the report of our illumined spies. They bring word that the soul of any person has complete command over the existence and manipulation of the indirect enterprise of causation. "Whatever you say cometh to pass."

G. E. B.

THE INVENTION OF THE LAW OF CAUSE AND EFFECT.

Many people think they have attained to knowing something when they can talk fluently about the law of cause and effect. Now-a-days business firms are beginning to insert the discussion in their advertising circulars. Usually, the average person is ready to take up with a hackneyed theory just as the wise are laying it aside.

While it may still sound pompous and grand to the ignorant and superstitious to eulogize God as the "Great Cause," it is kindergarten twattle and nothing more to minds that are enlightened.

If there existed a primal and Great Cause which initiated this universe in its system of inferior operations, then all minor causes would simply help along the great cause; instead of that, the lesser is antagonizing the greater and God is found paralyzed and omnipotence thwarted by its own system of operation!

May be theology will get a new pair of shoes some day and be able to take longer strides; it is certainly losing in the race with science. The church takes up with evolution when science discards it as untenable. Orthodoxy, in sepulchral echoes, intones preachment of the law of cause and effect while even material science is "marching to the beat of another drum," led by men and women of fearless and penetrating intelligence, who are not pioneering the areas of the Uncaused, but are rubbing their eyes open to the fact that the unreality of cause and effect has always been known.

No eye ever opened to a truth without its first vision being the clear and open eyes of others. Every new world is discovered to be already inhabited.

To a casual observer it may appear that many new doctrines, decidedly discrediting and violently assailing the old, established beliefs, are to-day for the first time invoking the attention of the people. However, this *prima facie* judgment shows lack of information and candor.

Wisdom is not paying its first respects to the race of mankind and, seen through its disguise of modernism, it is found to be

the same old frequenter at the hearth of sincerity.

That the law of cause and effect has been looked upon as a superstition by the wise, ever since there were any wise, is an irrefutable fact; it has been known to be suppositional and unproved, quite in the realm of guesses and conjecture.

The missing link between an objective appearance, called an effect, and its antecedent, called a cause, is supplied by mind; for instance, a tree—its antecedent an acorn—the space between the seed and tree is supplied by imagination running to surmises, a process of lax mentality. No one can swear that the seed has any connection with the tree. If the doctrine of momentariness were in evidence and creation were by it explained as the flashes of a kinoscope, every flash being a separate and distinct picture, but aiming to appear as a protracted and interdependent whole, then one could more easily abandon the hypnotic spell which compels the mind by force of its own thinking to supply the connection between an antecedent event and its subsequent. Thinking can be accused of being the filler-in when nothing is certain. What thinking can not know it can invent. "God hath made man upright, but they have sought out many inventions."

The habit of looking for causes is fogey and obsolete. O, the refreshment of letting a thing be on its own merits! Is it a wonder that people seem to be born when the mind of them is ever on the alert for causes? They can not rest in the present presentation of the thing, but begin to estimate it by the line of lineage it can boast. If the common progenitor to whom the descendents may be traced happens to have made himself known beyond the area of his own domain, or to have caused his name to be writ in history, then the present, up-to-date stock in trade in the way of family will pass.

It ought to appear at first sight that a thing traced to a cause is a thing bereft of self-existence, for no *real* thing will sell its life for a beginning, knowing well that where beginning enters reality has never been. A genuine love proves itself by asserting it never began but has burned eternal in the soul.

Great wisdom scorns a puerile newness and casts its reckonings with the ancient stars. Life sports with fleeting and ephemeral nothings, knowing it can afford a joke out of its unreckonable existence.

The things worth while are the eternal verities. In fact, there could be no show of anything else if it were not for them.

It is, after all, due to an eternal principle that one searches for remoteness.

Cause is but the invention of a mind that has felt the pressure of some sure and unbegotten life, and misinterpreting the superimposing urge of eternity has begun a search for something behind this present array of things. Therefore, eternity, the very annihilation of a cause, has charged up against it the accusation of its perpetuity.

The Soul is compelled to believe in eternity. So great is this necessity that the whole experience, both *extenso* and *intenso*, is warped to its will; even the laws that ap-

parently disprove eternity are invented because of the fact of Soul's constant abolition of them; that is to say, the law of cause and effect is made up and put into apparent operation simply because the Soul will not permit a beginning. As, for instance, when one sees a thing begin to be in this world of pseudo reality, the mind immediately sets to work to prove it did not just begin; this operation is called hunting for a cause; therefore, the delusion of searching for a cause really comes out of the pressure of the Real to demand the repudiation of beginning. Paracelsus says eternity lies behind all these things ready to spring out at least expected moments to settle problems that had been supposed to be impossible of solution.

This substrata of Eternity makes one never willing to accept an effect as complete and whole in itself because it always assumes the role of having a beginning. This the reason cannot permit and therefore to explain the urge of eternity, like an indomitable will behind all, says this must have existed before in some form, and this pre-existing some thing is named cause.

Permitting the mind to settle in the belief in causality, as though the solution of experience were found therein, is but allowing the world to go on and sustaining it in its present counterfeit state. No true world is caused. Spurious worlds spring out of supposed causes, and as long as one particle of faith remains in this supposition the law of cause and effect will continue to be the apparent avenue of all experience. It is observed by minds that have penetrated to the light of insight that the law of cause and effect is invented for such as are afraid of non-evolution.

It is a plaything for imbecile minds, dependent personalities and timid intellects.

The number of fearless souls can be counted on the fingers of the left hand by any one who has not enlarged the environment by actually functioning in a realm of waking consciousness where the indomitable free ones live.

Who is afraid of non-evolution? They, who expect their support in this world to come from well recognized methods and well established causes. When an illumined teacher says to such: "You can have a free, abundant supply for all your desires, such is the will of the universe," they immediately begin to watch for a raise in salary, or a mail communication announcing they have fallen heir to somebody's fortune, or a legitimate cause of some kind. It would be a sight worthy of the gods to see someone stand up before this day and age declaring: "I will take my good, my freedom, my world supply now, without preliminaries, without method, without cause!" Such shall be the type of the people of the Truth.

The modern movement spreading over this country in its numerous phases is in nearly every instance a refined handling of the law of cause and effect. One will try to produce an effect by "holding the thought"; another will "speak the word"; yet another will "suggest"; while some "will," "hypnotize," and in various ways manipulate the

subjective machinery to obtain objective results. It may require inordinate gymnastics to lift one out of materialism into subjectivity and its psychic administrations; while nothing is gained but a more subtle operation and the pride of a supposed achievement.

The Science of Truth stands boldly to the front, declaring that truth is truth without external or internal help, and that whatever is or ever will be is now, without beginning, not dependent on causes, to be accepted with faith, to be taken out of the present moment as a juggler would reach up his hand and pluck his flowers out of nothing. The extravaganzas of fairy-tale performance is not at all abortive in the race, but is rather the mature development of a pure intellect. There are things that exist without causes, such as health, life, wisdom, strength, riches, and to take them on faith, scorning their creation, is to make practical the scripture of children who are the only recipients of the true word of magic. If "the beginning of wisdom is the beginning of supernatural power," then children in their taste for fairy myths have displayed the "wisdom that shall confound the mighty."

If anyone insists on *getting* well, he wants a created health, something that can begin as the result of a cause, be that cause a "word," a "suggestion" or a "realization." Fleeting worlds come and go bolstered up by such belief. He who is bold to stand for the unevolved will not admit he wishes to *get* well, but will in the very grammar of his language be true to Truth. His mind will leap to non-evolution, to the eternal fact, to health that is.

Only a lie demands demonstration; yet one hears people say: "You must demonstrate this truth; if you do not, it is nothing to you." To repeat, a lie is the only thing that insists on demonstration; it can not exist without it; having no virtue of genuine existence, it must assume, it must express, it must carry itself out, it must demonstrate. Not so with Truth. Truth is true, anyway; with or without anyone's proposal to demonstrate it there lies in its own being the all that can ever be. It can not be added to or made more than it is. Realization will not enhance it, demonstration can not advance it, it is complete now. They who talk about demonstrating truth do not know either the meaning of truth or of demonstration, or they would make no distinction. Whatever is true and real is the demonstration of itself continually. A lie is not this way. Being nothing in itself it tries to assume existence per force of demonstration. The staging of modern drama is an illustration of something claiming existence, although a lie. If it is well portrayed it gains its point, namely, to be accepted beyond a doubt as something exhibited and proved. If the scene were actual instead of being a performance among concerting actors there would be no need of making out its existence to be genuine. Truth needs no proof. If health is a truth and a reality it needs no trial or test; if life is eternal, it requires no "living the life" to uphold its immortality, virtue or merits.

The permanent Substance of this universe demands assistance from none. It is the upholder of its own worth and integrity.

The law of cause and effect is said by one physicist to be the habit of looking for antecedents. Another authority says it is a superstition and all books written on the subject might as well be burned. But whatever the discoveries, ancient or modern, concerning its unreality, the value of there being no law at all is eminent since upon this fact hangs the instantaneous and the miraculous.

Faith in causation can instigate and propagate its entire line of action, for faith can make the most unreasonable things appear perfectly legitimate, inventing a legitimacy to suit the crime. Faith can make imaginary worlds; why should it not keep them nicely hinged on laws and oiled in adaptabilities? Faith will make one see things that do not exist; drunkenness and delirium tremens only illustrate how when one gets to believe a certain way, laws of operation can spring up quicker than mushrooms, to explain how this came because of that, and how that was caused by this, and the plausibility of it all would stagger a mind that could escape from the meshes of spun invention long enough to see its absurdity. The first feeling of power is in the perception of the utter nothingness of the law of cause and effect; when the faith is withdrawn from it there is cessation of its operation, and one finds actual mastery through the knowledge that snaps the finger at causation.

If emancipation came at the end of the summary of all effects from all causes, and the complete accomplishment of the law as it works through evolution, then one might as well in despair give himself over to the "mill of the gods."

The teaching of the truly informed is that one can make escape at any point of the wheel of experience tangent to the present moment, and find one's self in the immutable realms of the unproduced and uncreating actuality, where nothing either within or without is born.

To believe in the law is to be under the law. To know the unreality of causation is to be a master. Cosmically, as well as politically, laws are invented for the ignorant. The wise are free and have always asserted the privilege of doing as they please in this universe, for they are the establishers of the laws from which they themselves are free.

Taking it for granted that if one has come this far in the discussion it will not seem a new departure to refer to the unreality of this world in the material or immaterial sense, since it is already well established to both physicists and metaphysicians that this creation as it appears is not genuine or actual, the conclusion can be understandingly drawn that since creation is unreal all that it produces is likewise unreal, and what seems to be born is not born, and what appears as a cause is also unreal. That which is unreal in itself can not produce a real effect. Unreality does not give birth to reality, any more than the man in the moon can

create worlds or people or things. If creation is not real, its productions are not real and its law of operation called cause and effect is not real. This perception leads one to look for reality where reality is, namely: in the eternal and uncreated Truth which is the actual substance of all things, immutable although construed by delusion to be mutable; immune although supposed by the ignorant to be liable; free from all law but through misnomer called law itself. The first extraction of faith in the law in case of sickness, is to stop hunting for causes hereditarily, socially or mentally. In the second place cease expecting effects from every event that happens.

Believe in spontaneity; have faith in the miraculous; expect the unexpected; be always tangent to the present moment; be the spark of light forever thrown from the wheel of evolution; and, finally, feel the constant safety and deliverance of one who is never entangled in any invention however established and plausible but is, rather, free by virtue of being the Self that has never been caught in the web of delusion.

The timid minds who receive with eager dependence, like a child seizing a chair when learning to walk, the offered fabrication of the law of cause and effect do not work themselves the damage they might, because the very law they accept they fence themselves with like a corral. One will apply the law to religious observances, another to psychic developments, while some will work it on ascetical practices, such as the law of fasting, the law of breathing and the law of thinking. Therefore, having undertaken the belief that there is a journey to illumination, a pilgrimage to realization, a way to be traveled to freedom, they lay the tracks of the law and come not to much wreckage because the tracks are smooth, well laid, and firmly held to.

"The way that can not be trodden is the true and unchanging way."

No journey can lead to the place one is now in. No law, constructed out of the dream can hand one out of the dream.

But how can one who is out of the dream instruct one who is still abiding by its laws in the advantages of being free? Especially since all the advantages are supposedly shown to be on the side of law. Is not karma extolled as a means and preparation for deliverance. But as the law spins its threads it binds and the spider is entangled in its own creation.

Freedom is for the bold, the fearless, the wise. Mastery is for the free.

M. L. B.

*** "You said in CHRISTIAN that it was absolutely impossible to heal the mortal body. You cured my feet and healed my daughter of heart trouble. Was not that the healing of the mortal body?"

Every case of healing is the manifestation of the psychical body. The healing of your feet was by the activity awakened in your spiritual mind. The real body is never sick. It only needs to assert itself in order to heal any kind of sickness, or even rise from the dead. It is a resurrection of the mind! There is no other kind of healing.

CHRISTIANITY



"The disciples were called Christians."

"The sublime is elevation, profundity, and simplicity, blended together in a single trait."—*Lacordaire.*

Christianity is sublime. It is so very simple that humanity has overlooked its sublimity. It is the voice of God in the individual. Humanity has tried to organize Christianity into an institution. This would be turning the Almighty into a machine.

The simple acceptance of Christianity will lift the individual into the Kingdom of God. It will make him a monarch over matter. It will give him an inheritance which is everlasting. Christianity has not yet been accepted or rejected by humanity. They have not had a chance to see it.

CHRISTIAN is the advocate of Christianity.

I AM daily giving proof of this by healing the sick. The Spirit of Truth is bringing regeneration of the body by the resurrection of the mind. The columns of CHRISTIAN are kept free from advertisements and miscellaneous contributions. Mixed thoughts will bring mixed results.

The Christians who are engaged with me in this work are acting as independent individuals. They are seeking for personal unfoldment in Christianity. Each one is seeking for mental, physical, and financial freedom. They do not confess a creed or formulate a faith. Each one is left free to follow the Spirit.

If you wish to be enrolled among the Christians, you must make application of your own free will. You will be given daily treatments for Health, Happiness and Prosperity. In a word, you come into the full fellowship and receive all the benefits, instructions, and information that can be given from this Centre.

You will pay twelve dollars a year. Payments can be made by the month, three months, or twelve months, in advance. This entitles you to twelve subscriptions to CHRISTIAN. You can furnish the names for these subscriptions or credit the free list. Of course you understand that the names you send will be put on the paid list.

In this way we give each Christian twelve shares in the financial work, and full fellowship in the spiritual unfoldment.

THOMAS J. SHELTON

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