



Christianian

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

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3146 Minnehaha Ave. So.
MINNEAPOLIS, MINNESOTA.

May 30, 1902.



My Dear Shelton—

The Jesus-brand of Christianian is the Universal Emperor of Mind: "he rules the the nations with a rod of iron" and has "authority over all the power of the enemy."

Escaping the fake-impersonality of institutionalism which the world offers in soulless organizations as a stone for bread—the conquering Christianian—majestic in meekness and in mind—demonstrates the genuine impersonal, which is soul and not a corpse, which is mind and not machinery, which constitutes free men and not rivets.

That Christianian stalks the race today—the champion of health and wealth and freedom universal.

Very sincerely yours—

Geo. Burnell

"CHRISTIAN STALKS THE RACE."

CHRISTIAN stalks the earth!

There is no doubt about it. Burnell wrote his letter so emphatic that I wanted you to see it as he wrote it. The printers have given you on the first page a photograph of the letter.

There is no doubt about CHRISTIAN being the impersonal leader of a mighty mental movement. Institutionalism, as Burnell calls it, has confiscated nearly two thousand dollars of CHRISTIAN money. The fight against CHRISTIAN has been going on for nearly three years. The leaders in this fight are in Washington with lieutenants in Kansas City. They have agents scattered all over the United States. This only proves that CHRISTIAN is speaking the Truth. Institutionalism is the curse of the earth in politics, religion, and business. The cure can only come by the emancipation of the individual. You can't cure this evil by organizing another institution. The trusts, unions, corporations, and combinations must make way for the liberty of the individual.

Don't mistake the position of CHRISTIAN. The cry is not "Down with the Institution!" There is no discontent, destruction, or devil in our advocacy. It is "Up with the Individual," but not "Down with the Institution!" The emancipation of the Individual will by natural law destroy the Institution. It is going to be a fight to the finish. All institutions die hard.

I want money!

Since the confiscation of my cash by the Postoffice Department I need money for CHRISTIAN. I don't want something for nothing. For a hundred days I make you this offer:

One copy of either of my books for every new subscriber.

One copy of either of my books with the first dollar for every new patient.

Both of my books mailed to you postpaid for the price of one, which is fifty cents.

I am speaking the Word of healing as I never spoke it before. This fight against CHRISTIAN is bringing out all of my power. It is the beginning of the great awakening for 1902. The Truth always thrives on opposition.

Why didn't the Spirit warn me?

He did. I knew everything that was coming. I knew that my proof would be ignored and that the approval of the Postmaster in Denver would be set aside. Yet in spite of all this I was made to put up ten dollars a thousand for postage right along every week. *God is making men.* He does not care a dam about newspapers or dollars. He is teaching me all about Institutionalism by practical experience. It is said that fools will not learn in any other school. I am a fool! I am just fool enough to think that everybody is going to do the right thing in the right way and at the right time. God is showing me the kind of bondage, the kind of slavery, which mortal mind inflicts on humanity. I had to learn this by grappling with it. I care nothing for money. I have been throwing it away right and left for several years. I am still putting money

into a tunnel in the mountains and expect to get it all out again for the benefit of CHRISTIAN. I will reap a hundredfold for all my sowing.

CHRISTIAN is not mine. It belongs to you. Nothing on this earth belongs to me as an individual. I have no more individual right to property than I have to air and sunshine. The individual should be free to live and move and have his being in the earth. When I say the individual, I mean every individual. It is a great pity that one individual should live in luxury and ease while other individuals are naked and hungry. What is the cause of famine and nakedness and distress in the earth? Institutionalism! Billions and billions of dollars are being spent in trying to subjugate the Boers while millions of human beings are starving in India. To perpetuate the Church, which is another form of the Institution, millions of dollars are spent for dress parade while little children are crying for food. Institutionalism! Brass buttons and shoulder straps for the Institution. Slums and filth for the people. Up with the Individual!

THE CONSPIRACY AGAINST CHRISTIAN.

Under the heading "New Thought Papers and the P. O. D," William E. Towne, in *The Nautilus*, has this to say:

"The claim that Third Assistant Postmaster General Madden was seeking to exclude liberal and new thought papers from second-class privileges seems to have been an unjust one. Surely the mental science papers have little to complain of at his hands. *Freedom* has been restored to second-class privileges (these were only withdrawn temporarily pending investigation, and no money was forfeited in addition to the regular second-class rates, as I understand the matter). *The Pathfinder* was admitted to second-class privileges with reasonable promptness. Dr. Edward's paper, *The Mental Advocate*, is now enjoying the second-class rates. Ditto *The Breath of Life*, Adiramled's journal, was promptly readmitted to the second-class upon her removal to New York city. (The law provides that in case of the removal to another city or town of an office of publication, a new application for entry of the paper must be made.) *The Appeal to Reason*, the socialistic paper, has had its privileges restored, I understand. The case of *Wilshire's Magazine* seems the only one among this class of publications where there is possible evidence of injustice, and he is getting enough free advertising out of the matter to console him. Besides, Mr. Allen, the astrologer, says the planets are working with the cause of socialism from now on, and incidentally with all New Thinkers. Let us all press forward with renewed effort towards the goal of our ideals. The hard experiences of life serve to winnow the wheat from the chaff."

I notice that people who are in the swim are ready to throw sop at Madden. *The Philistine* attacked Wilshire and threw bouquets at the third assistant postmaster-general. The result is that *The Philistine* and *Little Journeys* have not been disturbed. Every word in both magazines is written by Elbert Hubbard. It is a private and personal graft; and yet, they go merrily on, claiming over one hundred thousand circulation. *Unity* boasts editorially that it has

never been called to account or asked to show its list of subscribers. There are dozens of others I could mention.

And yet the weekly CHRISTIAN has been held up and made to deposit sixteen cents a pound for every pound of mail sent out. This has been going on right along for twenty weeks. The conspiracy against CHRISTIAN began when it was only four months old. The little four-page monthly at twenty-five cents a year called out attacks from three of the leading publishers in the so-called New Thought. This convinced me that the little bantling had something in it. In 1899, 1900, 1901 and 1902 the opposition has bent all its efforts to keep CHRISTIAN from being entered at pound rates. The only reason advanced by the Postoffice Department is that CHRISTIAN has not a list of paying subscribers. The facts are that CHRISTIAN has paid contributors, paid advertisers, paid subscribers, and has always paid its way. I could easily raise the price to two dollars a year and my subscribers would pay it without a murmur. In every mail we receive gifts to help on in this fight. Some have sent as high as five dollars, and many, as soon as the weekly started, promptly sent an extra dollar.

The application for the entry of the weekly was made in December. A wheelborrow load of letters from my subscribers was taken to the Postmaster. His cashier examined these letters and approved the application. This did not satisfy the Department, so they sent out circulars to one hundred of my subscribers. Sixty-nine of these responded. Fifty said they were subscribers; sixteen that they were not, and three who said their subscription was paid for by others. Thirty-one did not answer the circular. The ruling of the Department, which is arbitrary and unjust, demands eighty per cent. These sixteen, who may have been deadheads whom we carried through sympathy, knocked out the whole list of paid-up subscribers. But if the thirty-one who remained silent had answered in the affirmative CHRISTIAN would have been entered all right. There are not a hundred on our complimentary list, counting kinsfolk and personal friends. But what are you going to do when your testimony is refused? I have never asked my subscribers to write to the Department until last Sunday. Now, I hope that letters will rain on them until they see that some other excuse must be offered for this delay in entering CHRISTIAN.

It is easy to play the martyr. I am not asking for anybody's sympathy. The people who have been writing to the Postoffice Department, trying to prejudice them against CHRISTIAN, are instigated by the devil, and the devil is nothing. Therefore, all this opposition is nothing. It has taken even the malignant form of personal attack. Soon after the weekly started, there appeared in the Detroit papers statements to the effect that my wife and I had separated. The devil sent this libel to Detroit because that city was Mrs. Shelton's former home. I suppose these papers were all marked and sent to Washington. You know I have been perfectly open and frank with my readers. If there had been a misfit in my marriage I would have been the very first one to tell you

in the columns of CHRISTIAN. My wife and I have grown closer and closer to each other every day, and we are working out the full and complete regeneration and resurrection of which I spoke when we first came together. There has been the usual friction between individuals in adjusting our mental and physical relations. This only proves the Spirit knew His own business when he brought us together. I tell you frankly that all my wildest anticipations and most optimistic imaginations are being realized in the "Lady Blanche."

This conspiracy against CHRISTIAN is proof that it is edited and published by Spirit. R. C. Douglass, Allan Parkinson, John Hamlin Dewey and George Edwin Burnell are surprised at being called to the columns of CHRISTIAN as contributors. It was a surprise to me when the Spirit drew these men to the support of CHRISTIAN. There will yet be one hundred thousand subscribers and the mightiest force ever sent out in an impersonal way for the advancement of Truth. I am telling you these things so that you will be prepared for the upheaval which is coming before the close of 1902. The flimsy excuse of the Postoffice Department for not entering CHRISTIAN as second-class matter will be exposed. I am contending for the principle. There is plenty of money to pay the postage; but, there is no need of surrendering to the injustice. I am going right on spending money in making CHRISTIAN just as good as I know how to make it. I don't have to put stamps on each paper while this investigation is pending, but I have to put up the money at the rate of one cent for each paper sent out. When the decision is made in our favor, this money will be refunded, less one cent per pound. If the decision is made against us, the whole amount will be confiscated, and I would be compelled to stick a postage stamp on each paper every time. Besides the cost of the stamps there would be the expense of putting each paper in a separate wrapper and sticking a stamp on every one. You see the injustice, for CHRISTIAN has the best paid-up subscription list of any paper in the New Thought. It is not only up to date, but the people are generous and liberal and willing to pay a dollar a month, if necessary. Such people can not be suppressed by envy, jealousy and the conspiracy of evil. It is a great honor for CHRISTIAN to be made the exception among all the so-called New Thought periodicals. CHRISTIAN is the only paper on this earth of its kind. It stands for the Individual in opposition to the encroachments of the Institutions.

Since writing the above, I have received word that CHRISTIAN has been rejected on account of the sixteen persons who wrote saying they were not subscribers. This means that we must make our fight all over again. The leaders of the lobby at work against CHRISTIAN are in Washington with lieutenants in Kansas City, and assistants in other parts of the United States. I have no doubt but that these sixteen persons belong to the lobby and are in the conspiracy. I am going to run this old cat up a tree. I have sent a

copy of my entire subscription list to my attorneys in Washington. After Mrs. Shelton and Helen got done crying, I said:

"What did you do with the letters that have been sent in for the past six months?"

"They are up stairs in the attic."

"Can't you sit down and pick out seven thousand letters from those whom you know are in the Kingdom?"

"We'll do it! We'll do it!"

It would have done your soul good to see those two girls sitting on the floor reading and selecting letters from the mass collected in the past five or six months. I sent by express to my attorneys, just seven thousand letters! Now read the first page of last Sunday's CHRISTIAN and you will see the full meaning of the seven thousand who have not bowed to Baal.

It means the greatest movement of modern times. It is an impersonal movement of individuals under the leadership of Spirit.

I have not said anything in CHRISTIAN about this conspiracy, or very little. But, now, I am going to keep you posted and let you know the whereabouts of our friends, the enemy. I am not blaming these people. While I am not a fatalist, I believe that everybody is moved to do what they do. In this case the movement is from envy and malice, but it is a movement all the same. Spirit uses all these things for good. The atmosphere of this room caused by the re-reading of these seven thousand letters is worth all the pain of the opposition. These letters are all orders for CHRISTIAN, but they are couched in complimentary terms. I am not betraying your private confidences when I send these letters to my attorneys.

In addition to these letters will be thousands of fresh ones pouring into Washington from my request in last Sunday's CHRISTIAN. Put on a postal card your name and address, saying that you are paying your own money for CHRISTIAN. It will only cost you one cent and is a vindication of your own personal rights as well as a help to me. There is a nigger in the wood pile and we will smoke him out. If this won't do, we will set fire to the woodpile. Mind you, I have no ill will against those who are trying to kill CHRISTIAN. "All things work together for good to those who love God." I love God!

I am not scared. A full-page picture in CHRISTIAN costs all the way from fifteen to twenty dollars. There will be a full-page picture of Allan Parkinson June 1. I am healing the sick on every hand of all kinds of diseases and troubles. Let your spare dollars flow into the treasury of CHRISTIAN and you will get a hundredfold in health, happiness and prosperity. The awakening for 1902 has already begun, and part of it was brought about by negative forces trying to kill CHRISTIAN. "God works in a mysterious way His wonders to perform," but He keeps on working. This one issue, aside from the editorials, is worth more than a year's subscription. In fact, any one issue of the paper is priceless. You can't get such articles as Burnell's and Dewey's anywhere else in the world.

ITEMS AND IDEAS.

*** Don't misunderstand about CHRISTIAN.

*** The fight has nothing to do with my healing or the contents of the paper.

*** It all has to do with pound rates for postage. At present I am paying more for postage than for printing.

*** Before making application for the weekly I called on all of you for written certificates. These were promptly sent and filed with the Postmaster here as proof. He approved the application and forwarded it to Washington.

*** The Postoffice Department refused to accept the proof presented here on the approval of the Postmaster. They have an idiotic method of their own which is to send out circulars to one hundred names selected from the list of subscribers.

*** In answer to these circulars, fifty said they were subscribers, sixteen that they were not, three that their subscriptions were paid by others, and thirty-one did not respond. Now if the thirty-one had answered in the affirmative, CHRISTIAN would have been entered all right; or if the sixteen had answered in the affirmative, everything would have gone through all right. So, you see, how arbitrary and unjust it is to reject letters on file here, approval of the Postmaster, affidavits from printers and publishers, and rely upon this grab-bag rule.

*** Dr. Dewey requests all who write to him to use ink, if possible, and to write legibly. His time is too fully occupied to spend in deciphering obscure writing and unless one has questions of vital importance, a personal reply must not be expected. Questions of general interest will be answered in CHRISTIAN as soon as possible; and a careful reading of these articles will render some of the questions unnecessary. Let each writer please remember that his is only one of many letters, the simple reading of which requires much valuable time. All communications to Dr. Dewey should be addressed 117 West 84th St., New York City.

*** If you get a circular from the Postoffice Department asking if you are a paying subscriber to CHRISTIAN, be sure to answer it promptly. You don't have to pay in advance, but you must take the paper of your own free will and pay your money for it. If the thirty-one who failed to respond still have the circulars in their possession they will confer a great favor on CHRISTIAN if they will return them at once with an affirmative answer. It may take months yet to settle the matter, but it will be settled right. But if these thirty-one who failed to respond would respond at once, it would settle everything in favor of CHRISTIAN. Of course, every intelligent newspaper man knows that it is an unfair and unjust way, but it is their way and we will have to comply with it. They treat publishers, printers and mailing clerks as if they were all perjurers.

In writing to CHRISTIAN, always give your full address in each letter no matter how often you write. It saves the trouble of looking up your address on the list.

THE HEAVENLY GATHERING.
(Genesis Denudata—Third Day.)

GEORGE EDWIN BURNELL.

The seven creative forces in every one,
When dominated by the quality of goodness
unto transparency,
Function an immortal body by the word of
truth thus,
Let the mind be one-pointed to goodness,
And let the sap of health start in the body of
flesh:
And the truth of mind-power is perceived.

The creative forces under goodness deter-
mine the form of the body,
And fixed mind-habits into laws of thought:
The whole body looks transparent and lumin-
ous.

The Good creative energies function thus by
the true word,
Let the body experience subtile electric vital-
ities,
Spontaneous shocks that charge the dynamic
centers,
And understanding that demonstrates the
"signs following,"
Clothing the body with constant quickening:
And the "mystery of God manifest in the
flesh"
Is proved as physical immortality.

The body is electric and self-renewing,
Functioning immortal youth and power:
The Good creative energies perfect the body.
Such is the complete science of physical il-
lumination.

The *THIRD DEGREE* of spiritual initia-
tion consists in the gathering together of the
external nature, the body electric.

This is done in such a way as to arrive at
the discerning wisdom of the nothingness of
both internal and external natures.

As the internal, so the external is: as
heaven, so earth: in fact both are nothing.

"As the within, so the without;
As the above, so the below;
For the performance of the miracles of the
one substance."

Heaven is the vanity of goodness. Earth
is the vanity of work. Hell is the vanity of
evil.

"Heaven and earth shall pass away, but
my words shall not pass away."

ONLY GOD IS REAL and *ETERNAL*, who
is neither heaven nor earth nor hell: nor all
put together as the cosmos.

The principle of truth or reality is the
master tool in the control of the Eternal Self.

The *GREAT NOTHING* is the stuff in a
free or balanced state out of which the
ETERNAL SELF creates, preserves, and de-
stroys countless worlds. There is plenty of
it, even though there be none of it—nothing.

THE INSTRUMENT OF REALITY is the
viceroy or image of the *ETERNAL SELF* as
it looks into the *GREAT NOTHING*, as one
looks into a mirror, as light shines into the
uncomprehending dark.

THE GREAT NOTHING is called nature.
It is called nothing, because there is nothing
besides the *ETERNAL GOD*. "There is none
else besides ME." Spirit is all.

Creation dwells in the nothing, as an
image in a mirror. Creation is nothing, as a
reflection is nothing. Spirit is all—Spirit
uncreate.

Its realness arises out of the application
of the principle of Realness, which is called
TRUTH. "Without it nothing was made that
is made." *CHRIST IS THE PRINCIPLE OF
REALITY dominated by goodness.*

The third stage of creation or regeneration
is the *GATHERING TOGETHER* of the ma-
chinery with which to build the temple.

The temple is the body in general and in
particular. It is called earth. The body of
flesh brews the bright mystery, that abol-
ishes death.

From the Master to the student came the
virgin of wisdom, bringing the tray of gold
and the cup of jade filled with the white
and glistening medicine, and this message,
This is the mysterious elixir; he who drinks
it does not die.

The student was studying and memorizing
these words of the sacred science of immor-
tality;—

"The body is the house of the breath;
The mind is the lodging of the spirit.
As the thought moves, the spirit moves;
As the spirit moves the breath is distributed.
As the thoughts rest the spirit rests;
When the spirit rests the breath is collected.
The true powers of the five elements unite
And from the boat-like cup of jade filled with
the white elixir.

Which charges the body full of the delicious
harmony.

This spreads like the unguent of the chris-
mal rite on the head.

Walking, resting, sitting, sleeping, the body
is flexible as air.

He hears the songs of the Immortals, that
need no aid from any instrument;

Vocal without words, and resounding with
out the drum.

The spirit and the breath effect a union
And the bloom of childhood returns.

The man beholds scenes unfolded within
him;

Spirits of themselves speak to him;
He sees the things of vacuity and finds him-
self dwelling with the Immortals.

He makes the Great Elixir, and his Spirit
goes in and out at its pleasure.

He has the longevity of heaven and earth,
and the brightness of the sun and
moon.

He has escaped from the toils of experience
and death."

Now this lesson has to do with the con-
struction-rooms and tools. It has not to
deal with what is done by the article made
in the shop—the temple.

The Lebanon woodman could not guess
whither went the great cedars, but Solomon
knew his temple.

The architect of regeneration can repro-
duce his plans and specifications. The prin-
ciple of reality is the master-builder. The
Lord is the Architect.

THE OWNER is the *ETERNAL GOD*. He
is really not an owner because creation is
nothing. The command to build out of noth-
ing is "bricks without straw." But the
bricks of creation are as nothing as nature—
the straw.

God is not in creation any more than you
are in the glass you stand before. Nor are
you likewise in your body or on earth. Re-
generation is to rescue you from this error.

Nature is the *GREAT POSSIBLE*; as you
swing your torch-flame into the form of an
image in the air; as you paint the blank
canvas; so nature is the *GREAT BLANK* to
be filled out to suit. *AS YOU PLEASE* is the
rule. But erasing is forgetting and memory
is a blood-hound. Get command before you
start.

The nature must be brought out from un-
der the law of sin, sickness and death. What
law is this that brings us continually into
judgment? It is the law of cause and effect.

It makes the body a spy upon the mind.

Now obedience to this law is not escape
from it. It is the slave doing his strict duty
in order to avoid penalty. Therefore this
escape does not consist in right thoughts,
words and deeds, for this is only paying
tribute to the law with the body. If born
under this law of cause and effect, then burst
it as Samson burst the green willow thongs;
burst it with the fire-fed sinews of an electric
mind.

But if the principle of reality be at the
root of the law of sequences, then without
bursting the law, it may be so set in opera-
tion as to yield but one quality of effect—
namely good.

This could be by adopting a new principle
of truth, which should make *ONLY GOOD*
(and never evil) *REAL* in the phantom of
creation. For at best creation is not and
can not be made to be more than a created
reality, that is a hypnotism, a dream.

Now Jesus Christ declared that he was
truth and the creator of all things under the
dominancy of good, His God. "One is good,
even God."

Now the principle of reality under the
dominancy of goodness is in all ages the
CHRIST PRINCIPLE.

And the principle of reality under the
dominancy of evil and work is in all ages
the *Anti-Christ Principle*.

The Christ Principle is the new law of Re-
generation. By this law of causation or cre-
ation, only good thoughts and words and
deeds can come to manifestation. "All things
work together for good to them that love"
this *PRINCIPLE OF REALNESS AS GOOD-
NESS*.

"*EVEN THE WRATH OF MEN PRAISE
HIM*" under this law, because it is *NOT UN-
DER THE LAW OF CONDEMNATION*.

It is no escape from the law to obey it, but
to fulfill it by the recognition of the higher
law, which is that of a new principle of rea-
soning, fourth-dimensional dialectics; not
consecutive, but radiant; not consistent but
demonstrative; not coaxing but command-
ing, for the rapt saint is the only logician
and where there is no vision the people
perish.

In the last lesson we saw the demolition
of the old body of mixed manifestation—the
work house. This lesson is the erection of
the new temple of worship. By this you have
a perfect and pure body that shall discover
only good in all creation.

THE SEVEN ORDINANCES of worship
which build up the regenerate body are—

1. Realizing.
2. Identifying.
3. Listening.

4. Breathing.
5. Looking.
6. Communing.
7. Praising—Incense Burning.

I. **REALIZING IS JUDGING.** It is the function of the truth, the Christ Principle. "We must all be made manifest before the judgment-seat of Christ." "Judge not according to appearances, but judge righteous judgment." It is the absolute standard of

1. Knowledge.
2. Virtue.
3. Peace.
4. Power.

The greed for good is not for Real GOOD, but for the FOE OF EVIL. REAL GOOD "loves its enemies" and "resists not evil."

II. **IDENTIFYING IS THINKING.** "As a man thinketh in his heart, so is he." "All that we are is the result of what we have thought."

Thought is creator: not of the eternal but of the generate self.

By **REGENERATION YOU DO BECOME SOME BODY ELSE** WHO IS EVERYBODY ELSE.

We change bodies every few months. This is all there is of reincarnation, which is regeneration. We never change.

You become what you worship, that is what you think hot thoughts about.

TAKE NOT YOUR I AM IN VAIN is the third function in the Mosaic science of egoism. You must be just what you are.

III. **LISTENING IS OBEYING.** "My sheep hear my voice," says the PRINCIPLE OF REALITY that called **GOOD HIS GOD.**

Do you suppose you will obey any other principle? Your ears are regenerated.

Listening is the **GREAT WAY OF INSTRUCTION.** You will have "the hearing ear."

You can not miss the tune of existence, true existence.

IV. **BREATHING IS VITALITY.** "My words are breath and they are life." You will be a new identity obedient to a new Principle of TRUTH and living a new breath of life. The spirit-charged body is a battery, and its presence is a shock of joy, a radiant and resistless medicine.

*You hear the wind blow—
You can not tell whence it cometh
Or whither it goeth,
So are they that are
Born of the Breath.*

V. **LOOKING IS PURE VISION.** "Blessed are the pure in heart for they shall see God." The clean heart is eye-medicine indeed.

*"A King that sitteth
On the throne of judgment,
Scattereth away all evil
With his eyes."*

The wonderful power of the regenerate eye is beyond description. The soldiers fell back at the eyes of Jesus. The eyes of Kapila burned up the sixty thousand sons of Sagara who attacked him. Emerson talks of the "eye of tyranny." Open yours.

*"Let thine eye be single,
That thy whole body be full of light."
"If thy right eye offend thee pluck it out."*

VI. **COMMUNING IS THE DIVINE TASTE FOR THE WATER AND WINE AND BREAD AND BLOOD OF THE CHRIST PRINCIPLE OF JUDGMENT.**

*"Taste and see that the Lord is GOOD."
"Ye shall eat my flesh
And drink my blood."
"Ye shall eat of the hidden manna."
"Labour not for the meat which perisheth,
But for that meat which endureth unto
everlasting life."*

"I am the bread of life"—"The living bread."

"But whosoever drinketh of the water that I shall give him
Shall never thirst: but the water that I shall give him
Shall be in him a well of water,
Spring up into everlasting life."

VII. **PRAISING IS TRUE PRAYER,** which burns acceptable incense; a vivid inking of this stout function stalked the Jewish race as "the lion of the tribe of Judah (praise)"; they took this dynamic stuff so to heart that it exploded their taut-stretched exclusiveness and blew their miraculous pollen into the brains and brawn of all races, "for salvation is of the Jews."

"The Lord is enthroned upon the praises of his people;" exchange then the "spirit of heaviness" for the "garment of praise;" do not forget that love is the only brew of praise which God keeps in stock to allay gall-plus souls; let us post up in our minds the fire-words of Browning, "pour out love and hide yourself."

Observe impartiality, for "whoso offereth praise glorifieth me," and "in as much as ye have done it unto one of the least of these ye have done it unto me." Do not fear overdoing it a bit. Take a drink of the feeling that not to praise is to blame. "There is now no condemnation." Praise makes healthy kidneys.

THE BODY REGENERATE.

Listen, thou ever and constantly Strenuous One, the awakened disciple who is illumined by the Great Goodness keeps, reads, teaches, writes, promulgates the vital virtue of the truth and has countless good qualities of body.

It is thoroughly pure and shows a hue clear as lapis lazuli; he who keeps this sublime teaching is always a pleasant sight for all creatures. On that perfect body he will see the whole triple universe; being born of the cosmic self, he sees all other beings in himself and as himself; the beings who weave in and out of appearances, who are of high or low estate, of bright or gloomy luster, in vital fervency or cool and crystallized; all within the round horizon's rolling reach, round within round, on the mountain's soul and body; all beings from beyond the zero-realms to the lightning-zones, covering the utmost range of creation's complete confines; all these the illumined sees mirrored within his own body; besides all the lords of men and gods, the disciples and awakened ones all-shining and quickened; such is the perfection of his body, though he has not yet perceived his divine body, for this recites the excellence of his natural body.

(From the Book of Goodness-come-to-Bloom.)

CONCLUSION.

*"The Lord is in His Holy Temple,
Let all the earth keep silence."
"How excellent is Thy name
In all the earth."*

The GREAT CARPENTER builds upon the heavenly rock of ages. This is the gath-

ering together of the earthly tent of meeting with the Lord.

*"Shall not the judge
Of all the earth
Do right?"*

The fourth lesson announces the offering and rejection of omnipotence.

**"ALL POWER IS GIVEN UNTO ME
IN HEAVEN AND ON EARTH."**

3146 Minnehaha Ave., So., Minneapolis,
Minn.

PRAYER AND THE SILENCE.

JOHN HAMLIN DEWEY.

And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily, I say unto you they have their reward.

But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father, which is in secret; and thy father, which seeth in secret shall reward thee openly.

But when ye pray, use not vain repetition, as the heathen do: for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask Him.

After this manner therefore pray ye: Our Father, which art in heaven, Hallowed be Thy name, etc.—*Jesus.*

There is no one thing bearing upon the higher attainment and perfection of human life, in both its material and spiritual interests, that man needs so much to understand, as the nature and purpose of prayer. We have here the words of the Master, who knew in personal experience the truth of what He was saying. He includes in that model prayer, which He gave as a pattern and standard for all His disciples, first spiritual realization, then material necessities, as vital and legitimate objects of petition. "Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread." This implies that the ideal and perfect life of Sons and Daughters of the living God should be the first or supreme object of human desire and effort in this world; and that while seeking the realization of this, the present necessities of daily life are equally legitimate objects of prayer or petition.

It implies again, the recognition of an overruling Providence and a sense of dependence and reliance upon it; and that in and behind that Providence is an actual living Heavenly Father, who knoweth and provides for our every need before we ask Him, yet the asking is the necessary expression of our recognition of His Fatherhood and Providence, and of our dependence and trust as His true and loyal children.

The great Teacher also gives us the conditions and method of the prayer He enjoins, as in contrast with those of the hypocrites who pray in public, to be heard of men, and of those also who do not recognize a Heavenly Father and specific Providence to depend upon and look to, and who therefore seek, in a way, to answer their own prayers, as by the various forms of the yoga practice of the Easterns, and the repeated affirma-

tions of the Western Metaphysicians. "Verily, I say unto you, they have their reward."

There is a mental magic and self-hypnotizing power in these practices; but they do not bring men into open conscious communion with God in His Fatherhood and Providence, and the corresponding realization of their divine sonship and brotherhood as children of a Divine and heavenly Parent, as realized by the Master, and by His Apostles, after their spiritual baptism at Pentecost.

The ideal of earthly attainment, lifted up and exemplified by the Christ, was the realization of a spiritually emancipated and perfect life of divine communion and fellowship, illumination and mastery, as complete in the physical body in this world as in the higher world free from all physical relations and conditions.

That world in its higher and heavenly states of being is of necessity vastly above this world in the spiritual or deific realization and perfection of the personal and social life. Men in the body could not, therefore, be opened spiritually to conscious communion and fellowship with those higher realized states of being in the heavenly world, without being exalted in consciousness above the limitations of sense relations and material conditions, and becoming endowed with corresponding power of mastery over them.

It was evidently the attainment of this interior silent communion and conscious fellowship with the sphere and plane of realized deific being in its supremacy and perfection, contemplated by the method of prayer instituted by the Master as quoted above. When thou prayest enter into thy closet and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.

By "thy closet" is meant the secret holy of holies of our own inner life, which is in as vital conjunction with the kingdom of God and the realized and active life of heaven, as in our physical or sense life with the outward material world and its activities. By "thy door," which is to be shut before this divine communion is, or can be, realized, is meant the door of the senses through which we commune with the outward world.

This means that all sensuous activities, reasonings and desires of the sense life are to be stilled and brought to quiescence, before the revelations of the spirit can be received and clearly apprehended, so as to be brought over in fulness and power into the objective life and consciousness, and become the law and controlling power on the objective plane.

When George Fox asked the savage why he did not carry out the promptings of this inner light and divine voice which he confessed spoke within him, instead of promptings to sensual indulgence and vice which were also within him, he gave the answer which has been true in the general experience of all ages, civilized or savage. He said the latter were the stronger and he could not resist them. The power or help needed to save that savage is needed by every

man born into existence under the limitations and dominance of the sense life.

This must be an influence or power that shall quicken, unfold and bring to full activity and enthronement in and over the objective life, this inner and higher spiritual nature, by which the animal nature becomes transformed from a master to an obedient servant.

That needed help is the direct influence and developing power which comes from vital contact and associative fellowship with a plane or sphere of active life in which this spiritual freedom and supremacy is absolutely perfect.

To such a sphere and plane of life this inner and spiritual nature relates and connects us; yet we become vitally receptive to its direct influence only as we recognize and seek it. It is entirely a matter of personal choice and volition.

Here lies the function of the true missionary and his preaching message. It is to call attention to this great truth, and emphasize the need of its recognition, and of personal co-operation with this divinely provided developing influence and power. "But how shall they preach unless they be sent." The preacher's life should be a living exemplification of the gospel he proclaims, "a living epistle to be known and read of all men." Brother Shelton is right. "One manifestation of divine power is worth more than all the talk in the universe."

It was for this preparation of the preacher that the Master bade His disciples, "Tarry at Jerusalem" until they had received the promised spiritual baptism and had become thereby "endued with power from on high," before entering upon the active missionary work to which He had commissioned them.

This same spiritual baptism as a preparation is still needed by every one who would himself enter fully in and become a helper to others in the way.

He must recognize this need, however, before he will seek with all his heart for this permanent endowment of inspiration and power from on high; and without the *whole heart* in the seeking he will fall short of the realization.

It is true that one may ignore all vital relationship to an inner and higher world of active life and experience, and in the recognition of his own latent higher soul powers, by frequent and persistent inward concentration of attention and thought upon their development awaken varying degrees of psychic experience.

This is because such inward concentration, to the degree in which sense impressions and thoughts are shut out, opens the soul to the active influences of the inner world which cause these experiences. The character of the experience will be determined in a large degree by the ideal and motive which prompt the concentration. If it be for the development of the psychic powers, the experience will be of a strictly psychic character, as the spiritual plane of the mind's action is opened only by actual desire for the higher spiritual life.

It must be remembered that there are innumerable planes and gradations of unfolding life in the inner and higher world, and that we open ourselves by inward concentration directly to that special center and grade of active life that corresponds with our own moral character and the ideals and motives which rule our life.

As I have said, that world is as vitally related to this world as are our souls to our bodies, and the active life of that world spontaneously influences and affects the lives of men in the body, as vitally as does the influence of those we associate with in this world, whether we recognize and are conscious of the fact or not.

It is for this reason that inward concentration in the silent sittings draws to and focuses upon us the influence or vibrations of the active life of the special sphere with which we are psychically connected; and the practice of these silent sittings and inward concentration tends to deepen our receptivity and open us more fully to these influences.

All are not temperamentally sensitive to psychic influences, and those that are susceptible are not all equally so, while those that are not, often require much time and effort to become so, and such usually do not realize much, if anything, from sitting alone or with others in the silence.

There are natural psychics: for the personal ego of the natural man may be psychic as well as sensuous. From such are developed the mediums of spiritism, and the readily suggestible subjects of hypnotism. Such, under the ideals of Mental and Christian Science, readily become self-hypnotized and have psychic experiences corresponding with their ideals and degree of psychic activity.

All this, it will be seen, may be realized to a striking degree without one advance step in the quickening and unfolding of the spiritual life and consciousness. There will often be a quickening and expansion of the intellectual powers, and a form of inspiration, but wholly on the psychic plane and mediumistic in character. By this I mean that these individuals come into psychic conjunction with a class of spirits in the inner world, who are drawn to them by a personal interest in the line of their particular hobby or pet scheme, and help to push it forward.

Such subjects may not be conscious of the character of this influence, and may think it the independent development of their own soul powers, or even suppose themselves divinely inspired; and the influences drawn to them will favor and strengthen either of these egotistic convictions.

It is this phase of psychic experience that has given us the flood of abnormal egoists and self-appointed leaders now posing as Messiahs and inspired Oracles to our age.

There can be no enthusiastic faddist or crank, or body of them, absorbed in one idea, without drawing to themselves associate spirits of a corresponding character whose psychic influence tends to intensify

their enthusiasm and strengthen their devotion to the cause or hobby they cherish.

This results in the blending of the mental atmosphere of those in the body and those out of the body, the combined mental vibrations of the associate spirits in the psychic realm flooding the receptive minds of those on the objective plane, and intensifying their activity, constituting the phase of mediumistic inspiration referred to above.



This is the secret of all fanaticism. Fanatics and zealots of every sort are the subjects of this kind of abnormal inspiration and their power to influence others and make proselytes of suggestible people, depends upon this concentration and accumulation of psychic influence or corresponding mental vibrations of the associate spirits.

The most absurd claims and doctrines are thus readily propagated, and as the ranks of the devotees swell, the ever accumulating wave of combined and concentrated psychic influence brings under its hypnotic spell even strong and well poised minds, who thus become blinded to the absurd and contradictory position they have unwittingly been drawn into.



Telepathy, as generally understood, is the psychic communication or transference of distinct formulated thought from one mind to another independent of the senses or any physical means. This is normal, sane and legitimate, and gives a practical and scientific basis for telepathic healing and absent treatments for any form of physical or mental derangement.

Another phase, more general in character and experience, is the transference of mental states, as of fear, or courage; anger or good will; cheerfulness or gloom, etc., a sort of mental contagion, often affecting a vast crowd of people, or an entire community, the majority of whom may not be able to give a reason for their state of mind and feeling.



The explanation of this is simple in the light of this telepathic law. The radiating waves of vibration in the psychic ether or soul atmosphere, caused by these active mental states, penetrate the aura of other minds within themselves, and awaken their correspondence there.

All are not equally susceptible to these psychic influences or mental vibrations of thought and feeling, negative mentalities being more readily affected and moved than the positive; yet when masses of people are moved by a common impulse, the concentrated wave of vibration from their combined activities becomes practically resistless, so as to overcome all but the *most* positive and *self-centered* personalities.

This is especially illustrated in those movements that appeal to the feelings and prejudices of people, as religious, political and social combinations, the religious especially, drawing into them the intensifying vibrations of the corresponding psychic combinations of associate spirits in the soul world.



All this abnormalism is psychic in character and purely hypnotic. Its promptings, inspirations and activities are entirely in the

circle of the personal ego and have their root in personal considerations, without one touch or opening of the spiritual life and consciousness.

Many sitting daily in the silence and practicing inward concentration, have unsatisfactory, incongruous and often perplexing experiences, while some have nothing whatever to indicate any opening of either the psychic or spiritual plane of their subjective life.

In view of these varying experiences, it will be seen how important it is that every seeker after the deific consciousness and mastery of being should have a correct understanding of his own inner nature, and its relations to the higher world, and especially to the inmost and transcendent sphere of the Divine and Heavenly.



There is the most urgent need of this discriminating understanding, that the seeker may avoid hypnotic misleadings on both the sense and psychic planes, and assume the proper attitude of mind and will for the unfolding of the divine and heavenly in his own life, through spiritual association or direct vital conjunction and fellowship with that sphere from which alone proceeds the influence and power that can effect this result.

The influence of that sphere is not hypnotic, because it is impersonal. It can not subject or bring into bondage any soul to the will or controlling influence of others. It proceeds from the active centers of an emancipated and perfected life, and therefore can be only emancipating and perfecting in its effects upon those in vital touch with it.



All are affected in greater or less degree by the direct influence of those in that sphere of life in the soul world with which they are vitally associated. If, then, by the silent sittings and inward concentration we open ourselves more fully to the direct influences of the inner world, and to that special center which corresponds with the dominant state and motive of our own minds, it is of the utmost importance that we have the correct understanding and attitude of mind and will in the effort.

The real spiritual life is the impersonal life, from which all motives of self and personal considerations are entirely eliminated. The personal ego has become transformed into an impersonal ego, and the personal will is then only to do the will of the Father, which is, to fulfill all the purposes of our being.



To deny or ignore this distinction and discrimination between the personal and the impersonal life, or the natural and the spiritual man, and thus ignore the necessity of this transformation, is to confound the one with the other, which, instead of enthroning the spiritual, but confirms the ego in selfishness, and confounds the egotism of self with the "I Am" of the spiritual or divine man.

This is self-deception or self-hypnotization, which renders "confusion worse confounded." The process of affirmation and denial is hyp-

notism and nothing else. It is the direct application of positive suggestion for the purpose of bringing to actualization the thing suggested.



For the personal ego of the unregenerate or natural man to affirm "I am now a spiritual man and perfect being, never was anything else, and never can be anything else," in the thought that this will make him so, is an attempt of the sense man to hypnotize himself into a spiritual man—a vain attempt.

A man may hypnotize himself into the belief that his statement of a falsehood is truth, and that "thinking makes it so," but he only deceives himself, and others also whom he makes believe it. He has not made the falsehood a truth by the process. It is a well known fact that people repeating an untruth come at length to believe it. Is this process then to be commended as the best possible mental discipline for development when it as readily confirms the mind in error as in truth?



This illustrates the hypnotic character of much that is psychically experienced in the silent sittings, because of "the thought" that is held, or the ideal which the sitters seek to realize by this self-hypnotizing process of concentrated attention and repeated positive affirmations.

The personal ego of the natural man may thus hypnotize himself and others into the acceptance of the most wild and insane absurdities on both the objective and psychic plane, and become utterly blind to his self-contradictory delusions. The regenerate or spiritual and impersonal man, however, is above the reach of the hypnotic influence and power of suggestion, because he is out of self and has nothing left in him to which suggestion can appeal. He perceives and knows truth at first hand, and can not be deceived by the most plausible suggestion or reasoning of that which is not true.

This state of spiritual illumination and freedom can be reached only through regeneration and the New Birth. Regeneration is effected only by the awakening and unfolding of the spiritual life and consciousness, and this must be sought by a very different attitude and process than those of affirmation and denial.



All have the spiritual nature, and that nature relates and conjoins each and all alike to God, and endows them with an innate receptivity to the direct influence of the active life of heaven, which is realized oneness and fellowship with the Father, that oneness being the glad recognition and doing of the Father's will, or fulfilling of the perfect law of life in all the individual activities and relationships.

That nature in every soul, high or low, ignorant or learned, in this world or the other, is equally responsive to the vital touch of the divine influence. It is on this basis that God is no respecter of persons, and that all may know Him "from the least unto the greatest," and that each and all shall find Him when they shall seek Him with all their heart.

The early Friends acted upon this recognition, and speaking from the plane of their own awakened and active spiritual life to the spiritual nature in others, the response from the ignorant and learned alike was marvelous, approaching that of the Apostolic preaching and results.

Here is a lesson for us all.
117 W. 84th St., New York City.



(The above is a fac-simile of a postal card received last November. The events which have followed prove the cartoon contains more facts than fun. Perhaps I could do better work with a paid lobby in Washington working against the enemies of CHRISTIAN, but I think not. I have seven thousand agents who are working for Truth and Love and not through spite and gall.)

TID-BITS.

*** Eleanor Kirk inquires: "Will it be in order for me to copy some extracts from 'The Heavenly Conception,' by Burnell? To me, this is the very best word that has been uttered upon the subject, or at least the best that has vibrated my way. It explains the inexplicable. Every line touched a nerve of my own experience."

*** Adiramled, 2270 Broadway, New York, in the April number, answers my challenge about the "loose screw" in a masterly manner. If I could find room I would print the whole article in CHRISTIAN. However, don't wait on me, for I may not find room, but send ten cents for the April number of Adiramled. If you can read between the lines, the article will do you good. She not only furnishes the screwdriver, but does some very vigorous screwing towards tightening the loose screw. She declares that the main thing that is needed is grease. I believe it! The screw is rusty.

*** Just as we go to press the good news comes that Justice Bradley of the District Supreme Court in Washington has issued a mandamus against the Postmaster General directing him to restore to the second class mails certain publications. The Court also issued an injunction against the Postmaster General enjoining him from excluding these publications from the second class mail privilege. These cases were brought in the equity courts as test cases involving the policy of the postoffice department in its new second class mail regulations. The court holds that the postmaster general has read into the law a provision that he had no authority to make.

This decision may have some effect on CHRISTIAN, but it ought not to have, for CHRISTIAN was never outside the legal limits. I am glad, however, to see the supreme court sit down on Madden. He has been exercising the functions of the legislative, judicial, and executive departments of the government.

Yes, yes, Eleanor, if you give due credit to CHRISTIAN, you may quote extracts from "The Heavenly Conception," and "The Heavenly Expansion," and "The Heavenly Gathering," and all the other heavenly things that you find in Burnell's lessons. You see, Burnell is the eighth note in the octave of CHRISTIAN. You will have to take some of Betsey Towne's breathing exercises in order to reach this note. I don't mean you, Eleanor, but the common singers will have to breathe deeply if they reach high do. In passing, I may say that it takes some "dough" to reach this high do.

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