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ITEMS AND IDEAS.

*** The calendar of Julius Caesar is a complicated affair. He has one month of twenty-eight days, four months of thirty days, and seven months of thirty-one days. If you date on a week day, every once in a while you will find yourself with five weeks in a month; and yet there are never even four weeks and a half in any one month. To even things up, *Freedom* has a "skip week;" but this requires constant notice in the paper. Hereafter *CHRISTIAN* will be published on the 7th, 14th, 21st and 28th of the month. Don't pay any attention to the days of the week any more, but keep your mind on the sevens. This will give us four papers each month regularly.

*** A good woman, who is a faithful school teacher, writes me a letter and encloses it in an envelope addressed to Mrs. Shelton. She also encloses the following note:

"Dear Mrs. Shelton: Will you kindly see that Mr. Shelton reads the following. I know it is impossible for him to read all the letters addressed to him, but I fancy if he takes this in his hands I will be the better able to receive the blessing I desire."

This makes me laugh! I am the only one around this shop who has any time to spare. The idea seems to be that I am a hard-pushed man, carrying a big load up a steep hill. So this good woman sends her letter to my wife, and tells her to please hand it to me. Now, that wife is the business manager of *CHRISTIAN*. It is she who keeps the books; it was she who went to the postmaster with her proofs and her books and made the second and third trips. So, if you want to save anybody work around this house, please send your letters to me. I am a gentleman of leisure. All I have to do is to heal the sick, cleanse the lepers, cast out the devils, and raise the dead. I press the button, and the other members of the family do the rest. I take the rest. It has been said of me that I was born tired. When there is any trouble in the office, I run up stairs into the healing room and get very, very busy doing nothing. Seriously, there is no psychometric influence in the healing. The handling of letters will not help. The very best work I am doing is in answer to telegrams, and some of the very best is done in answer to the silent word sent me without telegram or letter. It is wonderful how people are learning to use telepathy.

*** Speaking of schoolma'ams, here is an extract from a letter from one:

"A most exasperating boy, whose mother is a Christian Scientist, has almost worn my nerves threadbare, in a crowded school-

room, where the course of study is very long and hard. The father confessed to me that he could do nothing with the boy at home, and yet the mother insists that the reason that the boy is troublesome in the school-room is because *I hold over him the thought that he is troublesome*. Now, wouldn't that jar you? It does me. The mother is a professional healer, and she said to me: 'I am so busy with my healing that I haven't time to bother with the boy.' And the father said to me: 'Yes, whenever he annoys her, which is every day, she says, "Get out the house."' All his teachers have suffered on his account, but it seems to me that I am almost swamped by the mother's concentrated thoughts of condemnation."

There is much more to the above letter, but this is enough to show you that all the fools are not dead. I wrote a pretty strong letter to this schoolma'am, and then I gave her mental treatments that will bring that boy up standing. This school teacher is an exceptionally fine woman, while the Christian Scientist is crazy over other people's affairs, to the neglect of her own. What the boy needs is genuine discipline. His mother can never do any real healing while she has that kind of mind. If she can't command her boy and make him walk in the right way, she will have a hard time when she tackles disease. How is she going to cure consumption, scrofula, smallpox, rheumatism and appendicitis while she fails to manage her own son? What fools these immortals be!

*** A good friend in Kansas City writes:

"I have no new subscribers to send you. I wrote to Washington and told them I was a paying subscriber to *CHRISTIAN*. I feel as if I can not get along without it. Why do people act as they do about your paper? Here in Kansas City they hold up their hands when I quote extracts from *CHRISTIAN*. They seem to look on it with horror."

Don't blame Kansas City. They saw my pet Snake when it was wild. It scared them. They think that it is impossible for a man to climb higher in thought. The wild Snake has been tamed by the gentle touch of the Divine Feminine, but Kansas City Scientists stopped their ears and refused to hear the good news. You see, it was ten years ago and more when I was in Kansas City among the Scientists. They have been standing still ever since, while I have been traveling. So, you see, they think I am just where I left them, but I am not. Some of these days I am going down there and show them my pet Snake.

*** A friend in Ohio writes:

"I recognize the fact that this fight is a personal matter to each one of us, and will do what I can to assist the principle we stand for. I used to take *Unity* and was once a member of 'Silent Unity.' I quit on account of its theosophy and condemnation of your work. Some little time ago they sent

me a sample copy and a letter of invitation to subscribe. I began reading the sample copy until I came to about the middle, when, lo! they were again hurling brickbats at you. I was angry, for by that time I *knew* you. So I sat down and wrote them that when they took out of their paper all accusations and condemnations of other people's work, I would send a dollar for their paper. I told them that I *knew*, by actual demonstration, what you could do. Then, there are the Eddyites. Mrs. J—, here, used to be very charitable to your work, but the minute she espoused Eddyism, she said: 'Shelton ought to be kicked into the street.' I know, for a fact, that many of them are doing some pretty underhanded work."

It was unfortunate that *Unity* should send out that particular number as a sample copy. It contained a fling at me—a kind of sneer, in which the editor said that the Kansas City Scientists winked the left eye when people spoke of me as a metaphysician. I answered him by saying that I would yet make the Scientists in Kansas City bat both eyes. What a ferment is going on among the old-time "Scientists!" Fillmore has drifted into theosophy, which he calls "practical Christianity." And nearly all of the others are trying to institutionalize the New Movement. Now, do you keep your eye on *CHRISTIAN*. You may have to wink, occasionally, because the Light will shine brighter and brighter unto the Perfect Day. There are yet many of the old guard who are not drifting, but are climbing higher and higher as individuals. It may be that after a while the Light of the individual will shine so bright that all can see it. It is a dangerous thing to pass adverse criticism on a growing man. He is liable to surprise you.

*** Elizabeth Towne, editor of *The Nautilus*, although she gets *CHRISTIAN* in exchange, sent me a good letter, with three dollars, to pay for *CHRISTIAN* three years in advance. This did my heart good. It shows that Elizabeth Towne is one of the seven thousand. She has caught the vibration of the I AM, which is always and forever impersonal. Now, the I AM always recognizes the individual when the individual recognizes the I AM. This is the highest statement of science. The motto of God Almighty is: "Turn about is fair play." God will do by you just exactly as you do by God. As you recognize God so will God recognize you. He will give you the same kind of measure that you give. When you recognize God as an individual and narrow the Almighty down to a person, you will find yourself localized in the same way. Robert Ingersoll said: "An honest God is the noblest work of man." I will say to you that an impersonal and universal God is the highest attainment in Mental Science. Out of the impersonal con-

sciousness of the I AM the editor of *The Nautilus* sends a cheering letter and three dollars for CHRISTIAN. The I AM told me to send for her photograph and put her picture on the first page of CHRISTIAN. It is coming! There is nothing small about God. If you think there is, you had better enter the primary class in Mental Science. Did you see last week how Dr. Gibbons, a teacher and healer, also caught the vibration of the impersonal CHRISTIAN, and threw his whole force to it? I tell you there are seven thousand now, and a hundred thousand coming. This is genuine New Thought and will spread over the earth, not in an Institution, where it would soon become a mummy, but in Individuals, where it will live and move forever.

*** A friend out in Seattle writes:

"I can not afford to be without your paper, of which I have been a reader for seven years. I would rather pay five or ten dollars a year than do without it. In regard to healing, you are the only healer of the many by whom I have been treated that was an absolute benefit, and that was because you spoke the Word in the ABSOLUTE. As I sit here the Spirit (not a spirit) is telling me you are all right, and that your consciousness of Unity is fast being strengthened by the fire that purifies. When I read your statements, I said: 'Glory to God for the fire that purifies Shelton'."

*** Speaking of healing, here is a letter from a woman who is very high up in spiritual attainment, and has been with me for many years. She says:

"The treatment for my daughter was a decided success." She rallied almost immediately after you received the telegram, and before you had time to get the letter. Thank you all so much. She has returned home well. She was so glad to be able to walk free from pain. She came down stairs and said to me: 'Mama, see here, I am well and can walk naturally'."

This was a case of almost instantaneous healing. I will yet reach the point where I will heal by one Word of commandment.

*** Several people have written like the following from Massachusetts:

"Now, why did you make CHRISTIAN a weekly? Many of us prefer the monthly simply because CHRISTIAN is SO GOOD that we busy women (men, too, perhaps) really need more time to digest your strong, life-giving thoughts. I have one friend here who stopped CHRISTIAN just for that reason, and I and others, who didn't stop, felt the same way. As one of your subscribers wrote, 'it doesn't give us time to read anything else,' and you know there are so many good things on these subjects and others. Do change back to a monthly, especially just now when you are already at so much extra expense. Take a rising vote and you will see that others prefer the monthly; but, of course, it is a delicate subject to mention."

I am sorry for these people who can't get time to read and digest CHRISTIAN. I have to read it three times. I get it ready for the printers, then I read the galley proof, and then I read the page proof. It will not take more than ten minutes to read CHRISTIAN, and some of it can be digested in less than ten minutes, while other parts may be utterly indigestible. You can put away the four issues and that will make you a monthly; or you can put it away for three months and that will give you a quarterly. You pay

your money and you fix it to suit yourself. Seriously, you had better take the serious parts of CHRISTIAN, such as Burnell's lessons, and read them over several times. Burnell calls this series his primary course, but the man who can read and understand is way up toward graduation. These lessons are now a part of my own experience, but ten years ago they would have sounded like foolishness. His next course of lessons will be "More Than Conquerors," and it will take a God-man to walk the waves. There is a great storm raging on the ocean of thought. CHRISTIAN is playing among the white-caps.

JESUS AND THE CHRIST.

Religion confounds Jesus with the Christ. This is the cause of all the confusion in the minds of the people in regard to Jesus. There is no trouble about the Christ being accepted by all peoples who hear the word. But the religionists have located the Christ in one man. Let us look at the subject in the light of science, the science of Being.

Jesus is a person.

Christ is a principle.

Jesus was a Jew.

Christ is cosmopolitan.

Jesus was a man.

Christ is God.

Man is a mind.

God is Spirit.

Jesus is local, an individual.

Christ is universal and impersonal.

It takes the religionist a long time to get the above facts in his mind. I was a Jesusite when the Spirit of Truth came to me. It was hard work for Truth to get the image of a man out of my mind so that I could see Spirit as universal Being. I used to preach Jesus and work on the emotions of the people until they were "converted and saved;" but they would not stay converted, and the salt of emotion could not save them long at a time. In every revival meeting the backsliders were conspicuous by their presence. Spirit needs no conversion, and the mind of Spirit is not in search of salvation. The seeking, knocking and search is for your real self, the spirit within you. When this is found you are surprised to know that you were never lost, and, therefore, could not be saved.

The worship of Jesus is idolatry. All kinds of idolatry are strictly forbidden in the law of the Lord. The Lord is the Christ and the Christ is the Lord; therefore, Christ forbids all kinds of idolatry. The worship of any kind of person, high or low, is idolatry. "I AM the Lord thy God and beside Me there is none else."

Jesus was a Baptist. There is no doubt about it. The Roman Catholics, Episcopalians and Methodists can take a back seat—yes, they can go 'way back and sit down. Jesus was baptized by immersion, the only way that real baptism was ever administered. It is impossible to be baptized in any other way. The substitution of sprinkling for convenience sake is unauthorized. Jesus was not only a Baptist, but He was a Baptist preacher. All His apostles were bap-

tized by immersion and He sent them forth to preach this doctrine to the people. They were such earnest Baptists that persons who became converted were baptized "the same hour of the night." They were in a hurry about it, because they believed that baptism was essential to salvation. The apostles of Jesus taught and practiced baptism for the remission of sins. It was a firm belief among the early disciples that the unbaptized would be lost. You must bear in mind that they did not and would not baptize infants. It was only the adults who were considered sinners, and they were baptized for the washing away of their sins.

This dogma is so firmly entrenched in revelation that the Roman church teaches it. They teach the doctrine so emphatically that a nurse or midwife can baptize a new born infant if she thinks it is going to die. While they have substituted sprinkling for baptism, they still stick to the dogma of baptism for the remission of sins. They have the authority of Jesus for these things, but not the authority of the Christ. When Jesus spoke as the Christ, He spoke "as one having authority, and not as the scribe;" but when He spoke as Jesus there was no more authority or infallibility in His utterances than in those of any other man. Jesus often contradicted the Christ.

Dr. Dewey believes, and is teaching in the columns of CHRISTIAN, where he has a right to teach it, that Jesus is the Christ and the Head of the Universal Brotherhood. He believes in special revelation and personal primacy. This is as old as any other form of religion. Dr. Dewey firmly believes and calls upon you to accept this special revelation and personal primacy of Jesus. He thinks this is the true method to bring about an outpouring of the Holy Spirit and the restoration of what he calls "the Apostolic Ministry" before the close of this year. He is the ablest exponent of this view now on earth. He is so separated from religious sects that he speaks as an individual. For this reason he was called to CHRISTIAN, so that you can see this old method in the strongest terms of a man firm in his convictions.

Dr. Dewey's method is not true nor new. It failed under the personal ministry of Jesus. If Jesus had not joined the church of John the Baptist, and if He had eliminated from His mind many of His Jewish prejudices, the result might have been different.

This method failed under the diplomatic skill and powerful logic of Paul. He was too much of a Jew to receive the fullness of the impersonal Spirit. His vision of empire was Judaistic. He founded a great institution and with the help of the sword of Constantine it was thoroughly established. The Institution of Paulianity, which is falsely called Christianity, was established and has been perpetuated by brute force. It is sustained this day by the bayonet and the bullet, and not by logic or reason. Freedom of thought and speech will soon do away with this pseudo Christianity and establish, or rather uncover, the truth of Spirit.

This method of appealing to the primacy of Jesus and quoting the Bible as special

revelation failed under the magnetic power of Martin Luther. It failed under John Knox, John Calvin, John Wesley, and it will fail under John Dewey. But John Dewey will not fail and neither did John Knox, John Calvin and John Wesley. The individual abides forever.

When the Institution wants to kill a man in whom the Christ appears it adopts two methods. First they kill his body. This never succeeds in killing the Christ. When the Institution killed Jesus they found this man of Nazareth being duplicated on every hand. Where one Jesus troubled them before, there are now a hundred thousand abroad in the land. Therefore, the Institution adopted their second method of killing a man. They adopted the man. They made him a saint, a god, a figurehead at the prow; and this method was an effectual killing. Jesus became, instead of a living personality, a mere memory. He is now a Santa Claus; whereas, before the Institution adopted Him there was life and energy in His words. You had just as well let Jesus remain dead. The Christ is alive for evermore.

When the Christ begun speaking in Bruno the Institution burned his body at the stake. Now the Institution has erected a monument to his memory. I need not give you the list of saints, sages, and martyrs whom the Institution has killed, and afterwards glorified because it was to its interest to glorify. The Institution is always ready to cry out, "The King is dead!" and in the next breath they lift their hats and raise their voices, crying, "Long live the King!"

Some man has written a book entitled, "Sixteen Crucified Saviors." The list will reach out to nearer sixteen million saviors. And yet the Christ has never been crucified. Socrates said to those who were trying to poison the Christ: "You may bury me if you can catch me!" The Institution has tried to burn, hang, poison, and in every way kill the Christ. They have only succeeded in killing the man. Then afterwards the poor fools worship the man whom they have killed.

The past is a parable. The science of the present is explaining the parable of the past. Revelation is continuous and impersonal. The continuity of revelation is never broken any more than the continuity of light. The sun does not shine in one period of the world and then cease to shine in another period; it shines all the time. Those who have eyes to see can always see the light, and those who have ears to hear can always hear the Truth. When you get into your mind the eternal fact that revelation is continuous and impersonal, you will not follow any kind of leader. It was the Christ speaking in Jesus who said: "Call no man your father upon the earth; for one is your Father, which is in heaven. Neither be ye called master; for one is your Master, even the Christ." Jesus never thought of calling His personal self the Christ. In fact, it was not Jesus speaking. In talking to the Jews, the Christ in Jesus said: "Before Abraham was I AM." Do you suppose that he said that Jesus was

before Abraham? No! It was the Christ speaking in Jesus, saying: "Before Abraham was *Yahveh*." It was the unspeakable One speaking His own Name, and this was what made the Jews take up stones with which to kill Jesus.

Where you find sublime statements attributed to Jesus, you may know that these statements were made by the Christ. This is true of the sublime in every man. The Christ is an outlaw, a rebel, an insurrectionist. Why? Because the Christ is free. "Ye shall know the truth and the truth shall make ye free." The truth anoints, that is, makes you the Christ. When you become a Christian it is the same thing as to become a Christ, for a Christian is a Christ. The Christ is the anointing, the illuminating Spirit within you. The Christ is always impersonal and invisible. Worship God! This advice was given to John, on Patmos, by the Angel of the Covenant. Worship God!

I AM A MAN.

On the other hand, are not all the conservative forces, adverse to beneficial change and progress, organized? How are you going to overcome opposition to the march of progressive ideas and progressive practice except in marshaling the new forces through the power of organization? Is not Brother Conable by his vicious attack on the sentiment toward organization, manifested even among the readers of his own journal, playing into the hands of the very forces who are organized to suppress the new method of healing and squelching of the new thought press?—C. F. Burgman, in *Freedom*.

The above extract is from a long article in reply to an editorial in *The Pathfinder*. Conable is amply able to take care of himself, but I will take up the theme on my own hook.

The pith of the whole matter is in one word: FEAR. Fear is the mother of all institutions, tribes, bands, lodges, churches, and governments. It was all right for savage men to organize in defense against wild beasts and to improve their conditions; but the wild beasts are all gone and we have a general government to improve our conditions. Men do not organize to protect themselves from their environment, but to fight each other. They form themselves into tribes and companies to carry on warfare with other tribes and companies. It is now proposed to organize the so-called New Thought as a protection against other organizations and the general government.

It is organized fear. It has gone on until you must join a union or lose your job. You must go into the trusts or lose your business. Fear is in command on every hand. You must enter some kind of organization or get off the earth. Listen to the voices! We are living in Babylon, the City of Confusion. Go on the streets and ask the question: "What are you?" Here are some of the answers:

I am a Republican.
I am a Democrat.
I am a Methodist.
I am a Baptist.
I am a Catholic.

I am a Presbyterian.
I am a Mason.
I am an Oddfellow.
I am a Pythian.

I belong to This and you belong to That. There are over six hundred religions in the United States. Then the lodges, societies, unions and trusts are almost innumerable. It is all born of cowardice. Why should men arm themselves with Fear and go forth to battle? In the name of Being, can't a man be allowed to stand flat-footed on the earth and say:

I am a Man?

Is such an one to be howled down and hissed off the earth? The only man who can command his environment is the man who commands himself.

Mr. Burgman declares that a man who edits a paper is the head of an organization composed of his subscribers. Fiddlesticks! An independent periodical is the only kind of impersonal leadership possible. The trouble with the periodicals is that they are published in the interests of an organization. There is a subsidized press in politics, religion, medicine, and even in literature. The so-called independent press, sooner or later, is bought up or bought off in the heated campaign.

Listen, ye cowards! One thoroughly organized individual is mightier than all the institutions on earth. Mind you, a thoroughly organized individual is no blind Samson pulling down institutions on his own head to be silenced and crushed amid ruins wrought by his own power. On the contrary, he is a young David, who takes a smooth stone from the brook and, at a safe distance, slings it into the brain of Goliath. Then it is an easy matter to sever the giant's head with his own sword. Where complications fail simplicity succeeds. God always and forever endorses the Individual.

I am a man.

When you can so speak, you may add the words which logically follow:

I AM God.

God is in man and man is in God. When you herd men together through fear, they lose sight of God. There is no danger outside of yourself. All the power is within you and all the fear is within you. There is no need for individuals to form themselves into combinations or corporations unless they want to prey on other individuals. The mental healer who can heal will succeed. The organizations would only bolster up those who can not heal. Institutions carry incompetent individuals; the competent succeed in spite of the institution. God is within you; call Him out. How can God organize a man unless the man will come inside of himself long enough to grow? You look outside of yourself for power to save you from your environment, and the result is your environment swallows you.

Suppose, gentlemen and ladies, that God Almighty should turn a man loose on this earth. He has done such a thing once or twice and the result has been that all the tadpoles and pollywogs in the puddle worship in wonder and amazement. Say, Burgman, if we had only one man thoroughly or-

ganized, we could all get under the shadow of his arm and be protected. After all, little boys, don't you know that it takes a Man to establish an organization? The only way that you can possibly get an institution established on this earth is through the leadership of one mighty individual male or female. This one mighty Individual must make all the others swear allegiance and follow where he leads. There is a mighty Institution now on the earth which has never been molested by the Postoffice Inspectors, but the individuals in that Institution lift their hands towards the heavens and swear allegiance to one woman. There is a mighty Institution called the Republican party, and it has been carried for many years by one mighty leader, Mark Hanna. If it had not been for this man, who can whip all other members of the party into line, the Institution would have failed.

Why should I give you instances? Individuals are always the begetters of the Institution. It is the man on horseback who commands the mob and makes men bow the knee. Suppose a Man should appear on earth who does not want to rule over his fellow men. Suppose a great Man who is too big to be a servant and too noble to be a leader should appear on earth. If such a Man should appear and say to all other individuals: "Sit down with me on my throne as I have overcome and sat down with my Father on his throne," would not this destroy all personal dominion? A man who would neither lead nor follow. A man who would neither serve nor be served. The man who will accept service from his fellow which he will not willingly render unto his fellow is not a genuine man. All individuals look alike to the real and true man. He demands individual sovereignty over himself, and grants the same liberty to all other men. When we get a man on this earth who will neither lead nor follow, you will see institutions topple and the Individual will arise from the dust of the earth.

How could you organize an institution if everyone assembled should refuse to preside? How could you have an organization without officers? How could you possibly have soldiers without an oath? How can you establish an institution without individuals swearing allegiance to other individuals? It is utterly impossible. Therefore, when the true man comes into the world he will refuse to lead as emphatically as he refuses to follow. He will stand up before men and say to his brothers: "See thou do it not. I am thy fellow. Worship God!"

It is enough to make a decent man sick at the stomach to read the toadyism in the daily newspapers. It is bad enough over in Europe, where they are trying to revive the relics of barbarism; but to have it here in our own country, where we ought to know better, is worse still. The president, who is nothing more than one of us, must be lauded to the skies and all of his family affairs, even to his cousins and uncles and aunts, talked about from one day's end to the other. It is the same in all the institutions. It is Grand Master This and Grand Master That. The good old word "grand" has been

worn threadbare. One individual gets on a chair and so is elevated above his fellows, and they all open their mouths and gape. A platform is raised at one end of a hall, so as to elevate the dignitaries above the tadpoles! A little regalia, a little fuss and feathers, and the wiggletails and tadpoles will break their necks to do obeisance. How can God grow men out of such material? Why do men want to lead such a mob? Why do men want to command men who will obey commands? You can hire an army of such men at fifty cents a day. And what are these men doing who can be hired at fifty cents a day? Well, read the newspapers and you will see what they are doing. They are converting the heathen! At least, they are sending a good many heathen to the orthodox hell.

BY THE POWER OF MIND.

GEORGE EDWIN BURNELL.

If Jesus was a spiritual whale and yet could not get over the home-spun whim that the Jews had a corner on salvation, it was quite as much the forte of Emerson and Walt Whitman to carry the flag of a purely Yankee religion and culture for the exploitation of intellect and liberty; surely there is nothing in reason or right to keep Emerson from evoking and announcing a religion of the mind for the drawing forth and exercise of latent intellectual powers; nor is there any right or reason to prevent Whitman from standing up stalwart among his fellows and calling out the effrontery of pure American brawn, the high divinity of the commonplace, the equality and fraternity of the body and the soul, and the impeccable authority of health and mind.

It is one of the pleasant sights of modern methods to see the traditional duality of physics and metaphysics sloughing off, and that the term mind is seen to include everything, and that the term "matter" is found to be but a crude and inanimate view of mind that preceded the more lucid age of modern understanding.

Of course the first aspect of the retirement of material views, when the crude outline of definite things begins to soften and swim in ideas and laws and principles, is the advent of an era of mist and fog of symbolism, and every least thing seems mad to find its soul-mate in some typical partner of idealism; but this mongrel phase melts into the clear day of mind only—solid and complete.

This bright day is the soul's jubilee of the fifth dimension. A pentecostal moment of triumph it is for each one—a moment that is able to swallow up eons of ordinary life—and does but one such instant touch with its spiritual fire the finite incident of human experience, and there is nothing for it but that such a life be concentrated and consecrated; it fills with a mellow but inscrutable dignity of mind which comes only from the presence and power and rank of the soul eternal.

He who leans towards the objective becomes an object—a thing; he who leans towards the subjective becomes a subject—a slave; there is no doubt about this; the

thralldom of being a thing or a thought is broken only by declaring that the mind is free from the dual or cross-eyed view that things and thoughts are different and that the rushing from the embrace of one to the arms of the other is a genuine escape. At last it must be known that the mind has two phases of expression—the one hairy and the other smooth—and that these two are identical and neither must be submitted to for an instant; materialism and idealism are twin unrealities of bondage and the pushing from one to the other is no freedom.

The blunder of the modern pseudo new thought is to seek relief from materiality in mental idealism; this is frying-pan into the fire business, for the bondage of things is as nothing to the slavery of thinking; away with both, ye sons of mind!

You may as well know it at once that the root error in all bondage is the stale piece of nescience called the law of cause and effect, and if so be that you can not muster mind enough to see the nothingness of this phantom, you may be sure that there is no chance of removing your nose from the grindstone.

So as not to let any off without a chance to see why the law of cause and effect is pure chimera, the metaphysical underpinning of this perception shall be exposed before your yearning eyes; until the mind feels its identity with eternity, it is apt to bat its eyes in sympathy with the swirling mirage of causation; but once let it see this corner-stone of all existence when the lightning-flash of dialectics has cleared the haze out of the mind, there comes to an untimely end the insipid hypnotism of beginning and duration and ending; these are seen to be changes, and consciousness is charged with the certainty that the truth is unchangeable; but suppose some staggering drunkard of the senses were to challenge the primeval lamp-post known as the truth immutable; then look you alive and do as one of the modern popes of materiality commands as the only sure way to reach a sound spot in reasoning—this scientific Achilles was never without his vulnerable heel, to be sure, but he had lucid intervals, and in one of these Herbert Spencer said something which I took to mean that whenever the race mind found itself hard pushed among solid facts—the redoubtable henchman of appearances and error and illusion—this race mind, never quite convinced of defeat and never ready to abandon its most soaring ideals, sticks its metaphysical hand down a layer deeper into its sinking fund of intuition and pulls out a primordial axiom of consciousness and begins to parade it among the cohorts of infallible facts, and they take to their heels in unconditional rout and dismay, leaving all their plunder to the innocent David.

This is the meaning of all the staring of mind in the drama of modern experience; there is no lack of the marching of troops of facts, but just notice that the captains and colonels and corporals of these facts are arguments and dialectics, that they wear the white cockade instead of the *fleur-de-lis*, for this is an eruption of the commonplace and

an invasion of simplicity. Nowadays you are told that Wesley had a divine right to found a religion upon the infallibility of the consciousness, which Immanuel Kant went to the greatest pains imaginable to prove was the only test of truth; to-day again the inevitable dictates of the divine and inalienable right of reason commands us to challenge the old tyrant known as the law of causation and make him show his papers to the immortal mind of the average man, and it is disclosed that he has none to show. It is found that the constitution of human consciousness just as it stands at this great modern hour contains an axiom of triumphant eternity, in the presence of which any notion of beginning and duration and ending is found wanting and slinks into oblivion.

Look with flinchless eyes, stiff and steady, at this bold but simple intuition of eternity, bulwarked as it is by the consciousness of the unchangeable. Do not let yourself be persuaded that it is a free-booter among thoughts, for he has all the rank there is—the rank of reason. Let me call off his pedigree—what is, is truth; that is to say, truth has the current meaning everywhere of signifying that which is so. Now, as there can be no such thing as what is not so, consciousness has constantly taken its stand upon the statement that truth is all in all; that is to say, what is, is all, because there can be nothing besides what is. From this is evident that what is (truth) can not change, since there can be nothing besides the all for it to change into; hence the mind gets safely to the constantly presented fact of consciousness that what is (truth) unchangeable can not have the changes called beginning and duration and ending, and this is what is meant by eternity. Thence we pounce victoriously upon the nothingness of causation by swinging into view that if truth (the all) has no beginning it has no cause, and if truth (the all in all) has no cause, then there is no cause at all, and so there can be no effect. Thus, the law of cause and effect is metaphorically dead and buried. Besides, no less a votary of science than Camille Flammarion has been caught saying that there is no such thing as a law in nature, because there is no repetition, and that what seems a law is but a superstitious way of explaining apparent relativities and sequences, thus making it evident that the whole law of causation must, under the scrutiny of sound mind, be relegated to the rabbit-foot class of notions. Then, we find that all this bustle of facts and philosophies, all this wrestling and scuffling of arguments and laws and ethics and evolution and disciplines are but dream-maneuvers and servant-joshing in the negatively-existent anti-room of truth. Let not your hearts fail you in the presence of this amazing message, for from among the devotees of mind in this our great modern era of sifting selection there shall be chosen candidates for a cyclic installation among the free gods. Let no misgivings as to the authority for this utterance coerce your mind from a positive notice of the following account of some traits of consciousness that shall and now does mark the folks of the new race, who stand among

humans as we see humans stand among animals.

I. WATER-BAPTISM.

(a) In the misty, foggy days of symbols the word "water" meant mind, perhaps because they wanted to have it that all is mind—water and everything else; or, perhaps, because water reflects when it is quiet, just as mind does. At any rate, there is no doubt about their using the word *water* to mean mind. It was also a part of primeval training to conquer the waves of the sea, to tread them under foot, to command the rain of the sky to fall, to force the sea to dry out a road through it; in fact, to domineer and tyrannize over this water or mind in the most lawless and incorrigible fashion you can imagine. Moreover, if you fell short of getting this high-handed way of dealing with water or mind, your petition for taking part in existence was ruthlessly laid on the table. Now, it is plain enough what they were driving at; for it is easy for even a tyro to see that lurking about everywhere there is a *something very lively*, playing, gamboling, dashing, rippling around in and through all things and thoughts. Call it what you will—a vital juice, an ichor for gods' arteries, a water of life, a fount of perennial youth and beauty, an ocean of nectar and ambrosia, a river the streams whereof make glad the city of God; or be it but the forced gasp of modern scientists, who scream, out of the ruin and collapse of all their theories, the certainty that there must be an infinite and eternal energy.

The poets of those simple days set a tribute to this limpid and living presence of mind in the form of a chorus to one of their popular melodies or folk-songs, which told how this mighty juice, when poured over a dry stump, forced such heart and pride into it that it sprouted out forthwith a splendor of buds and blossoms and leaves and fruits. There is not much need to hunt far from our doors for songs to the glory of baptismal influx; only read you again of the blithe Pawnee Indian maiden who found such wondrous access to the vital rivers of mind—a deeply laid secret to so many—that out on our own wild plains of free air and uncramped thought, in the face and eyes of witnessing soldiers and officers, sprouted dry twigs and stems by merely sticking them into a stone, which some folks deem as dead as anything can well be, but which Swenborg declares on oath to have breathing galore; but into the stone the Pawnee damsel plunged the dead sticks, and, to the best judgment of the army folks who made report for the Washington archives, those sticks grew and bore fruit then and there. She explained the matter by telling of an invisible water that nourishes, in a miraculous way, for those who get insight of its presence and power, and may God save the explanation.

If you have a mind to, you can believe that Jesus got track of this brand of water, for He was reported to have talked considerably about a fluid that cured thirst once and for all. It was also given out that he tried it upon a fig tree, which had been hyp-

notized into the notion of time to bear and a time not to bear; but the dose seemed to be too strong for it and withered it. Notwithstanding it is pretty well known nowadays that mind is the electric stuff meant in these many references to the power of a secret sort of water, still the mere change of name will not set you on the throne over this liquid and endue you with the faculties which are reported to succeed a thorough inundation in it, unless by some hook or crook there does actually penetrate to the very core of your constitution the consciousness that mind is the only power there is.

It has been told me that when Jesus let fall a spray of that water of life upon the fig-tree, it withered from shame for adhering to the tradition of trees instead of leaping forth to the great elixir of mind-authority and mercy; but without any intentional slander for this or any other tree, it is well known to me that trees as well as every thing else in creation have a very obvious way of presenting themselves to mind much as the state of the recipient mind commands them to, and that there seems to be no fixed limit to which this state of things may be pushed; so that there appears to be no sound reason for thinking that seasons are laws of trees more than they are made so by the mind that administers such lines of conduct to them. It looks as if such laws were mind-made, and mind unmakeable.

(b) There is much to be said of the wonder-working of the mind in the dealings that have been conducted with the sense of taste. It takes no time at all to get to the certainty that the sense of taste is wholly independent of external objects. A common thing it is to hear a saint telling of eating food in an uncanny way. They ask no better test than to fast to show that they have the clairvoyant stomach. There is no end of good fasting done. It is a truism to say that quite a few of the race would thrive under a moiety of judicious starving; there are millions who would be glad to know just how to look an East Indian famine in the face with bread to eat that ye know not of; thinkers have wondered if the gradual reduction of the food supply would teach the race to attain the harbor of perpetual fasting alive, but the wise members of the god-fraternity have let it be known that there is a science of spiritual nourishing that will do away with the bread and meat trusts—God speed the day.

(c) The ears are quickened by this vivic anointing; verily any deafness is washed out by but taking it to heart about this living fluid which this instant crouches in every tympanum. How hard you may listen depends upon your harkening muscle. Should this muscle be flabby, the mortal sap will arouse it to transcendent reach. No sound in the universe can escape or confuse the ears of the twice-born.

(d) A liberated skin breeds from this elixir-bath. Such water is the stunning medicine of mercy, according to the Kabalists. This skin, let loose by the dash of water from the eternal sap, escapes the rails of customary touch, so that a psychometric sympathy is laid bare upon the body of the

cosmic man; thus universal brotherhood is born in an instant. In this baptism of equality, fraternity and liberty there is pure sensation, that is untainted, unsoiled, untarnished.

(e) Physiced eyes see no evil. This bright liquid neutralizes evil. How such eyes can scatter fogs and laws, and look cleanness into the crevices of the cosmos! Pure washed eyes see God through the veil. It washes out the eye of evil. How straight and brilliant the look of the elixired eye! Holy water of the divine temple is it, as you see its limpid freshness cleanse your grace and restore your heavenly colors. It conforms your whole body in beauty, and endues it with constant freedom.

(f) A regenerated nose is a magic instrument of tremendous accuracy and penetration. It smells no evil. Its nostrils breathe out purifying and mercy—flames of livid resurrection. Your nose must be water-born. This pervading juice must vitalize it, and it will then be more powerful to benefit than armies with banners. The whole physical constitution rests upon this nasal regeneration.

II. BREATH-BAPTISM.

First—There is a subtle breath that occupies space. It is the *instrument of contemplation* located in the heart of the Cosmic God. It pervades all the spaces of your body; and when it thrills, you feel a shock permeate your make-up that will set the birds of the fifth zone on the wing. They can teach you the fine airs that befit your soul-rank.

The tone or key-note of your body will be returned by this inter-spacial breath. You will see reason in views that once were blank to you. You will kindle to undreamed-of hopes. You will be a new being.

You have begun the great journey whence none return. Your whole body will be acting in a way surprising to your old ways and dealings. You are now breathing a new air.

Second—There is a subtle ether all through your body which has a breathing peculiar to itself. In most folks this ether lays asleep. But it can be sprouted awake. And then it will kindle a digestive flame that shall give you such a physical renewal as will keep you everlastingly young. Its altar is about the region of the navel. You can digest any deadly thing as if it were ambrosia. This vital force overcomes all deadliness. It forces you to think beautiful thoughts which it prints upon the food you eat. These stamped graces of nutrition are built into your bodily temple. Your body gets to be luminous by the more developed awakening of this vitality. You scatter away disease and death. You need but to recognize this force to get it to operating within you.

Third—There are myriads of joints which link into identity our objective and subjective body. These joints are made perfect by a vitalized electric oil. This oil has constantly an upward tendency, because it is repelled from rather than attracted to the earth. This lubricating charge springs from

the great batteries of bliss that ganglion existence. By this initiation that oil-breath seems to get alive in you, so that you are not so much of a drag as hitherto. This vital power is called the oil of joy that overcomes the breath of heaviness, because it vanquishes gravity and defeats grief.

It is really an alchemical potency aroused by the subtle marriage of air and fire in their essential degrees, and it is done by the process of regeneration in this dimension.

Fourth—There is also an expansive or evaporative energy, which is brewed by the consortage of vitality and nourishment or air and water. This thrill of outspreading has its altar in the breast and shoulders, and is the basic substratum upon which the external inspiration and expiration rests. By this centrifugal draft the earthly tent of material consciousness is kept stretched and set up. By keeping open the current of this vitality, unhindered and instant locomotion is magically accomplished. By it the physical tent can be folded into an atom or expanded into a giant. The higher laws of operation are brought into obedience by the initiate in this zone of his regeneration towards the supernal man.

Fifth—There is likewise a grasp by which vitality hurls away its every incubus. It is the principle of sewerage. No vitiating incense can arise in the nature owing to the gravitating function of this arm of vivic energy. The renewal of life so invigorates the action of this expurgating energy that the entire regenerate man is constantly and thoroughly ventilated. No matter what he may think, say or do, it is sure to redound to his credit.

CONCLUSION.

Thus it is that the fifth turn of the divine lathe explores our secret being and anoints us with a vital fluid and blows into our numb energies a living air, so that we are now wondrous beings in all our subsequent dealings with men and affairs. Our transcendent activities are aroused and our eternal muscles quickened. No being has any duty or business one tithe so important as the placing of himself under the regenerating energies of the Great Lord Pervader. There is not another track that leads to bliss.

3146 Minnehaha avenue, South, Minneapolis, Minn.

THE KINGDOM OF GOD.

JOHN HAMLIN DEWEY.

And Jesus returned in the power of the Spirit into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand; repent ye, and believe the gospel. * * * Be not therefore anxious, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? For after all these things do the Gentiles seek; for your heavenly Father knoweth that ye have need of all these things. But seek ye first His kingdom and His righteousness, and all these things shall be added unto you. * * * And when He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation; neither shall they say, lo, here! or, lo, there! for, behold, the kingdom of God

is within you. * * * For the kingdom of God is not meat and drink, but righteousness, and peace and joy in the Holy Ghost.—*New Testament.*

It is my purpose in these articles to unfold to the minds of my readers the understanding and interpretation of the Christ gospel, which has been opened to my own soul by inward revelation, and to show its consistency with the laws of being, inherent in the spiritual nature and psychic constitution of man, that I may secure thereby the unreserved co-operation of those who accept it in the practical application of the means it suggests for bringing to realization in our own lives its mighty promise.



All who accept the record will agree that when Jesus "returned in the power of the Spirit into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled and the kingdom of God is at hand; repent ye and believe the gospel," He proclaimed the coming of an order and condition of human life and experience which was to be new, different and in advance of anything then or previously existing in this world, and for the beginning of which the time was then fulfilled.

And, again, when the messengers of God from the heavenly world appeared to the Judean shepherds, proclaiming "good tidings of great joy which shall be to all people," in the birth of that same Jesus, who, from the standpoint of their prophetic insight and knowledge of divine things, they saw was to be the Savior and long-propheesied Messiah of the human race, "Christ the Lord," they also announced this new, higher and advanced order and condition of life to be inaugurated and brought to perfection through His ministry and work. The foregleams, too, of the ancient seers and prophets, not only of the Hebrew people, but of other nations as well, anticipated essentially all this.



The great Master of Galilee said He "came not to destroy the law and the prophets, but to fulfill them." Surely the transcendent life of divine illumination and mastery which He exemplified before the world, and which He promised should be attained by all His faithful followers, was not only a fulfillment of these prophecies in His own experience, but a demonstration of a like possibility for all men.

It was this demonstration, foreseen by the angelic messenger, that made their proclamation and prophecy to the shepherds: "Good tidings of great joy which shall be to all people."



I know there are earnest and honest souls who can not accept the idea of God involved in these New Testament narratives, nor the story of the angelic appearance and message to the shepherds, nor even the historic verity of the exceptional life and works of Jesus; and to such my interpretations will seem of little value.

I know how to sympathize with these honest doubters, because I stood myself in that position for years. The lack of contempo-

rary historical verification of the gospel narratives, and the legendary character of much that has come down to us from those times, led me to question the traditional faith of my early education, and finally to discard it altogether. Had I not been convinced of the essential truth of these things by a most searching and profound spiritual experience and inward revelation, in which every doubt was forever banished from my soul, I might still have been in the same mental attitude.

To those, however, who accept the record and give a sympathetic hearing, I hope to show, and from my own experience make clear, how each and all may have this demonstration for themselves. It is the co-operation of such I seek, that through a spiritual united effort we may bring this demonstration before the close of 1902. This is all that is now wanting to convince and win vast multitudes who are justly tired of preaching and profession and call for demonstration.

In my last two articles I spoke of the kingdom of God, which Christ called upon men to enter, by following Him, as a new and higher kingdom of organic life and consciousness, to be evolved from within man, which will lift him as much above his present level of consciousness and power of achievement as this is above the plane of the animal kingdom. I suggested, also, the nature of the process involved in this higher cycle of spiritual evolution, and the character of the transformation it will inevitably effect.

In view of the long time involved in the past cycles of evolution, which culminated in man as he is, some may infer that this next cycle of spiritual evolution, which is to lift him to that higher plane of realized being, must of necessity require a corresponding time, involving centuries, perhaps, of progressive unfolding of the spiritual element, even as it has the intellectual.

To forestall such impression, I have previously said that an understanding of the law and conditions involved will enable every one desiring it to so put himself under the working of this law and its transforming process as to be lifted by it now, while in the body, to the level, at least, of the apostolic experience, and some even to the perfect transformation and realization of the Christ, to which all through the apostolic inspiration will ultimately attain.

This higher evolution and organic transformation is to be effected, I repeat, by the awakening and calling forth in the functions and activities of soul and body the inherent spiritual nature and deific energy of life, latent in every human being.

The awakening, in turn, is to be effected by vital contact with and direct influence proceeding from that sphere of active life in the inner world, in which this higher kingdom of deific realization of being is experienced in its fulness and perfection, and to which our inmost spiritual nature relates and connects us.

That influence, which is absolutely impersonal and deific in character, is the Holy

Ghost of apostolic experience and New Testament promise, and comes to us ("is given unto us") through the active spiritual ministry of that Mighty Brotherhood of our own arisen, emancipated and glorified humanity in the heavens, of which Jesus as the "Living Christ" is the divinely recognized and universally accepted Head and Master Spirit.

This quickening and awakening touch of the Holy Ghost we secure and draw into our conscious lives by faith and prayer, or the earnest and focused desire and effort in thus confidently seeking conscious communion and fellowship with the Divine and Heavenly. It is the vital or living dynamic spiritual inspiration which "Your Heavenly Father is more willing to give to them that ask Him, than ye are to give good gifts to your children," and through which He is drawing us to Himself, infinitely more than we are seeking Him. Thus the power is of God and the quickness and completeness of its transforming or regenerating work depends entirely upon the fulness or deficiency of our faith in the seeking and obedience to its promptings.

Peter's reply to the earnest inquiry at the Pentecostal demonstration: "Men and brethren, what shall we do?" applies as truly to the seekers of to-day as it did to those awakened inquirers then: "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is to you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

God is certainly calling all to whom the story of the Christ and Apostolic life and teaching are given. Thanks to the missionary work (proselyting, if you please) of the Christian church, that story has been translated into every written language and given to all the nations of earth.

Thus has the ideal of the perfect life, as exemplified by the Christ, and by Him promised to all His true disciples, been planted in the thought of mankind, however imperfectly that ideal and promise may have been apprehended and interpreted. With that story has gone the promise of the Master and Elder Brother, that He would be with His earthly followers in spiritual presence and saving power through the impersonal ministry of the Holy Ghost "always, even unto the end."

That implanted ideal and promise has been a divine leaven in the heart and mind of humanity, working in the subconscious life of the race, and in the conscious thought and life in all religious effort, to the extent in which men have recognized and sought the fulfillment of the promises as apprehended by them.

In all this time the ceaseless ministry of this promised Comforter and Illuminator, which the Father was to send in His name, to take of His and show it unto us, to teach us all things, guide us into all truth, and show us things to come, has been a quicken-

ing and impelling influence on that spiritual leaven—working in the subconscious life of men, and rising as a kindling inspiration into every earnest effort of the conscious life and thought for higher things, in both the individual and social life.

Though the divine ideal and promise, as well as the nature and source of this inspiration, have been but dimly apprehended and often grossly misconceived, there has resulted a gradual and continuous spiritual evolution under this ideal from the hour of its planting by the Christ as the seed of the kingdom, and this in spite of the tares of error and misconception which have grown up with the gospel wheat.

For this reason the partial evolution of the spiritual nature in the subjective life of the race, and its limited manifestation in the conscious life thus far, has lifted humanity to that high level, where it is ready for the tares of traditional error, superstition and usurped despotic authority to be rooted out of the thought of the religious world, and the original gospel of the Christ lifted up and preached in its purity and spiritual power. When this is done, a great and mighty awakening will result from the flooding inspiration of the responding subjective life into the objective, and the outer shall become one with the inner, and the millennial age will have begun.

From this point of view it will readily be seen that the higher spiritual evolution and transformation in the objective conscious life, to which we refer as involved in the Christ ideal and promise, is not so much a question of time as of correct understanding and fulness of intelligent co-operation with the living and ceaseless Christ ministry from the heavens, working to this end.

I refer to the recorded Christ and Apostolic experience as an object lesson and awakening example only; but I desire to awaken recognition and fasten the attention especially upon the present living impersonal ministry of the heavens, which comes in His name and power, to lift us speedily and gladly into realized fellowship with Him, through our recognition and unreserved co-operation. "Where two or three are gathered together in My name, there am I in the midst of them." "Behold, I stand at the door and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him and he with Me. To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am sit down with the Father in His throne."

This matter of our personal co-operation with the ministry of heaven will be more specifically considered in our next. Permit me, in closing, to repeat my request of last week—that such as recognize this Christ ministry from the heavens, and the need of our united co-operation with it for the realization of the Apostolic inspiration and power, send me their names at their earliest convenience.

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