

A JOURNAL FOR THE INDIVIDUAL

Christianian

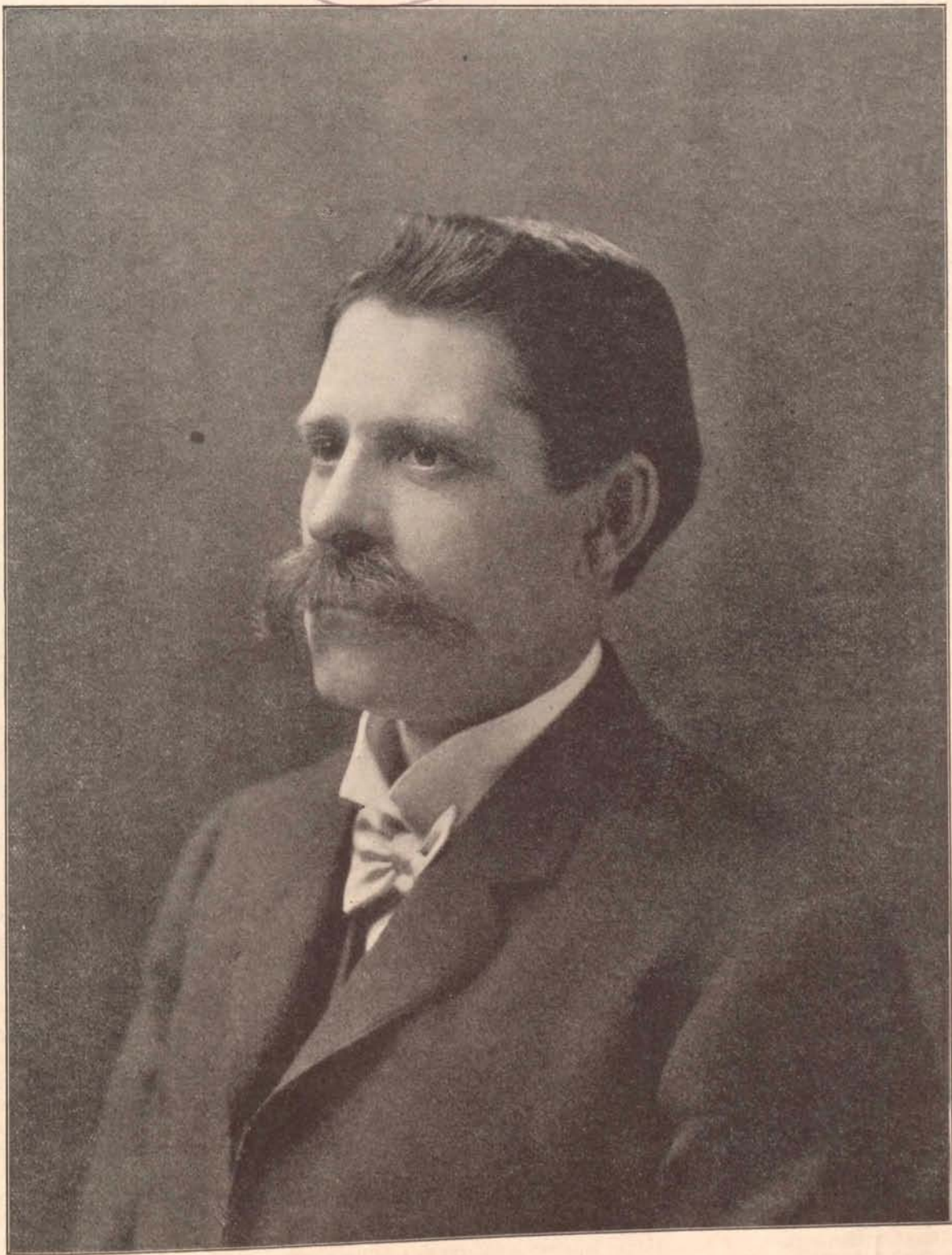
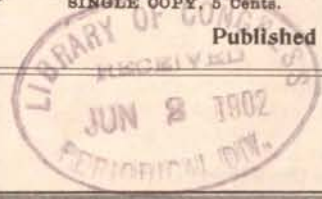


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ALLAN PARKINSON.



"UPPER ROOM."

In spite of all the racket about postage, the "upper room" Church is in session every hour. The idea of a mental *ekklesia* (church, gathering) in this "upper room," in the New Home of CHRISTIAN, was caught up by the "seven thousand" with such surprising alacrity that a surging sea of joy fills the room every day.

Some have suggested that we set apart a certain hour by standard time. No! There must be no slavery to the clock. *Every hour!* Day and night, let the Door to this Common Center swing open to every mental message sent in the Silence for Health, Happiness and Prosperity. Remember, also, that the airship which brings you here is the "upper room" in your own mind.

Come! You will find Dewey, Burnell, Parkinson, all of us, Here. You will also find Jesus, Mahomet, Buddha, all of the *Elohim*—the Exalted Ones—Here in this upper room of CHRISTIAN.

This is the only impersonal mental movement inaugurated on earth. Always bear in mind the fact that it is impersonal, and that CHRISTIAN is the Leader. I am not the leader, or even the inaugurator, of this movement; to make any person, or particular number of persons, the Leader, would spoil everything. I do not accept or reject articles for CHRISTIAN. Spirit is the Editor. I am watching this movement with as much impersonal interest and individual surprise as any of you. It is wonderful!

ALLAN PARKINSON.

Allan Parkinson's picture, on the first page of CHRISTIAN, is a tribute to a modest young journeyman tailor of Los Angeles, Cal. Several years ago he took me to task for something; we became acquainted, and I invited him to become a regular writer for CHRISTIAN. He is a Christian, but not a Jesusite. All orthodox Christians are Jesusites. A real Christian is a Christ-man. Christ is the Spirit of Truth. Jesus is a person. Christ is a Principle. The one who follows Jesus is a Jesusite. The follower of Principle, or Christ, is a Christian. Christians are scarce!

Almost anyone can make verses; a few can write poetry. Parkinson writes poetry, and each poem is a lesson in the Science of Being. The other day, in a tunnel in the mountains, a rough, hard-hitting miner said to me: "I never cared much for poetry, but Parkinson hits my heart so hard that, at times, his words run in my head all day long." This is great praise, for Parkinson is a poet of the people. After all, poetry should be a song of the soul. It should fill one full of prayer and praise, joy and hope. Parkinson's "A Prayer for Christendom," in CHRISTIAN, June, 1901, begins with these wonderfully prophetic words:

"Above the shriek of shot and shell,
The smoke of war, the breath of hell,
Above the tide of human gore,
The battle's shock and cannon's roar—
Above all these, which sinews are
That draw greed's Juggernaut car,
And ever leaves within its wake
Despoiled, distorted human shape—

O Lord of hosts, above this din,
The wail of pain, the curse of sin,
Omnipotent Jehovah, hear
A breath of simple, earnest prayer!

"Christendom! What glory hers!
She, whose hired murderers
Flaunt her banners to the breeze
In the islands of the seas!
Christendom! Her robes a-stain
With the victims she hath slain!
Kings—'Defenders of the Faith,'
Constantine to Edward—hath
In the name of God, misled
O'er a highway paved with dead,
The misguided sons of men,
Feasting them with gore and gain;
Erring minister and priest
Standing by to bless the feast!"

It is not Christendom which he describes, but Snakedom. All these kings, and soldiers, and shots and shells are in the kingdom of my pet Snake!

Ah! and the preachers and priests, who bless war, are also in the coils of the Serpent.

"YES, AND I MEANT IT."

LONDON, May 16.—When asked to-day if there was any truth in the statement that he had offered to pay \$20,000,000 for the Philippines, provided he was authorized to announce to the Filipinos that their independence would be acknowledged ultimately by the United States, Andrew Carnegie laconically replied:

"Yes, and I meant it."—*Press Dispatch.*

The above quotation is a good indication of the trend of institutionalism. The pity of it all! The pity of it all! Andrew Carnegie comes forward and offers to buy the freedom of a people, and give it to them without money and without price, and the institution will not let him do it. Here is a people who have been fighting the Spaniards for three hundred years. Just think of it! These people were fighting for freedom nearly two centuries before the Declaration of American Independence. They have kept up this steady warfare for liberty for three hundred years. A man comes forward in good faith and offers to buy the islands at a price agreed upon by the treaty of Paris, and the institution will not let him do it! They must go on spending millions and millions more for soldiers and sailors to shoot down these little brown men in the name of liberty. What an abominable thing the institution is! Carnegie could hire men at fifteen dollars a month to shoot Filipinos and the institution would uphold him in it; but when he offers them freedom, and is willing to pay the price, the heads of the institution will not even let the public know of it.

All you have to do to start an institution is to buy a few guns and tie a rag on the end of a stick and then give your orders. All institutions are upheld by brute force. The so-called sacred institution of the church was established in this way. But to think of what we could have saved by letting Carnegie buy the Philippines! Here is our own Funston, in Denver, spouting hot air like Mont Pelee! We could have been saved all of these things by accepting Carnegie's millions. Oh, the pity of it all! Oh, the pity of it all! What dam fools these mortals be! I am really getting ashamed of my pet Snake, but he tells me that he can't do anything better

with mortality. All you have to do to make a fool out of a man is to furnish him with brass buttons and a stripe down his trouser legs. My pet Snake says that he can raise an army of such men without any trouble. He says that drums and brass bands help along the cause, but that he could get along without so much brass if he had to do it. Brass is cheap and wind is cheaper. Oh, the pity of it all! Oh, the pity of it all!

I like Carnegie. Wealth does not make or unmake the man. Poverty can't make or unmake a man. The noblest and best men I have known on the earth were rolling in wealth. Sometimes, by what is called accident, a fool comes into the possession of riches. This reminds me of a funny thing which occurred in Sunday school. The preacher thought it would be a good thing for the children to come forward and put their contributions on the table with a suitable quotation from the Scriptures. They began marching up in single file, putting down their money, and saying: "God loves a cheerful giver." Then another would come up and say: "It is more blessed to give than to receive." Finally a youngster with dirt on his cheeks and tousled hair came forward and slapped his nickel on the table, saying: "A fool and his money are soon parted." This brought down the house and broke up the quotation method.

There are a few rich fools in the world, but, as a general thing, the wealth of this planet is in the hands of wise men. But what can they do in the face of institutionalism? If they wanted to buy the earth and give it to its inhabitants the institution would step in with sword and bayonet and say: "You can't do it!"

Let the individual get these things fixed in his mind. The institution must be dissolved and the individual enthroned.

What a hysterical government we have, anyway! Our president induces Congress to vote half a million dollars for the relief of Martinique, then calls for a popular subscription—and—the American Consul cables that it is not needed "and subscriptions in the United States should cease at once."

The pity of it all!

STABS.

"Please answer sometime in CHRISTIAN why it is you Science folks seem to be always stabbing at each other? Helen Wilmans and Barton stab at you, and you stab back at them. If you keep on you will get me to thinking that you all are as bad as church folks.—F. R. L."

A stab is sometimes a good thing. It takes only a slight stab to let the gas out of a balloon. I'm not in a balloon; therefore, I do not fear stabs. Those who live in glass houses ought not throw stones; but as I live out in the open I will fling stones if I feel like it.

The stab in the dark is detestable. The contemptible cowards who have attempted to stab CHRISTIAN through my family affairs all profess to be in the New Thought. I never stab in the dark. I proclaim on the housetop every whisper of the closet. I gave my former wife her freedom, and with it the home, furnished, the horse and buggy, and

everything just as it was when I left. I keep up repairs, the insurance, pay the taxes, and give her more money every month than she ever had before in all her life. My wife insists that this check shall be the first one sent, no matter how hard up I am for money. This is all done because it is in me, and not from legal compulsion. Everything was by mutual consent. She left all arrangements to my honor, knowing that I was the best friend she had on earth. The friendship between us has grown stronger since the divorce. My wife has had nothing to do with my former life, as all these things took place before we ever met, and part of them before she was born. I had left my former home and was living in Denver when my wife came to me.

All old readers know that I frankly told them everything several years ago. Do the cowards, who are trying to stab CHRISTIAN, tell all of this story? No; they only tell half, and color that half to suit themselves. Let 'em stab! They will dull their daggers on the Rock of Ages.

SUCCESS.

In the May *Exodus* Mrs. Gestefeld scolds like an old granny about success treatments and success circles. It is a hit at CHRISTIAN and *The Nautilus*, but she doesn't mention names. She thinks that piety and plenty are not twins, and that success and salvation do not suck the same sugar-teat. It is on the order of *Unity*, in declaring that he had information that the "authorities" were going to treat the wide open vibration healers as quacks, and that *Unity* was so "good" that it had never been called on to give account of its subscription list. And yet, there isn't a more wide-open vibration healing shop on earth than this same *Unity*. They dodge the issue by "taking up a collection," in the old orthodox style, and grumbling if it is not as large as they expected. All the goody-goody folks are in favor of organization, so that they can shut out all except their own kind. Beware of pious people! They are the backbone of the Institution, and will give you the "water cure" while they pray for you.

What are we here for, if not for the spoils? "Blessed are the meek: for they shall inherit the earth." The people who worship the Mighty All, and declare that All is Good, are meek. They are the salt of the earth. "Seek ye first the kingdom of God, and all these things shall be added unto you." Having found the kingdom of Good, we are now ready for the addition. "Socks," said the teacher at a spelling match. Quick as a flash came "s-o-x, socks," from a towhead. "Wrong. Next," said the teacher. The puzzled youngster scratched his head and drawled out: "Say, Mister, if s-o-x don't spell socks, what *does* it spell?" If the kingdom of God does not spell success, what does it spell? Burnell, this week, has laid himself liable to being "churched" by having a lady get a sealskin jacket by the magic wish, over her left shoulder *back-wards*. The sinner! Say, Mister, if sealskin jackets are not for women in this thought, who are they for? "Lady Blanche" has been looking over her

left shoulder ever since she read Burnell's lesson.

"All these things" include stocks, bonds, silver, gold, greenbacks, railroads, airships, sealskins, diamonds, wireless telegraphy, electric bodies and eternal happiness. It is Institutionalism which makes the poor increase their poverty and the rich grow richer all the time. CHRISTIAN stands for the individual, and the whole of his environment. Piety, of the Christ brand, and Plenty are One. I will speak the Word of emancipation without fear, favor, or fawning, and my contributors must follow suit. I'm weary of this hoodwink over the eyes of Truth. The idea that one must be as poor as a church mouse, in order to be "good," is a libel on the Christ who promises all to the one who follows in the Way. Dr. Dewey, at seventy-three, ought to be clipping coupons from government bonds. It wouldn't poison his piety. To whom does the earth belong, if not to us? It is in possession of my pet Snake—and I own the Snake! Remember, that I give daily treatments for SUCCESS. If you don't see what you want, ask for it.

You will not covet! Of course not. Why should you covet your own? You do not covet your feet, hands, eyes—you enjoy. The earth belongs to you. It is yours by Divine right. You are ready to use it or throw it away as you would a squeezed lemon. You are in possession of all these things; but none of these things own you. You don't claim anything as personal property. All things are yours as the light and life and the joy of the universe. No one can give or withhold from you; for no one owns anything to give or withhold. Prince Bountiful is your own soul.

CONTRIBUTORS.

I have contributions on hand from Lillian Thompson, John Murphy, Jennie Rhind, Effie Kingsbury, Marie A. Watson, J. C. Critchett, P. M. Bruner, and several anonymous writers. These contributions are all good. Besides these, there are four or five hundred letters that make the very best of reading.

What can I do? Do the very best for you all. Make the best selections I know how. Somebody suggested turning CHRISTIAN back into a monthly. Bless you, CHRISTIAN never turns back. It is going forward. It is not something that people read and throw to one side. You who keep a file, and most of you do, will find at the close of the year a rich harvest of thought. The ripest part is yet to come.

A leading business man of Philadelphia writes:

"You have a squib about Burnell which makes me smile. You seem to think he will scare your readers. Calm yourself, my friend. The man who can read you and stay on the track is scare-proof. Burnell is a wonder. To read him one must get into the silence. Alone in the woods or in a cabin on top of a mountain would be necessary to realize the fullness of his statements. Keep him working, and CHRISTIAN will double its output. I feel close to you all to-night. My kind regards to Lady Blanche, and God bless you all."

A great woman in San Francisco writes: "Your 'upper room' idea is your best, and from it will come good, practical work. Would it not be better to specify some hour for a great concentration each day? Dr. Dewey was at his best this week."

Every hour, my dear; every hour! There are no shadows in the sun. You can't mark time without shadows. The electric light shines in this "upper room" all the night from the lamp on the street corner. Often the midnight hour is the most wonderful of all. Mental messages enter this room at all hours, day and night.

THE PILL MASTER GENERAL.

A reader of CHRISTIAN called the postmaster general "the pill master general!" He is undoubtedly running his shop in the interests of orthodox medicine and religion. It is a question as to whether the liberty of the press is to live or die.

Freedom not long ago was re-entered as second class matter and money on deposit refunded. I see by a late number of the paper that the question is reopened and circulars will be sent out to one hundred names taken from their subscription list. I suppose the order is to send out these circulars every six months.

Justice Bradley of the Supreme Court issued a mandamus and injunction and declared that the postmaster general had read into the law provisions that it did not make. Certainly this man has read into the law anything that he felt like reading. He has become the whole government, legislative, judicial and executive.

At first he made a ruling that subscriptions must be paid in advance, and then, after creating all the disturbance that possibly could be created by such an order, he reversed it. He gave us the privilege of running subscriptions on credit provided the people ordered the paper in their own name.

The ruling went out against premiums and after everybody had been upset this ruling was modified and almost reversed. Now, you can offer a premium with your paper, provided it is not in the form of a lottery.

Did anybody ever hear of such interference with a regularly established business? At first he was inclined to shut off all papers where mental healing was advertised. It took a judge of the United States court to sit down on any such decision.

The ruling heretofore was that a man could send out as many samples, at pound rates, as he felt like sending. It was a question with the publisher as to how many samples he could afford to print and give away. This pill master general has read into the law a ruling which does not permit you to send out any more samples than you have subscribers. If you have one subscriber you can send out one sample. If you have a hundred *bona fide* subscribers you can send out a hundred samples, and so on. This makes it impossible for the ordinary man to establish a new periodical. The only way you can get subscribers is to send out sample copies, and you can not send out samples until you get subscribers. This reminds me of Mark Twain's county commis-

sioners. The people of the county kept clamoring for a new jail. The commissioners concluded they must do something, so they met and passed three resolutions:

Resolved, That we build a new jail.

Resolved, That the new jail shall stand on the foundation where the old jail now stands.

Resolved, That the old jail shall not be removed until the new jail is erected.

The last resolution kills the other two. Madden rules that we can not send out samples until we have subscribers, and every publisher knows that you can't get subscribers until you send out samples. The only other way to get subscribers is to sink thousands and thousands of dollars in advertising, and then, maybe, you won't get them.

The publishing business is a ticklish business. It is more uncertain than the dry goods trade. You may think that the paper is built up by able contributors, but it is not. The only contributor CHRISTIAN had in its building up was myself. I did all of the writing, and it was not very well done. But I kept sending the paper out. It has gone out to over one hundred thousand people, and out of that number I have gathered my own. They have made CHRISTIAN, and, like all parents, they are proud of it. The new rulling about sending out samples did not take effect until after CHRISTIAN had been running for over three years. This is all that saved me.

This spying is a scheme of censorship which will spread all over the United States. Orthodox religion and orthodox medicine and orthodox politics are a part of the Institution. In self-defense the Institution will protect its own. Freedom in medicine, religion or politics is destructive to the interests of the institution. Orthodox politics has been reduced to the two old parties. Individualism, socialism, and every other "ism" attempting to break up the old parties, will travel a rough and rocky road. What are we going to do? Do just what the readers of CHRISTIAN are doing—keep kicking!

There is also a systematic delay which is death to the ordinary newspaper. CHRISTIAN had an application for the weekly filed in December, and yet it was April 30th before any action was taken. Every week, from the first week in January to the last week in April, CHRISTIAN put up more money for postage than for the printing, mailing and delivery at the postoffice. The ordinary newspaper would have gone under for want of funds to pay bills. At this writing I am still putting up money and waiting for the final action of this pill master general. There is no sense in there being more than thirty days' delay at the furthest, and when I had a United States senator work for me in 1900 it only took ten days to settle the matter.

There is still another ruling which is intended to throttle free speech. For instance, if you subscribe ten dollars for ten people it is not legitimate. But if you send a dollar to each of ten, and they send the dollar, the subscriptions are legitimate. Some of my subscribers wrote that they were paying for ten papers, but only nine were

counted. Carnegie might want to send out periodicals, which would be fresh reading, instead of giving away so many libraries; but, according to the ruling of the postmaster general, he would not be permitted to do so. If you sent me one thousand dollars to pay for a thousand subscriptions to CHRISTIAN, nine hundred and ninety-nine would be counted out and you would get credit for only one; and yet, if you got the names and addresses of a thousand people, and sent each a dollar to send for CHRISTIAN, it would be all right! Do you see the point? It is to keep rich reformers from spreading their ideas among the people. It is a scheme to save the dear people from getting any kind of knowledge that would make them in time throw off the yoke of Institutionalism. The whole force of the United States government is to be used for the suppression of free speech.

I am not a calamity howler. No good can come from sitting on your hind legs and baying the moon. There is a form of socialism which is forever howling. There is no need for denunciation, discontent, or any kind of discouragement. Institutionalism is doomed, and the Individual will gain his freedom. It must come by affirmation. Declare your own individual independence and grant the same liberty to every other individual.

COMRADESHIP.

All the truth of Socialism—and there is truth in it—will be advocated by CHRISTIAN. *The Free Comrade*, edited by J. William Lloyd, Westfield, N. J., is the smallest monthly in the world, but it is a gem. Fifty cents a year. I like the word comrade, not because I am an old soldier, but because the word is free from institutionalism. Comradeship! Let us cultivate it in the freedom of Spirit.

I clip the following from *The Free Comrade*:

"The acquittal of Comrades Adams and Larkin, of Home, is a personal deliverance at which all rejoice, but beyond that I do not see that anything is gained. Judge Hanford instructed the jury to acquit because he did not consider the indicted matter obscene; had his opinion been opposite the prisoners would probably have been convicted. In other words, as to whether a man accused of obscenity gets penalty or not depends almost altogether upon the whims and prejudices of the court. No clear principle is involved, nor any logical or scientific definition. The whole thing is as loose as that public opinion which in Boston excludes the 'Bacchante,' and in New York admits it. Here is the awful peril of this whole Comstock inquisition. It has no principles, and every man who takes a new view of any sex problem, and tries to utter his honest thought, is liable to be handed over at any moment to the mercies or cruelties of lawyers and juries who know nothing at all about the matter, and have only easily inflamed prejudices and stupid traditions to guide their decision. So Adams and Larkin, sex teachers in Washington, are cleared, and Ida Craddock, sex teacher in New York, is jailed. The whole study and utterance of the most important of the human sciences is completely at the mercy of a gang of rat-catchers. The average judge, or juror, knows infinitely less about the mysteries of sex than he does about astronomy, yet what a howl would go up if

what a man should teach concerning the stars were left to the criminal courts. O the damnable, awful stupidity and pitiable barbarism of it all!"

The "gang of rat-catchers" is good! They are always represented in symbolism by cats. The cat is a symbol of secretiveness, conspiracy and darkness.

THEY ARE COMING!

The impersonal leadership of CHRISTIAN is the standard of the free one. Dr. W. C. Gibbons, of Minneapolis, teacher and author, writes:

"Bless your heart loyal to the Truth! I hear ten thousand times ten thousand feet and they press this way. There are hundreds of thousands who have not nor ever will bow the knee to Baal. Of all the papers, magazines, periodicals—I drop all at present and concentrate all my energy of Spirit on CHRISTIAN. Governments, institutions, club houses and churches will disappear from the face of the earth; but Man, the majestic expression of Almighty God, lives. Nothing can or will erase the Image and Likeness—the Man and the Woman. Wonderful prophetic days of fulfillment are these! Glory to God in the Highest. Love to you all."

Gibbons has been with CHRISTIAN from its beginning. He has caught the vibration of this impersonal leadership of CHRISTIAN. All the free ones are coming!

Dewey and Burnell write under contract to CHRISTIAN and are paid for their services. I tell you this for fear that some of you may labor under the impression these learned gentlemen are talking to hear themselves talk; or just writing a "piece" for the paper. I can get a barrel of free contributions every week and they would be worth what they cost—nothing! CHRISTIAN is not the impersonal leader of a deadhead movement.

Each individual is left free to sever his connection with CHRISTIAN at a moment's notice. A postal card order will drop you out of the line. Spirit moves in freedom. My pet Snake does the driving. This Snake is only kept around to scare off the cowards. The free ones have entered the realm of the Fearless One.

One "lone fisherman" writes: "If you were to die what would become of this impersonal leadership of CHRISTIAN?"

I am not going to die!

LATEST.

The very latest report from Washington is in a letter from United States Senator Thomas M. Patterson. The substance of his report is that Edwin C. Madden, third assistant postmaster general, will refuse CHRISTIAN pound rate postage because I am a Mental Healer. In spite of the positive proof of the paid-up subscription list, which they acknowledge, CHRISTIAN is to be thrown out because I am a Mental Healer.

Well, I AM a Mental Healer!

I had supposed there were others, but it seems that I AM the only One, and that CHRISTIAN is The Only Way.

The decision has not been officially issued at this writing, but it will not in any way disturb CHRISTIAN.

I AM a Mental Healer!

FAME.

ALLAN PARKINSON.

I questioned of my muse, one day,
To lift the veil of mystery;
And teach me why the human heart
Longs ever for a larger part
In deeds that shape the history
And mould the great world-destiny,
And ever seeks to write its name
High on the pinnacle of fame.
Such ever present hope in man
Lacks not a meaning in God's plan.

Long time I pondered on the thought,
Till tardy muse my answer brought.

Wouldst know the meaning of that flame
That lures the heart with hope of fame,
And leads the captive spirit on
To deeds of valor, flights of song?
He who would read this riddle right
Must pass the bounds of mortal sight,
And tread the path of mystic ways,
Revealed but to clairvoyant gaze.

Hast ever sat 'neath spacious dome,
That echoed with th' accordant tone
Of the Messiah—Handel's dream
Of melody and noble theme—
And, list'ning to that great soul-prayer,
Hast thought that Handel lingered there?

Hast heard two lovers, voice and string,
Make home with love's own art to ring,
Two lives with one harmonic tone,
Two tones which blended into one?
Know, then, who framed the notes they trill
Is in their midst, his soul to fill
With pleasure purged of all alloy,
A sharer of their rapturous joy.

Knowest thou of bondage, serfdom's chains,
And joy of him that freedom gains?
That joy, by thousands multiplied,
Lives in the breast of him that died
To seal the birth of freedom's cause,
Blot serfdom from a nation's laws.
Whenever in the halls of state
The destiny of nations wait,
And voice for freedom stirs the heart,
There Lincoln comes and hath a part.

All noble words, all noble deeds,
That minister to human needs,
Have recompense commensurate
With benefit to Church or State.
For idle words, ignoble deed,
Alike the soul must reap its meed.
Seek not, then, empty pomp and power
That perishes within an hour,
And leaves no guerdon for the soul,
Save that which clanging bell may toll.
For he reaps most, 'tis God's own plan,
Who most hath served his fellow man

To prove my thesis I'll make bold
To cite you to the Scripture old,
How Christ hath promise made to them
Who meet together in His name,
Through law transcending mortal ken,
To be there in their midst again.

Wouldst write a page in history,
And mould the great world-destiny?
Then, on the pinnacle of fame,
In loving service write thy name.

RAW POWER.

GEORGE EDWIN BURNELL.

*"More forces wait on man
Than he'll take notice of."*

Ever the unscheduled ingredient in us,
The spark unquenchable, makes quick tinder
Of every chronic impossible—let the Baal-
prophets drench it as they may.

The power you can harness in efforts is
spent ball. The energy you can institutional-
ize is but gasp. The force you dare charge
machines and motives with is drugged and
de-clawed. One whisper-hiss of that Midgard
serpent whose electric-coils caress the wild
cosmos into meekness shocks the race quite
out of its pastime reason.

Even stately Swedenborg, with mind-grasp
enough "to convert the universe into a per-
son," was "struck through with horror" and
with "terror incredible" at mere sight of "a
naked arm," the stuffed symbol only of the
raw power that lurks everywhere.

The Power-Presence is instant accomplish-
ment. No man pokes fire with a full powder-
horn. Should there enter the mind, cor-
pulent as the Trojan-horse with armed de-
sires and schemes and purposes of wide and
wild expansive energy, a live wire from
Power, the explosion of pent-up attainment
might land one in the repair-shop; as the
thread-bare and puff-veined inventor of
World-Fair coin flew mad under his av-
alanche of millions; to be sure, some deem
it a safe risk, but the spiritual stalwart—
Lao-tze—discredits the policy of grab and
clutch with words so like the "easy-yoke"
doctrine of Jesus:

"He who stands on tiptoe does not stand
firm;
He who stretches his legs does not walk
easily."

This man drank his strength so straight
from the fountain that needs no pump or
priming as to bide twelve centuries and jaunt
away alive 'twixt snow-capped peaks; let us
pause for his method:

"The Great Way is hollow like a vessel;
To use the Grand Method shun all fulness.
Deep, unfathomable is this Patriarch of
Power,

In whose Presence blunt your sharp points
And unravel the complications of things;
Attempter your brightness, agree with the
lowly.

How pure and still the Free Science is,
As if it would ever continue free!"

Look this fact straight in the eye—you
need not browse after what you are; and you
are whatever is at all; and power has to be
whatever is; so you and power are forced
to be the same, since there is nothing else
for either to be; the "jimmie" of metaphysics
lets in more power-stuff than all the pile-
drivers of brawn; so stillness is the suction
that drinks strength; a bard of Israel sighted
and sang this halo-worthy clew to "the in-
finite and eternal energy":

"In quietness and confidence shall be your
strength."—Isa. xxx, 15.

Mahomet had the still mountain to rival.
Everything turns around the hole, and sucks
into the vacuum. The current draws towards
the subtle; the objective may not resist the
embrace of the subjective; all things bow to
mind, and mind is the cat's-paw of the spirit;

and no net catches the spirit, which is raw
energy, the constant plus.

Hermes pushed in the door of the fourth
degree of regeneration by "de-energizing the
pride of domineering." He called this stage
the fourth zone or dimension. Thoreau found
this door on "Spaulding's" farm. George
MacDonald pressed buttons on invisible high-
ways to anywhere from attics and lanes.

Jesus took this degree on the mount of
temptation, where He was caught in the
swirl of Jewish Messianic pride and swept
into the visible presence of institutional em-
pire; He saw the down-trodden Hebrew race
get through Him double for all its wrongs at
the price of a few miracles plus organization,
but in a sharp flash of discernment it was
vivid clear to Him that all retributive domi-
nion, all such Monte Cristo glory, is vastly
secondary to simple manhood, bathed in the
majesty of soul. Small wonder is it, then,
that He hid behind Him this spectral error
of racial restitution; He would demonstrate
the rank of His soul, unaided by glamor of
crowns or the blazonry of prestige; for there
stuck fast in His consciousness the vision of
the pure kingdom of mind and heart; so He
tossed away the husks of that of which He
had the gist.

Primaeval sages taught that there are
SEVEN POWERS, which must be offered to
and rejected by the initiate. The offering
and rejection of these forces are symbolized
as the Dukes of Edom. But the stone which
the builders rejected becomes the head of the
corner. Esau and Jacob mean practical and
ideal forces which in the end fraternize. The
morning *STARS SANG TOGETHER* means
the reconciliation—*THE ONE POWER*.

In Mosaic cosmogony these vigors are
called sun, moon and stars set in the ex-
pansion of the heavenly nature to rule over
day (creation) and night (uncreate nature).
These are super-human powers revealed in
the constitution of every Christian or other
neophyte at the fourth twist of the wheel
of cosmic renewal. They are—

1. Size.
2. Weight.
3. Extension.
4. Magic Wish.
5. Creative.
6. Dominion.
7. Mastery.

I. THE POWER OF SIZE.

There wells up in one the ability to be in-
stantly as small as an atom or as gigantic as
the ROC by virtue of the *VITAL MAGIC OF
PROPORTION*.

These twin energies are to be rejected,
because manifestation is rejection: as the
mirror receives by refusal. "He that loseth
his life shall find it." These powers are not
to be worshiped, as that installs them over
you. The Scriptures abound in commands
not to worship the heavenly bodies. This is
the second command of the Decalogue.

"AND HE HAD IN HIS RIGHT HAND
SEVEN STARS." (Rev. i, 16.)

The prophets denounce the worship of the
HOSTS OF HEAVEN from the housetops.
They refer to the seeking of the super-
human faculties of the *INTERNAL MAN OR
HEAVEN*.

This is not because it is a crime to be mighty, to have your INTERNAL SELF illumined by the CONQUERING FACULTIES called "SUN, MOON and STARS to rule," but because these powers are mere effects. They are creatures. They are regalia. They are SIGNS which follow, NOT LEAD, the initiate.

II. THE POWER OF WEIGHT.

There arouses in you a lion of strength which the law of gravitation and levitation obeys. By this you can become as light as a snowflake or as heavy as Cheops. Something of which was experienced by R. H. Mack, whose case was investigated in many of the great universities of America and Europe and found unexplainable.

Jesus was asked to use this power by jumping unhurt from the temple pinnacle, but *refused*, and saved His energy for more valuable purposes, as showing off compares with the feat of ASCENSION. It seems that Leih-tze *accepted* this force and rode the ethers, but lost the pearl.

"Come one, come all;
This rock shall fly
From its firm base
As soon as I."

The Scotch are renowned super-naturalists. An inkling of this vaulted energy put this speech in the mouth of Roderick Dhu.

The maker and destroyer of gravity and levity is *your true self*.

"The garment of praise
For the spirit of heaviness."

Every one is chained to earth by a law of ignorance which no power can overcome, because it is not force but knowledge that destroys ignorance. Sir Wm. Crookes reduces to science the escape from the law of gravitation, and uses the text—"the gods divinely tall."

"This is the work of God
To believe on him whom
He hath sent."
"Ye shall know the truth
And the truth shall set you free."

Power does not untangle the snarl of existence, but knowledge of the combination unlocks the safe.

III. THE POWER OF EXTENSION.

How did Bartholemew get to Peru, Philip to Azotus, Leih-tze go akimbo over the buoyant ethers? How went Jesus instantly with a boatload across raging Galilee and Gautama over the swollen Ganges? By rejection that is receptivity, by resistance that is non-resistance.

You say to these forces—"Get thee behind me!" They are slaves. You demand of them not treaty, but unconditional surrender.

Otherwise they will cost you much watching.

IV. THE POWER OF MAGIC WISHING.

A lady wished off-hand a sealskin jacket. There were no evident prospects of one. It came. There is such a faculty in every one which the fourth degree of regeneration quickens.

It is a good servant, but a bad master. She wished—she told me as it were *OVER HER SHOULDER BACKWARDS*.

It will forestall your every need, but it must not sit on your throne. "Your heavenly

Father knoweth that ye have need of all these things."

If you try it you will find out that the effort to wish is not the *WISHING ENERGY*, for it is a somewhat that springs up like an artesian well. Effort is only feebleness which the *lightning-flash* cancels, and you find in you the sting of a new spontaneity. It must never be sought for. Hunt it, and you will be like a sportsman who starts up the lion unawares. One needs to know something to handle naked power, as Jupiter his bolts.

You will find illustrations of the quickening of the Wish-force by which you are offered any thing for the mere asking in the stories of Prahlada, Nikiketas and the Saint and the Shadow; as the Swedish healer who holds up one hand if he wants five dollars and both hands if he wants ten. Mind plus faith equals magic.

V. THE SEVEN FOLD CREATIVE POWER.

1. To make a thing *real*.
2. To make it a *practical* thing.
3. To give it *voice* and hearing and obedience.
4. To breathe into it the *living breath*.
5. To give it *color*, form and warmth.
6. To *nourish* it, and make it social.
7. To clothe it with an *earthly body*.

Jesus was offered when hungry the power to change a stone into a loaf of bread. He refused, on the ideal basis that words were good enough eating. This seemed to open up His internal dining room, having "Bread to eat that ye know not of." This showed Him the power to say—"If ye drink any deadly thing it shall not hurt you," which ought to end the power and fear of alcoholism and drugs.

The sages quickened by this creative force could transmute any thing into gold or ambrosia. Stones could be children of Abraham by this energy. It is something stunning to know that—*All is Mind*.

VI. THE POWER OF DOMINION.

Jesus refused the rule over the whole world; not that He did not get it, but that He knew the *SCIENCE OF REFUSAL*. Be much out of sight and enjoy being forgotten; have a passion for being a presence instead of a personality.

These powers grow by rejection, as any thing waxes great by opposition. They are like baits thrown out to the God of you to buy you at as low a price as may be.

LEARN TO BE CONTENT WITH NOTHING OR ALL. You will be bribed with it all at last. Your rejection shows you that it is all yours anyway, and no one has any right to offer it to you or dole it out to you.

YOU ARE THE SOLE HEIR, the "*ONLY BE-GOTTEN*," the Son of the living God, and have what is yours not at the gift of any one.

Do not then be bribed to acknowledge any giver to you. You *ARE* the king. They *MUST* crown you.

VII. THE POWER OF MASTERY.

You are told that if you will abandon all desire for power you shall thereby be *OMNIPOTENT*. *THIS IS NOT TRUE*. The truth is—

You are now indifferent

Because you are Omnipotent.

Powers are flouted in your face before knowledge, but you cannot rely upon them till your *Majority in Science*.

"Now I say that the heir
As long as he is a child
Differeth nothing from a servant
Though he be lord of all."

The heir comes of age by knowledge—

Not by virtue

Not by peace

Not by power.

"*ALL THINGS ARE POSSIBLE TO THEM THAT BELIEVE.*"

"*ALL THINGS ARE POSSIBLE TO GOD THAT BELIEVE.*"

That is—you and God are the same Power;

YOU ARE OMNIPOTENT—

BELIEVE IT!

KNOWING IT, IS ENOUGH, pure knowing. Being is Knowing. Wear the disguise as long as you can, but when glory explodes your husk, you will find that

"*HEAVEN IS MY THRONE,*"

with all its stars. Worship not throne, nor purple of power, nor ermine of virtue.

Thrones flew off the words of Jesus as sparks off the anvil. The disciples hungered for them. But He put them before a child.

You need not *usurp* the throne that belongs to you.

In the next lesson we will declare the

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THE NEW BIRTH.

BY JOHN HAMLIN DEWEY.

Verily, verily, I say unto thee, except a man be born again, he can not see the kingdom of God. . . . Except a man be born of water and of the Spirit he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.—*Jesus the Christ*.

There is a natural body and there is a spiritual body. And so it is written, The first man Adam was made a living soul; the last Adam a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. . . . And as we have borne the image of the earthy, we shall also bear the image of the heavenly. . . . For this corruptible must put on incorruption and this mortal must put on immortality. So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written: Death is swallowed up in victory.—*Paul the Apostle*.

The ideal of a higher plane of consciousness, insight and mastery than sense observation and experience can give has been spontaneous to the human soul in all ages. The conception of what that higher life should be has, however, varied according to the state of intellectual enlightenment and moral elevation attained under this ideal.

It is this ideal, and the aspirations it enkindles, that has been the motive and inspir-

ation of all religious seeking, and of all mystic study and effort. The means and methods adopted in all these efforts at attainment have corresponded and varied with the conception or ideal held by the seekers.

So, until some exceptionally endowed genius arose and actually attained the fulness and perfection of that higher life, and thus demonstrated its reality and true character in a living example before the world, there could be no solid basis upon which all could unite in the true ideal, and correct method and conditions of its realization.

We have the record of such an example in the Master of Galilee, handed down to us from the testimony of His immediate disciples, eye witnesses of His transcendent life and character. We have also the record of the result of the influence of that life on those who were in vital touch with it, not only while He was in the flesh among men, but also after His transition to the higher world, through direct spiritual communication with Him and His sphere of life in that world. We have in these recorded experiences the one supreme and perfect object lesson of history.

While Peter, James and John were striking examples of apostolic inspiration and power, through this living touch with the ascended Master and His sphere of continued life and active ministry in and from the heavens, the learned and philosophical Paul was, in inspiration and seership, doubtless the most complete and all-round interpreter of the Master and His message and work for humanity which the record has preserved to us.

John and Paul were ideal apostles. John, the deep spiritual seer and beloved disciple, entered so deeply into the heart of the Master that he became the apostle of love; and Paul, equally an advocate and example of the charitable and loving spirit, and of self-sacrificing devotion to the Master and His gospel of the perfect life, had coupled therewith a breadth and depth of philosophic insight and comprehensive grasp of truth, equaled and exceeded only by the Master Himself. Surely the testimony, interpretations and experiences of these remarkably inspired and masterful men are worthy of our most serious consideration.

In my last article, "The Living Christ," I said it was my purpose to show: First, that aside from the authority of inspiration, the New Testament claim for the Messiahship of Jesus as the organic Head and Mediator of a new and higher order and kingdom of life for man, has its justification in the nature and constitution of things, especially in the spiritual nature and psychic constitution of man, the child of nature and direct offspring of God, with all the attributes of the Father's nature potential within him.

Second, that this new and higher kingdom of embodied life, first realized and exemplified by Jesus, and which, through His divinely endorsed Leadership and continued spiritual ministry, is to be brought to realization in universal experience, is an in-

evitable advance step in the upward successive cycles of evolving organic life on our planet, and necessary to the fulfillment of the Divine purpose and providence in human existence.

Third, that this advanced kingdom of organic or embodied spiritual life and deific supremacy of individualized being, opened to humanity and made a demonstrated possibility by the Christ, as much transcends in consciousness, wisdom and mastery, the highest development of the Adamic order—that is, the human powers on the plane and under the limitations of the sense life and consciousness—as that does the plane of the animal kingdom—below man.

Fourth, that this next and higher cycle of spiritual evolution, to which humanity is divinely called through and by the Christ, the God-Anointed Leader and Demonstrator of the Way, is dependent upon man's own recognition and vital co-operation with this leading and demonstration, as of God.

Fifth, that in this process of spiritual evolution, through which the Christ man is evolved or brought forth from the Adamic or natural man, a door is opened to all who have eyes to see, through which every one, high or low, may, by the transformation it effects, rise, while in the body, to at least the level of the Apostolic inspiration and spiritual mastery of life, and ultimately, through that inspiration, into the complete realization of deific supremacy and perfection of being, as sons of God and brothers of the Christ, in full fellowship with the Master in that realization.

The New Psychology to which reference has been made, as now being formed, will, when completed, verify by strictly scientific methods the correctness of the prophetic insight of Jesus and Paul, in their perception of the two distinct but correlated kingdoms of organic life legitimate to man in this world, even if they had not demonstrated its truth in personal experience, viz.: that of the "natural man" or Adamic order, and that of the spiritual or deific man of the Christ order, the last being evolved from and thus born out of the first.

The evolution of organic life on the physical plane, and under the limitations of sense relations, culminated in the individualization and embodiment of a "living soul," an indestructible, self-conscious personality, "the first man Adam." The last Adam is brought forth by the corresponding higher spiritual evolution, which is effected by the awakening and organic enthronement of the latent spiritual life, with its quickening and transforming power, in all the functions of the soul and body, in the process of which the personal ego and sense consciousness of the natural man become transformed and lifted into the impersonal ego and deific consciousness of the spiritual man and Son of God.

The power that shall awaken and enthroned this quickening and transforming spiritual life and energy, latent in every man, as the tree is latent and potential in the nut, is dynamic in the active life and ministry of those who, in union and fellow-

ship with the Living Christ, have become its realized embodied expression, and minister in His name and power. This influence, radiating from the emancipated, glorified and active life of the heavens, to which men may become receptive, and bring its concentration upon themselves, by the proper attitude and exercise of mind and will, is what in New Testament times was called the Holy Ghost.

Until these two distinct orders of life and organic conditions—the higher to be realized only by a complete cycle of evolution and transformation from the lower—are recognized, and the conditions of this higher evolution conformed to, the Christ life will not be reached.

In addition to what has been said in previous articles of these processes, from the standpoint of the New Psychology, let me here say that, within and transcending the physical body and the sense man, is the ethereal and indestructible soul organism and psychic man. In this inner organism and living soul, that Deific Essence which has in itself eternal life and the qualities of transcendent Being, has found individualization and incipient embodiment.

The bringing forth and complete incarnation of this Deific Essence in the faculties and functions of the psychic man spiritualizes and transforms them, until they become organic expressions of Deific Being. This is spiritual regeneration, without which no man can see or enter into the kingdom of God.

Previous to this organic transformation, through spiritual evolution, the psychic man is rooted in the animal nature and its law of self-self-love, self-indulgence and self-aggrandizement, while the spiritual man to be brought forth is rooted in the moral nature and its law of love and goodness, truth and righteousness, which finally becomes the law of the entire personal and social life, by the transformation of the natural psychic man into the spiritual psychic man.

It is this first psychic man, "the first man Adam," that "was made a living soul," which needs and must have regeneration for the attainment of divine realization, whether in this world or the next. If effected in this world, the physical body shares in the transformation, as it must express and can only express the organic conditions of the soul life it embodies.

So when, through regeneration, the psychic and physical man become the organic embodiment of realized Deific Being, the physical organism is held thereby above the power of poison and disease, decay and death. "They shall take up serpents and if they drink any deadly thing it shall not hurt them."

This will constitute the resurrection life as realized and exemplified by the Christ, and into which all may rise by entering into spiritual touch and fellowship with Him and that mighty Brotherhood of life of which He is the enthroned Head and Master spirit. "I am the resurrection and the life: he that believeth in Me, though he were dead [out of the body] yet shall he live: And whosoever liveth and believeth in Me shall never die."

In closing, I would like to ask all who wish to unite in a spiritually co-operative effort to bring the new Pentecostal baptism of Apostolic inspiration and Power in 1902, to send me their names. To such I have later a proposition to make of a most vital character.

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