

OCTOBER, 1888

*"Come unto Me, all ye that labour and are heavy laden,
And I will give you rest.
Take My yoke upon you, and learn of Me; for I am meek and lowly in heart;
And ye shall find rest unto your Souls.
For My yoke is easy, and My burden is light."*

Matt. xi, 28-30,

HARMONY

A Monthly Magazine of Philosophy devoted to

TRUTH

Science of Spirit, Theosophy, Metaphysics and the
Christ Method of Healing

EDITORS

M. E. CRAMER,

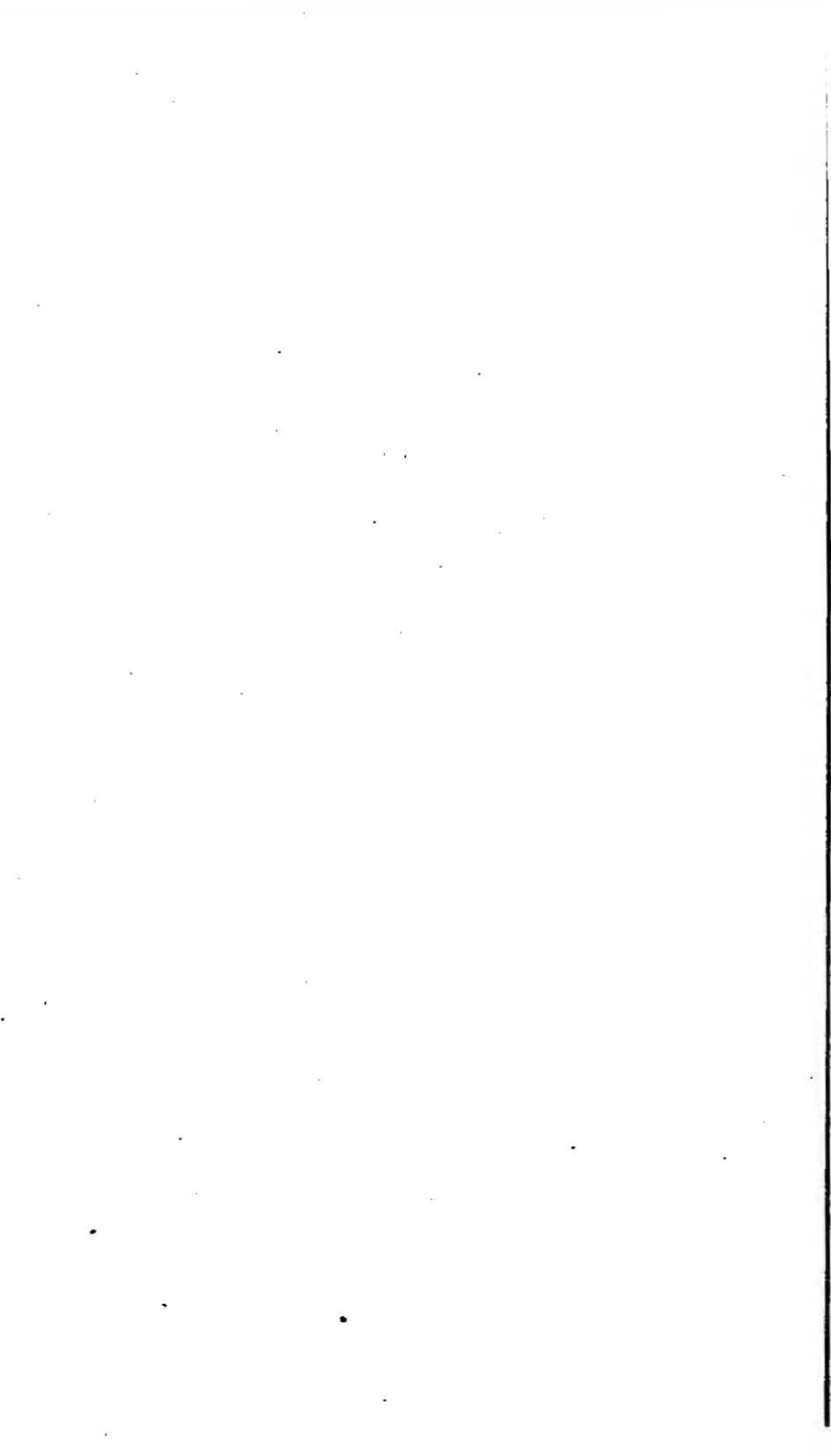
324 Seventeenth St.

SAN FRANCISCO, CAL.

F. E. COOTE,

Melbourne,

AUSTRALIA



VOL. I

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- The intentions of the editors of "HARMONY" are :
- To teach that God is infinite and ever present, and that there is no other Power.
 - To teach that there is but One Life and but One Mind.
 - To teach that Knowledge and Faith is Wholeness, Health and Happiness.
 - That Truth is Religion, and that Religion or Truth frees us from all error and sorrow.
 - To teach that Matter has no power over Spirit or Divine Mind.
 - To supply a simple method by which to come into a full realization of Truth, and the Christ method of healing.
 - To supply to students and practitioners of Spiritual Science information and practical lessons on Treating and Healing.
 - To expand individual Thought universally. To bring about a Unity of Thought and Effort. To bring about a correct use of Terms.
 - To apply to all "problems of Life" a simple method of interpretation.
 - To review publications of value to students, and supply interesting information on all Religious Subjects.

Unsigned articles only are Editorial.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. I.

OCTOBER, 1888.

No. 1.

* * * * *

ON the outside of the Inner, passing from points of light to points of light, that stud the unfathomable mind, we survey the universe of Worlds seated therein—ripening thoughts of fruitful mind.

Circling around each of the myriad Suns his chain of Planets moves, all freighted with the forms of life, that each intelligence—working on a pre-conceived plan, which is but complementary of all others,—in thought expresses.

Surveying thus each system to each other harmoniously related in Order both of number and of Music's Harmony, we pause to catch the words of Prayer, that through eternity are wafted, as angel's Hymns upon the Summer air.

Prayer! a ceaseless reaching for an ever distant shore. 'Tis to immortal Souls the endless pathway of eternal progress to the boundless, senseless regions of Infinite Consciousness. Not a restless, hungry longing, that proceeds from doubt and fear, but an ever peaceful certainty of "The Bridegroom" ever near. And every Star, and every Planet in their atmospheres of Prayer breathe Music in their progress upon the Spiral Stair.

Then upon the Earth—that from a distance shines with steady splendour, leaving in its wake a path of golden hue o'erstrewn, (for so it seemed to us) with Fragrance imperceptible to earthly sense—we willingly descend in consciousness full of Peace and Harmony, that neither future gives, nor past can take away, but in the ever present dwells supreme; hidden though It be by Nature's fairy shows—The Life behind a Gossamer.

Thus present, to you our friends it seems a visit such as friend to friend would make; a greeting at the entrance door, a tarrying within a little while, and then a taking leave, a going hence. Thus present, to us dear friends, it does not seem that in the Past we have been nearer friends; nor in the Present that a Presence blooms, where formerly was none; nor in a Future, that the bloom will die, nor in the fondest Heart, where Presence is, shall Absence lie. For what is Absence! but a Judgment given by the sense-perception on the sense-perceived, that for sheer existence move in change perpetual, a perpetual Absence of a past perceived. What is Absence! but the changing

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shadows? What are shadows! but the forms we see; But on the Earth—throughout the Worlds—there's not a soul but sings her melody in the Great Anthem of the Universal Harmony, and every Song's a Rhythm of divinest Melody, played on Instruments attuned to the Stillness and the Silence of the Presence.

Listen to the Melody that pervades the earth in surges, whereof in imitation the gentle Breezes whisper through the Woods, and wild Winds fly apace with music of another strain. Listen! dear friends, to the Melody of Immortal Souls to which the Heart beats time. Listen to the Melody—not the Heart, that beats; lest when the beating stops, the Melody escapes an unaccustomed ear; and Absence finds a consciousness, where Presence is. Absence is the want that men call Evil; a Sorrow, Sin,—a Pleasure or a Pain. 'Tis not a Something, Power, or Presence; 't is nothing, neither Loss nor Gain.

[TO BE CONTINUED.]

OF THE SOUL.

BETWEEN the garret and the basement of feeling lies contentment—the middle ground of satisfaction, upon which the Soul does all her permanent work.

The Soul, occupying the middle ground between spirit and body, is spoken of as feminine, because her nature is to produce or bring forth. She acts as a cause for what is more external, namely, body; and she brings forth according to her perception of spirit, *i. e.* principle.

The Soul, struggling against emotion and despair, in her search for peace, gives emotion and despair the only power they can have.

Experience is the Soul's schoolmaster; another master can but point her to experience.

When the Soul is governed by the senses she follows a material career until she sees that there is nothing in it; after which she faces the other way, and, following a spiritual career, finds there is all in it, and the value of her experiences. The lesson she has learned is, that the senses are deceivers ever.

As water seeks its level, and finding it rests, so the Soul continually seeks her source; and, finding it, rests.

HARMONY. MEDITATION.

3

The circulars issued by the Committees of the Universal Register furnish suitable subjects for Meditation on every Wednesday evening at eight o'clock. In each number of HARMONY we will give short explanations of the subjects for the month, and suggestions as to how they may be thought about.

What is Meditation? The derivation of the word itself may be traced to the Sanskrit '*man*,' which means to think. To be active in thought on a particular subject is the true signification of the term Meditation. It will be noted that this definition excludes a discursive and argumentative method of thinking; it excludes, too, a negative, passive attitude of "*mind*" (*i. e.*, consciousness). To comply with the above definition a close attention and concentration to the subject under consideration is necessary; that we be active in thought is likewise necessary. In our next number we will give directions how to attain concentration, or an undivided attention to whatever one is occupied about.

Wherever a few gather together in the spirit of truth, there truth will be with them. Whatever the subject of thought may be—no matter who are the thinkers—the object of study with all is to get understanding; *i. e.*, Truth; to obtain understanding one thing is necessary, namely—that we approach it in a spirit to receive it. This is simple, and reasonable. Let us think of it.

If in our investigations we set out to arrive at a particular goal, some particular standard of knowledge, we set out with a certain amount of prejudice as a guide to keep us in the road we have in idea, or in the groove that we anticipate will bring our desired object—Truth; then, if in our investigations we come across a train of thought—perchance the very truth we are seeking—that agrees ill with our preconceived idea, the chances are very much in favour of our ignoring the gems by the way; with the possible result that after praiseworthy perseverance, we pass through the goal we set out to reach, and receive the gratifying plaudits of our friends. And what we have thus done was to strengthen the prejudice that guided us to our destination. But do you honestly expect, that from prejudice truth will come? No, you do not. Yet if one be so unreasonable as to expect it, he will continue on his course to the bitter end—for prejudice has its beginning and therefore its end—and written large thereat is disappointment. The trouble was we did not enter the path in the Spirit of what we sought to attain. No man can attain to understanding by the Spirit of prejudice, but by the spirit of understanding.

Neither will one get truth by following in the footsteps of any other—no matter what perfection that other may have reached—but if he follow

the Spirit of Truth he will walk in the footsteps of those who have walked similarly, and know that those who preceded him shined with no borrowed light. Yet if he follow a leader, and be not in the truth himself, by what shall he know his leader? Truly the light of such a follower will become darkness as the sun sinks behind the first hill top.

Please to consider this further, friends, in your own thoughts ; and it will seem, that nothing but the little prejudices—that arise perhaps from motives of excelling and sensations of competing—prevent us from entering the true way in the spirit of the true wayfarer. Then nothing but the spirit of truth can lead us into the way of true knowledge or understanding. And what is this Spirit of Truth ? Consider the little child whom the gentle Master of Nazareth placed in the midst of his disciples ! Even as the little ones whom we see receive from a visible source, so the little ones whom we see not receive from the invisible Source. But every one who is willing to receive truth, is one of those little ones whom we see not. Therefore let us be willing to receive from the invisible source, for this willingness is the Spirit of Truth that leadeth into all knowledge.

Then in our Meditations, having put away prejudice, we shall surely sit in the very presence of what we seek ; and being willing to receive we shall receive. And this is true acting—true prayer. Then, whether alone or together with others, we may sit in silence, attentive to our subject, for a quarter or half an hour : after which we shall express the thoughts we have had either by writing them down, or by speaking them to our companions. Our Correspondence department will from time to time be open to those who will forward us the result of Meditations that will be helpful to others.

OCTOBER 3RD.

The subject for this evenings thought is "All is One ; and One is All:"—Now it may be that some friends will not agree that "All is One, and One is All ;" but the subject is stated as one to be thought about. There may be differences of opinion about it ; let each give it his or her honest, simple consideration and whatever the result may be, it will be well. Let us take two examples of Oneness,—first, to the senses any individual appears as One, but there are many individuals, therefore to the senses All is not one, but many ; neither is one all, for there appear many besides the one ; now, second, putting the judgment of the senses out of the question altogether, and using the understanding only—truth is one, and it is not many ; e. g., 2 added to 2 make four ; if this be true it cannot also be true that they make 3 or 5 ; and whenever you add 2 to 2 they will make the same number to all eternity. It is similarly true that 3 and 3 are 6 ; there are myriads of true things, but each is permanently true ; and thus all Truth is permanently

unchangeable ; that is it is one. In a similar manner we may consider every attribute of God, any one in its infinity is the same as any other considered in its Infinity, and is no different from the One God. Thus to the understanding All is One and One is All ; but to the senses, All is many, and nobody knows how many is All.

OCTOBER 10TH.

Subject:—"Thy Kingdom Come."

The Kingdom of Heaven is a State. The Kingdom of Heaven is Permanent. If it were a place it would not be permanent. The Kingdom of Heaven is the Kingdom of God and is therefore an unlimited domain ; and being unlimited it is everywhere and ever present. Thus the Kingdom of Heaven is within. If then the Kingdom be already come—and how can it be otherwise? the prayer of the Earnest Soul to her Father is, "May thy heavenly state become a conscious reality to me !"

OCTOBER 17TH.

Subject:—"Thy Will be Done."

From what has already been said on the simple willingness to receive, much may be gathered on this subject.

What is Divine Will ? God being complete in Himself, His Will cannot be a wish ; for what would he wish. He who has All and is All ! And if he have All, and is All, then he is conscious of All—He is consciousness itself. Now the supreme God having created Souls—it is His Will that Individuals should through experience come to know Him ; and thus does God become manifest. With Him to Will and to do are identical. But Will, in the individual, does not become Divine until personal or individual exertion or effort has been supplanted by the recognition of the Father working in all and through all to will and do of His own good pleasure.

As there is but One God, there is but One Will—the Will of the Father, and the Will of His Child—BE ME expresses it all—BE ME.

OCTOBER 24TH.

Subject:—"Faith ; the substance of things hoped for."

The substance here is the reality of the thing hoped for ; and at the time that the individual has a hope, he has faith in the reality of what he hopes for, and expects that when his hope is fulfilled he will receive something real and substantial ; otherwise he would have no hope. Whether the thing hoped for is real and substantial will be ascertained by experience ; and it matters not what is hoped for, faith will be the substance of it. Faith is the substance of wealth hoped for ; and when the wealth is obtained, the individual will experience whether or no there is any substance or permanent reality in it ; if it have no reality the same individual will not again

hope for it with faith in its reality. The faith is all right, the thing hoped for may be visionary. Then should we not see to it that we place not our heart upon treasures that are corruptible? This is wisdom.

OCTOBER 31st.

Subject :—"Faith ; the spoken word or result of Knowledge.

Having once found the experiences spoken of in our last subject, the individual has gained something permanent—namely *Knowledge*? In the future he will act upon that Knowledge, and this is faith as the result of Knowledge. By faith worlds were made—*i. e.*, by the application of Knowledge. Applying theory—experimenting—experiencing—are an application of faith that will bring Knowledge ; and again the application of Knowledge is Faith. There is but One Faith.

BIBLES OF THE AGES.

HEALING.

- II Chr. 7, 14 —If my people which are called by my name shall humble themselves and pray and seek my face—I will hear from heaven and will forgive their sin and will heal their land. I am the Lord that healeth thee.
- " 30, 20 —
- Gen. 43, 28 —
- Deut. 32, 29 —
- Lev. 13, 18 —
- " 13, 37; —14, 3 ; 14, 48.—Exod. 15, 26 ; 21, 19.
- Ps. 30, 2 —O Lord, my God, I cried unto Thee and Thou hast healed me ; Thou hast brought up my soul from the grave.
- " 6, 2 —
- " 42, 11 —
- " 41, 4 —Lord be merciful unto me ; heal my soul, for I have sinned against Thee.
- " 43, 5 —
- " 67, 2 —That Thy way may be known upon earth, Thy saving health among all nations.
- " 60, 2 —
- " 103, 23 —Bless the Lord, O my soul ; and forget not all His benefits ; who forgiveth all thine iniquities, who healeth all thy diseases.
- " 107, 20 —He sent His word and healed them, and delivered them from their destructions.
- " 147, 3 —He healeth the broken in heart.
- Prov. 4, 20-22 —My words are life unto those that find them, and health to all their flesh.
- " 3, 4 —
- " 12, 18 —The tongue of the wise is health.
- " 13, 17 —A faithful ambassador is health.
- " 16, 24 —

- Isa. 3, 7 —I will not be an healer.
 " 53, 5 —With his stripes we are healed.
 " 57, 16-21 —I have seen his ways and will heal him.
 " 30, 26; —58; 8.
 Jer. 17, 14 —Heal me, O Lord, and I shall be healed.
 " 30, 17 —I will restore health and heal thee.
 " 3, 22; —6, 14; 8, 11-15-22; 13, 17; 14, 19; 17, 14; 30, 13; 51, 9.
 Ezek. 34, 4 —The diseases have ye not strengthened.
 " 47, 8-9-11 —Neither have ye healed sick.
 Hos. 14-4 —I will heal their backsliding, I will love them freely.
 Hos. 11, 3; —6, 1; 7, 1. II. Sam. 20, 9. II. Kings 20, 5; 2, 21-22.
 —Eccl. 3, 8. Nah. 3, 19. Lam. 2, 13. Mal. 4, 2.
 Matt. 4, 23-24 —Jesus healed all manner of diseases.
 " 8, 7-8 —I will come and heal him. Speak the word only and my
 " 12, 10 —servant shall be healed.
 " 10, 7-8 —Preach, saying, the kingdom of heaven is at hand; heal
 " 14, 14 —the sick.
 " 12, 15 —He healed them all.
 " 13, 15 —Lest I should heal them.
 Mark 3, 2 —
 Luke 4, 18 —He hath sent me to heal the broken-hearted.
 " 4, 23 —
 " 8, 43 —The woman could not be healed.
 " 13, 14 —Healed on the Sabbath.
 " 17, 15 —And one of the lepers, when he saw that he was healed,
 " 7, 7 —turned back, and with a loud voice, glorified God.
 " 6, 7; —9, 2.
 " 22, 5 —And he touched his ear and healed him.
 " 9, 6 —They went through towns preaching the Gospel and
 healing.
 Luke 9, 11 —He received them and spake unto them of the Kingdom
 " 10, 9 —of God and healed them that had need of healing.
 " 14, 3 —
 John 4, 47 —He besought him that he would come down and heal
 " 12, 40 —his son.
 " 5, 13 —And he that was healed wist not who it was.
 Acts 4, 14 —And beholding the man which was healed standing with
 —them, they could say nothing against it.
 " 4, 22 —For the man was above 40 years old on whom this mir-
 —acle of healing was shewed.
 " 4, 29-50 —And now, Lord, behold their threatenings; and grant

- Acts 27, 34 — unto thy servants that with all boldness they may
 “ 28, 27 — speak thy word by stretching forth thine hand to
 — heal.
 “ 10, 38 — Healing all that were oppressed with the devil.
 “ 14, 9 — He had faith to be healed.
 I Cor. 12, 9 — To one is given by the Spirit the word of wisdom, to
 “ “ 12, 28-30 — another gifts of healing by the same Spirit.
 Heb. 12, 13 — Make straight paths for your feet, lest that which is
 III John 2 — lame be turned out of the way; but let it rather
 — be healed.
 James 5, 6 — Pray that ye may be healed.
 I Pet. 2, 24 — By whose stripes ye were healed.
 Rev. 13, 3-12; — 22, 2.

THE LAST DAYS OF SOCRATES.

(Free Translation from the Greek of Plato.)

INTRODUCTION.

Echecrates: Were you yourself present with Socrates, Phædo, on the day on which he drank the poison in prison, or did you hear an account of what passed from some one else?

Phædo: I was present myself.

Ech.: What, then, did he speak before his death, and how did he die? I would gladly hear about it, for scarcely any of the Phliasian citizens now have intercourse with Athens; nor has any stranger come from that place for some time past, who would be able to tell us clearly about it; except that, having drank the poison, he died.

Ph.: Did you not hear, then, how his trial went off?

Ech.: Yes, indeed, some one told us this, but we wondered, because the trial having been held long since, he appears to have died considerably later. Why was this delay?

Ph.: An accident occurred, Echecrates; for it happened, that on the day before the trial, the stern of the vessel which the Athenians send to Delos, was decorated.

Ech.: What is that?

Ph.: That is, the ship, as the Athenians report, in which Theseus went to Crete, taking with him fourteen young persons, whom he saved. It is reported, that at that time they made a vow to Apollo, that if they should be saved they would each year send an offering to Delos by solemn embassy; and they still send it yearly to the god. When they commence the solemnity, it is their law to keep the city free from pollution during that time, and to

put no one to death by public authority until the ship has arrived at Delos, and has returned home. This sometimes takes considerable time, when adverse winds are met with. But the beginning of the solemnity is, when the priest of Apollo affixes the crown to the poop of the ship; and this, as I have said, took place on the day before the trial. On this account the time spent by Socrates in prison—between his condemnation and trial—was long.

Ech.: But what about the death itself, Phædo? What were his words and actions? Which of his relatives and friends were present with him? Or did the magistrates not permit them to be present?—and did he die deprived of the society of his friends?

Ph.: Not at all; some were present; many indeed.

Ech.: Tell us, then, as distinctly as possible, all about it, unless you have some other engagement.

Ph.: I am at leisure and shall endeavour to relate them to you. For the recollection of Socrates is ever most agreeable to me, whether when speaking of him myself, or when listening to another.

Ech.: And truly you have listeners similarly affected. Try then to relate all the circumstances as accurately as possible.

Ph.: Truly, I went through some strange experiences on that occasion. Pity did not enter my heart; although present at the death of my dear friend—for Socrates seemed to me to be thoroughly happy, so bravely and with such fortitude did he die, that the idea suggested itself to me that in descending to Hades he went not without some divine allotment, but that on arriving there he would be happy, if ever anyone was. Wherefore, no pity took hold of me, as one might naturally suppose it would on such a melancholy occasion. Neither did pleasure possess me—such pleasure as is peculiar to men engaged in philosophical investigation, as we were accustomed to be, for our discourse was somewhat of that kind. But I experienced altogether a strange sensation and unusual emotion, both of pleasure and of pain, when I reflected that he was soon about to pass from us. And all who were present were similarly affected, sometimes laughing and sometimes weeping. Apollodorus in particular: you know his disposition?

Ech.: How should I not?

Ph.: Well, he was very much affected, and I myself was upset, and so were others.

Ech.: But who were present, Phædo?

Ph.: Of our countrymen, Apollodorus, Critobolus, and his father Crito, were present; also, Hermogenes, Epigenes, Aeschines and Antisthenes; there were also Ctesippus—the Poecanian and Menexenus, and some others; but Plato, I believe, was unwell.

Ech.: Were any strangers present?

Ph.: Yes, Simmias—the Theban, Cebes and Phædonides; also Euclides and Terprion, from Megara.

Ech.: Were not Aristippus and Cleombrotus present?

Ph.: No; they were said to be in Ægina.

Ech.: Who else was present?

Ph.: These, I think, were about all who were there.

Ech.: Well, then, what do you say were their discourses?

Ph.: I shall endeavour to relate to you everything from the commencement. On the preceding days I and others had been in the habit of going frequently to Socrates, meeting together early in the morning in the Hall of Justice where his trial had been conducted; for it was near the prison. We used to wait there until the prison was opened, passing the time in conversation. When it was opened we went in to Socrates, and frequently spent the whole day with him. On this particular day we met at an earlier hour than usual, for when we left the prison on the preceding evening, we heard that the vessel had arrived from Delos. We then agreed to meet at the same place at a very early hour; and we came accordingly, but the warder, who used to admit us without delay, coming forward told us to wait till he should direct us to enter; for, said he, the eleven magistrates are removing the fetters from Socrates, and are announcing to him that he must die to-day. So, after waiting a short time, the warder returned and directed us to come in.

[TO BE CONTINUED.]

CHARITY.

ALL things are potential within the soul. To bring the true qualities of goodness into manifestation, is to know this, not as belief, nor led by blind faith only, but from that knowledge to which hope and faith are only props to the mind, until the mind perceives itself as the reflection from within. Intuitively the qualities are expressed, and the soul becomes the knower, and the known. Love and charity are so closely connected that, where love exists, there white robed charity dwells. "Love one another," covers all commandments. How may mind in seeming error attain to the true charity? Turn from the doubts and perversions gained through ignorance to the I, and there you will find, and can say with Paul, "Though I bestow all of my goods to feed the poor, or give my body to be burned, *and have not charity*, it profiteth me nothing.

The consciousness of the true relations of the mind to spirit, will reveal charity in its fulness of perfection, and a vibration of harmonious sensations

will be the revelation of the revealed quality; a feeling of unity with all life as one.

As we listen to the tale of suffering, intuitively we know that growth is sure to follow; therefore, we condemn no thing, and in this knowledge evil seems to be only good in disguise, and to man it becomes a necessary state through which he may rise unto the truth, and become free from error as it ceases to be only undeveloped good. As we stand revealed before ourselves, nothing but the charity that comes as justice—as God is just—will the mind reflect upon another personality. Regard the soul as the perceiver of itself, and as we become consciously related to this truth, love will shed her divine rays, and charity for *all*, as parts of one great whole, and that whole existing always, and from whence comes all existence.

Once stand upon this pinnacle, and a broad landscape of universal action will blend harmoniously, one source of all life in expression.

JOSEPHINE R. WILSON.

ROSICRUCIÆ

“AN ADVENTURE AMONG THE ROSICRUCIANS.”*

ALTHOUGH the above mentioned work was published in Boston last year, and is therefore no new book, we wish to present a short notice of it, as it contains some remarks valuable to students of Occultism.

Philosophers assert that there is but one Mind; still, to many students, there is an appearance of many minds, and most people are in the habit of speaking as if each individual had a “mind of his own,” different from that of others. The fact is, that there is but one mind, which is the mind of each and all, and that the *apparent* multitude of minds is but different states of consciousness of that one mind. Which to state in another way is: That each individual soul has its own consciousness of the One Mind. Where is your mind? Look around you on this material plane, and whatever you perceive there is in your mind. Consider nature, the planets and the stars; whatever you perceive there is in your mind. Consider again, that which is invisible and cannot be perceived by the senses—truth, love, wisdom, justice—whatever you perceive there is in your mind. Is there anywhere, then, where this Perceiver—your mind—is not? And if this be your mind, shall you not further consider what you are?

With these preliminary remarks we return to F. Hartmann, who says: “We are all living in the sphere of each other’s minds; and he in whom

* By Franz Hartmann.

the power of spiritual perception has been developed may at all times see the images created in the mind of another. The Adept creates his own images, the ordinary mortal lives in the product of the imagination of others, either in those of the imagination of nature, or in those which have been created by other minds. We live in the paradise of our own soul, and the objects which you behold exist in the realm of our soul; but the spheres of our souls are not narrow. They have expanded far beyond the limits of the visible bodies, and will continue to expand until they become one with the Universal Soul, and as large as the latter. * * * The power of imagination is yet too little known. If a man think a good or evil thought, that thought calls into existence a corresponding form within the sphere of the mind, which may assume density and become living, and which may continue to live long after the physical body of the man, who created it, has died. It will accompany his soul after death, because the creations are attracted to their creator."

From our preliminary remarks it will be clear that Mind in its true sense—and we submit that it should only be used in its true sense—is indivisible or impartible; that it is everywhere the same; that whatever is perceived by it is perceived by the whole of it. If it perceive an object, such object may be situated in some locality; but the Perceiver, or Mind, can not be said, therefore, to be situated in some locality; or present to some individuals and not to others. It is present to all alike, but as we said before, all have not the same consciousness of it. Accordingly, we do not interpret the following extract literally: "Inferior man, in whom the consciousness of his higher spiritual self has not awakened, cannot think without the aid of the physical brain; he cannot experience a consciousness which he does not yet possess; he cannot exercise a faculty which is merely latent within his organization. But the man who has awakened to the consciousness of his higher self, whose life has been concentrated unto his higher principles, which exist independently of the physical form, constitutes a spiritual centre of consciousness, which does not require the physical brain to think, any more than you require the use of your hands and feet for the purpose of thinking. Life, sensation and consciousness do not belong to the form; they are functions of the invisible but real man, who forms a part of the invisible organism of nature; whose mind is a part of the Universal Mind, and who, therefore, if he once realizes his true character, and learns to know his own powers, may concentrate his consciousness in any place within or beyond his physical form and see, feel and understand what takes place in such a locality."

On the subject of concentration we would add shortly, that it is the secret of individual success on all planes of thought. All failure s

W.H.
Guthrie
Francis
Hart

whether of a commercial, political or educational nature, are due to "not minding one's own business." In the School of Philosophy, understanding is only obtained by the soul by contemplating, meditating, concentrating her attention on what she wants to understand. Working from or at the circumference is diffusion; working from or at the centre is concentration. The highest unfoldment is gained by the contemplation of principle.

We consider the author most clear in his treatment of occult phenomena, as to which we refer our readers to Chapter III. of the work. The Law of Gravitation when stated intelligently, and of phenomenal appearances will be found identical; the solution lies in Metaphysics, not in Physics.

As to forms we make the following extract: "Forms are nothing real; they are merely illusions or shapes of substance; a form without substance is unthinkable and cannot exist. But the only substance of which we know is the Universal Primordial element of matter, the A'Kasa. This element of matter is invisibly present everywhere; but only where it assumes a certain state of density, sufficient to resist the penetrating influence of the terrestrial light, does it come within reach of your sensual perception, and assume for you an objective shape. The universal power of Will penetrates all things. Guided by the spiritual intelligence of the Adept, whose consciousness pervades all his surroundings, it creates in the Universal Mind those shapes which the Adept imagines; for the sphere of the Universal Mind where he lives, is his own mind, and there is no difference between the latter and the former, as far as the latter extends."

Chapter IV. contains 66 pages on Alchemy.

In conclusion, we say, that although "Adventures among the Rosicrucians" contains some very valuable thought, it is not a text book such as is "Black and White Magic" (by the same author). Now both of these books appeal to two opposite classes of readers—one class are the intellectual, who devour the scholastic learning, and get led away by the marvellous and remain in the symbol; the other class are the intuitive, who, getting behind the form or symbol, simply understand. In reading such books the tendency is to place the consciousness in the external; we therefore advise our readers to take their stand in consciousness where they are in Being.

The Way of One is the way of All,
 The Truth of One is the truth of All,
 The Life of One is the life of All—
 To wit, one Jesus.

SPIRIT.

MASTER. The Spirit of Man, whereby he strives,
Flashes from star to star, if so it will,
And—if it will—sleeps in the smallest drop
Of the mid-most heart blood ;—Yama sayeth so.

DISCIPLE. Yet, * Pundit, this is hard to comprehend !
How can it be that what hath plenitude
To range from star to star should hide itself
I' the hollow of a heart ?

MASTER. I answer thee
Out of the great Upanishad, surnamed
Khandogya ! Gather me up yon fruit
Dropped by the parrots from the Banyan !
What seest thou therein ?

DISCIPLE. A scarlet fig
Not larger than the Moulvie's praying bead !

MASTER. Break it, and say again !

DISCIPLE. I brake it, sir,
And see, a hundred little yellow seeds !

MASTER. Break it, and say again.

DISCIPLE. I break a seed :
It is as slight as though a silkworm's egg
Were crushed ; and in the midst, a germ, a speck.

MASTER. Break it and say again !

DISCIPLE. The speck is gone
In touching, † Guru. There is nothing, now !

MASTER. Yet, in that "nothing" lay (thou knowest well),
The Nyagrodha tree, the Banyan tree,
Comely and vast as it was formed to grow,
With all its thousand downward-drooping stems,
Waiting to fall from all its thousand boughs,
And all its lakhs on lakhs of lustrous leaves,
Waiting to push to sunlight, and to make
New canopies of flower, and fruit, and shade,
Where creatures of the field, fowls of the air,
Monkey and squirrel-folk might find their home.

* Master.

† Master (i. e., Divine Soul.)

And man and cattle 'neath its ample roof,
 Have shelter from the noon. This Forest-king
 Of bulk to overspread a Raja's camp,
 Was wrapped in what thou sayest passeth sight !
 Art thou answered ?

EDWIN ARNOLD.

WANT, LOVE AND WORKS.

BE not conformed to this World ; but be ye transformed by the renewal of your mind ; that ye may prove what is that good and acceptable and perfect will of God." Rom. xii, 2.

There is an essential requirement, threefold in its nature, to be fulfilled by every student of Divine Science if they wish to attain to a high spiritual consciousness and deep realization of the Esoteric truths underlying the expression or creations of Divine Spirit, and of how to work with the law of expression. Understanding comes of experience. We only know the attributes of Divine Mind by perceiving them within our own thoughts, feelings and consciousness. Think divinely, and we are at once conscious in feeling of what we think ; think loving thoughts and we feel loving.

To gain a permanent consciousness of the Divine presence of good, is to be unwavering in Divine thinking. To be able to hold steadily to truth, with undivided faith in good, is to be renewed in the Spirit of the mind, which transforms every external expression, word, deed and feeling into harmony. Truth is harmony, and when held in consciousness it is a messenger of peace, bringing glad tidings from the unmanifest Spirit into form of word or outer expression. Truth is life, and when spoken it is health and ease—not dis-ease.

"He knoweth the way that I take." Job xxiii, 10. The first requirement on the way to a consciousness of eternal life—the permanent good—is to *want*. The Student must want the truth because it is truth ; want it sufficiently to put away preconceived ideas and beliefs, and work to attain it ; want the truth sufficiently to be energetic in refusing errors' claims, and in casting out intellectual rubbish that does not harmonize with the great central and "all-saving truth" or basic principle of Divine Science.

Another requirement is *Love*—Love for all truth, because it is truth—Love and regard for the Omnipresent, silent and invisible God, the only source of life and power. "Except ye become as little children ye can in

no wise enter the kingdom of heaven." This means that unless we consult "the Father," the one principle of good underlying all expression, and are governed by Him in our thought, we can in no wise express perfect harmony, which is true happiness and heaven; for heaven is a condition and is within each one of us, and to think spiritual truth is to realize the presence of the eternal within.

The third requirement is that of *Works*. Not until the student wants the truth, and loves it because it is truth, will he perceive it with reference to himself, and of his relation to the Infinite One. He will see with the eye of understanding when he dares to draw the line between the Creator and the created—the manifestor and the manifestation—himself as immortal and the mortal body, his beliefs which stand in opposition to himself—and when he dares to think of self as invisible, immortal and divine now and here; that he in being is in the "eternal now" what he ever will be, and that his manifestations and mortal body are alone visible to him on the sense plane. He can only be spiritually perceived and understood; and until he reverses his decisions of himself he will not perceive himself and understand his relations to Divine Being. The student must dare to rise up and throw off all beliefs of limitation and inharmony, instead of waiting for them to desert him: he must banish from consciousness the accustomed mode of thought concerning self, and all beliefs that are opposed to the spiritual and clear realization of himself as immortal. Then identify himself and feel his union with the one self-existing Spirit in which he lives, and with all life that is manifested. Yes, dare to think that by doing the Will of Spirit, and speaking its Word, he can conquer selfish personality.

The way to strengthen the Will is to sacrifice the individual will to the permanent good, by acting under all circumstances in obedience to the law of good, and by daring to realize Self as Immortal—a divine reality now; and by facing and conquering life's seeming difficulties as they come. Our expressions are ever changing, and therefore are mortal, and are passing away. Hold fast to the invisible and to the immutable—the Soul, and the Life behind this veil of shows! If the Student of Divine Science wants to know the truth, because it is truth; and if he love the truth for the same reason; and live it as rapidly as he becomes conscious of it, he is taught of the Spirit or Christ within and attains a high spiritual unfoldment.

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WE shall give you during the next few months, lessons in Spiritual Science—or the Science of Spirit—and instructions for their application so as to attain an illumined or spiritual consciousness—or soul unfoldment. These lessons are intended for you to read, study and apply; which means to you health and happiness.

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We have prepared these lessons so that you may heal yourselves, and teach and heal others. They will be in lecture form, so that when you have studied them, you will enjoy reading them to your friends; and will profit by your efforts in explaining them to their understanding. In so doing you begin to teach and heal, and expand in spiritual consciousness. There is a certain amount of discipline that all must have before they can heal, or understand why truth does heal. *

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We know there are earnest souls in all parts of the world thirsting for the truth that is promised to make them free—souls that are "heavy laden" with mortal cares and mortal beliefs—who cannot enter a college

of Spiritual or Christian Science, or even attend a course of class-teaching in health and healing. To these dear sisters and brothers our published lessons will be a messenger of peace, giving rest, health and happiness.

To make our conditions harmonious, we pattern the permanent good in thought creations.

These lessons will prove of greatest value alike to teachers and healers who are in this field of work.

No. I

*in D.S. & heal
P 27*

A LESSON UPON DIVINE BEING IN WHICH WE LIVE.

1. The science of Divine Spirit and its application in Christian healing consists in defining Infinite Spirit unmanifest, and its law of manifestation ; also in a knowledge of how to work with that law, and of how to demonstrate the soul's true relation to unmanifest spirit ; and in correcting the delusive testimony of the senses. The object is to raise the consciousness above the dominion of the senses to the plane of reality, Spiritual understanding and perfect faith.

2. Theosophy, Metaphysics or Christian Science when given their universal interpretation cover the same ground as does Spiritual Science or the Science of Spirit ; for there is but one science. "Where there is truth there is no difference." It follows that all who arrive at first and final truth will recognize the same central truth, whenever and wherever expressed ; and will in time analyse and work out that interior truth the same in detail. All personalized religions of ancient and modern times are based upon spiritual truth, and are included within the one truth, or science ; for Truth is as infinite as Spirit. No individual religion has all of truth to the exclusion of another. God is no respecter of persons. He pervades all alike ; and has informed all alike, who have turned to Him in faith, believing. That is, all who have conformed their sense perception and personality to the unchanging principle or permanent good have been informed by the Spirit of the same truth.

3. A right beginning is essential to a correct ending in all things. An infinite foundation is necessary for the erection of a permanent mansion of Truth. An absolute and unchanging principle underlies all expressions by which to solve the problem of life and bring correct and harmonious results. To state a problem correctly we must perceive the principle underlying it ; and in order to work out the problem correctly, the successive steps must be taken in agreement with the principle.

4. The true method of conveying knowledge in Divine Science is that of reasoning from the abstract to the concrete ; from the Infinite to the

finite ; or from the uncreated to creation. This method furnishes the key to the chamber of Divine Wisdom and Eternal Life. Teachers can state the truth, and give the basic principles to their pupils ; but the pupils must work to prove the principles for themselves. Earnest application brings conviction, and conviction is realization. Teaching, experience and proof go hand in hand. When truth is once clearly defined to the student, the student should hold to that truth in consciousness, and refuse to entertain its opposite, until understanding comes and brings conviction with it.

5. The Divine, which is silent and invisible, which was and is regardless of manifestation and upon which all manifestation is dependent, cannot be apprehended by the intellect. We can only know the Divine Attributes by what we recognize within our thoughts and demonstrate in word and deed by our thoughts. Just as much truth as we recognize do we think and know. It is like that perceives like ; so it is Spirit, which perceives its own truth—the things of the Spirit.

6.

STATEMENT OF BEING.

God is Spirit ; Mind ; Principle ; Infinite Being.

God is Immutable ; Indivisible ; One.

God is " Life ; Love ; Truth ; " Omnipresence.

Therefore Being is the permanent good uncreate, which substands the three divisions of time, the past, present and future. " There is one God and Father of all, who is above all, and through all, and in you all." (Eph. iv. 6.) The limitless good is self-existing Being. This excludes the possibility of there being another Life, Substance, or Power. There are no powers but good, " for the powers that be are ordained of God." A belief in two powers, one Good and the other Evil, one warring against the other, and a belief that Matter is Life, and has powers and laws that are opposed to Spirit, are the division which causes all desolation. The belief that we have a lower and higher nature, one warring the other, or that we have a Lower self and a Higher self, each striving to rule, is a house divided against itself, which has brought desolation, division and delusion upon humanity ; and has engendered feelings of separateness from God or good, resulting in jealousy, hatred and enmity, one against another.

7. Intuition—the eye of understanding—perceives but One Power, God—one substance, Mind—and one law, Love. Therefore, we can have but one nature and one Self—and the nature of that Self is Divine ; because there is but one source from which that nature can be derived. God created man, not in time, but in thought ; then the soul is a thought creation of Infinite Mind ever in Infinite Mind, and we are all children of one source. Not until through spiritual understanding we come to know that there can be but one source and power, do we feel on good terms with ourselves, and in

harmonious relation with the infinite source of being in which we live. Ignorance, or the lack of intuitive understanding, is the source of the erroneous race belief in two powers; for this belief is judgment rendered on authority of what the senses reveal; intellectual perception. And just the opposite of what the senses reveal is Divine Truth.

8. Intellect alone will oppose these truths; but, when serving the Spirit, it will affirm them. When intellect rules it argues in favor of sense-perception, for the purpose of sustaining differences. It places limits upon good and doubts the powers of God. It perceives God or good in the distance, which makes the possible seem impossible. It argues that Divine Truth was once understood and will be again, but it cannot be understood by us at this time. It holds all permanent good or knowledge of the Divine at a distance, either in the past or the future. The intellectual are cold, for they feel not the presence of the holy spirit or permanent good within; through their efforts to sustain apparent limitations of sense perceptions, they make presumptuous statements, some of which are as follows:

We cannot know what God is.

We cannot come into consciousness of Him at any time, except through foreign agents.

We cannot actually know anything that is eternal, while in the physical.

They conclude that God's present ability consists in just how much they know and understand.

The above statements of self-placed limitations prevent the individual from realizing the ever present God, and from knowing his own unlimited power. Until pride and personality are subdued there is no intuitive answer, no spiritual truth, that can satisfy the questioning of the intellect. *

9. As spirit absolutely fills all space, there can be no power of evil. The belief of evil which exists is a misconception of good, or an unconsciousness of good; it cannot therefore be real or permanent because that condition of consciousness is not permanent; its foundation is a want of truth. All truth is real and eternal. The belief in an infinite good and infinite evil co-eternal has environed the consciousness of average humanity with fear and doubt, and with all the sufferings that the senses, when environed with false beliefs, are heir to. It is the underlying error of all errors; all incorrect judgments relative to first cause are traceable to this division in belief. It has kept the consciousness fluctuating between two beliefs, and this is doubt. And where there is doubt there is no knowledge; for knowledge is certain, one, whole. It has also caused fear; and where there is fear there is not perfect love, for "Love casteth out fear." Love is unity; and where there is unity, there is perfect love; where there is truth there is oneness, not division. Where there is division there is a weakened understand-

ing and a darkened perception; where there is division there is not perfect faith; and without faith we cannot come to realize that perfect satisfaction which all human souls are longing and thirsting for. It follows, that to realize that there is but one power—God—is the basis of happiness, health, love, faith, justice, knowledge and spiritual understanding.

10. The first step for the student of truth to take is to put away the belief in an evil power, and to take his stand upon the foundation of unity—that good is all there is. Then by forming all conclusions from that basis it will secure him permanent growth in knowledge and power. Good, or spirit, can reflect nothing from itself that is not a likeness of itself. This furnishes a basis from which to see how many sense appearances there are, which are our own misconceptions of truth, from which we may free our understanding by refusing to credit them as real. Man, a living and divine soul, is not two, he is one, a unit; complete in being; he is not a lack of anything. We cannot say that Being lacks anything. Limitation pertains to manifestation. Man is complete because he is infilled of and informed by and embraced within God, Spirit. Being is Spirit. To be, is to be Spirit. Then the self-existing being or Spirit is the I Am of every individual Soul. "Ye are Gods"—the Soul is the "Temple of the living God."

11. To all who read this lesson we would say, study it; and keep the unity of absolute being, also the oneness of life animating all things before you as a guiding star, by which to pattern your thoughts and deeds; or from which to reason. When you once realize your relationship to God and to all things, and can perceive God as much in one place or thing as another, you have entered the path, and have commenced to know what love and faith are. You know all women and men as your divine sisters and brothers, because you know the one parent source, which includes all, and is the connecting link that by his presence binds all together as one family—as one body with one calling—living and moving in God. This will expand your inner consciousness, and you will experience harmony. For you are now free from the delusive idea of separateness and division, which darkened the understanding and blurred the consciousness. Now that you have entered the path, if the windows of the soul, or the spiritual consciousness be kept turned to face the ever present good, you will hear with the ear of understanding the inexpressible words of the silence, the voice of the Supreme. The process of awakening has commenced, and truth after truth will unveil before your consciousness; and with every truth an error will flee before it. We will prophesy that in time you will realize that it is not you personally or individually that live, but the Father in you; that is, you will realize He is your light and life. When the will and desire become divine this follows.

12. If, while first studying this lesson you do not understand it, do

not argue within yourself or with another about what you do not understand; but in calm meditation reason from the plane of unity. Commence your calculation where all things commence, the Infinite; and base no conclusion on appearance or expression, and you will know the truth that frees—not all of it—but all you do know will be eternal. What is truth?

God is truth.

To perceive all things embraced within God and pervaded by Him, is a truth.

To say that all things are embraced within God, and pervaded by Him is to speak the truth.

To know that God is the Life and Light of all at all times is to know a truth.

To know, that there can never be a time when the Holy Spirit does not fill full His Holy Temple not made with hands, is to know a truth.

Another truth is, that all we have expressed or know of Spirit is by perceiving and thinking and by the result of thought.

What naturally suggests itself to you at this point in our lesson? Is it not that the lesson of life to be learned is to recognize the Divinity that is ever present by conforming yourselves to it, or by representing it in all your ways? Is not this the truth that is life to live? And is it not the religion, which binds us to the good—which Jesus practiced—than which there is no higher?

13. The question will arise—what is it that makes so great a difference between us in thought, feeling, spiritual consciousness, and in bodily expression, in ease and dis-ease. All invisible appearance is expression; and the apparent difference between the expressions pertains to the Soul's individual experience in expressing her innate powers. This question will be more fully treated in future lessons.

14. At the beginning of your unfoldment you will naturally think that, if the all-good and all-powerful is about us and through us, my duty is to recognize it and feel happy and satisfied; and that not to do so would be ingratitude. You are now unwilling to entertain feelings of inharmony. When these feelings come the shadows are dropping off; the longings of the heart are being gratified. When the Infinite Spirit, to which the Soul is eternally wedded and dependent upon, has been recognized by her (the Soul) she has returned from her wanderings in consciousness to a conscious realization of her ever-present bridegroom, and limitless source of her being. She enters in understanding and becomes His in will and desire; and the two are one. Her heart rejoices in the at-one-ment; for this is the union of Peace and Harmony.

Recognition is the one demand made by principle, which must be ful-

filled if the problem be correct. Acknowledgment is the one demand that God makes of His children, which must be fulfilled if they express harmony. Recognize Me in all your ways—is the voice of spirit—the bridegroom—to the soul, and you will demonstrate immortal power and find rest.

Acknowledgment or recognition is the way, the truth and the life; it is the Christ. Sense perception should never form a basis for your judgment as to your real condition. All truthful decisions of self are based on the unchanging and undying; this is righteous judgment; it is doing the will of the Father, which will awaken you to the truth that frees. Truth embodied disembodies error.

15. You will perceive with the eye of understanding by drawing the line between the permanent and the temporal, the manifestor and the manifestation, the immortal and the mortal; then realizing with St. Paul that the body profiteth nothing as a cause; 'tis the spirit that quickeneth; "the words that I speak are spirit."

16. We feel, that you who study this lesson will not allow yourselves for one moment to entertain a feeling of separateness from the good; and that you will soon cease to carry a feeling of non-possession or doubt; for all your affirmations will be upon the side of wholeness, possession—that which is permanent, health and harmony. You will wish to change your conversation concerning yourself being mortal and limited, and about being environed by mortal things, which will remove self-placed limitations, and free your perception. The Author of your being places no limits on your powers for good; and how foolish it is for the individual to do so.

17. The highest spiritual unfoldment is to be attained by fulfilling the command, "Thou shalt have no other Gods before Me;" by refusing to let the senses speak in opposition to spiritual truths, turning the consciousness away from omnipresent good. To turn in consciousness from good is to give its opposite a place. The above commandment means to the true metaphysician, that the individual should not allow himself to indulge in negative thought, that is in thought which contradicts the ever present positive good. Not until the individual fully awakens to his union with God and to the truth that there has never been a separation, except in consciousness, does his love and desire change. Then it becomes the most sacred desire of the heart to think, speak and act like that which he believes himself to be and to be surrounded by. You may know the voice of spirit by the nature of its affirmation; for it never denies itself, but always affirms its true nature. We shall come to know ourselves by the same method through self-experience, by affirming in thought and act our Divine Nature, by demonstrating the attributes of true being in our thought creations. Thought being the first born of God, principle, the proof of the principle within us, is its manifestation in thought.

18. In only one sense can it be true that our bodies contain soul and spirit, inasmuch as soul and spirit pervade body. But the new and true interpretation from the stand-point of spirit is, that spirit contains both soul and body, for it is everywhere. And spirit can only be imaged or symbolled in form, but never divided or separated. In Being we are perfect and complete; nothing lacking; but without understanding our manifestations are imperfect and limited; for without understanding, our consciousness is limited to manifestation—the shadow-land.

19. That we have not been conscious of our real self proves nothing against our being real. We are not that which is dependent upon recognition for being, but recognition of objects and expression are the product and proof of our being. The folly of not knowing self as Divine has bound the consciousness in chains of ignorance, seeming sorrow, pain and death. The consciousness thus bound has caused sensation to take form or quality in dis-ease. The great delusion of the world is ignorance, which consists in unsuspectingly taking things for what they are not; e. g., taking the expression for the expressor, the body for self, the brain for mind, the letter for the spirit. But when in the broad sunlight of truth and by its light we view ourselves as we are, soul and spirit, we realize the oneness and divinity of the life of all things. How quickly this realization fills the heart with universal love! Awakening a sense of universal justice; and strength and harmony are the result.

PHYSICIAN AND METAPHYSICIAN.

20. The physician's method of interpretation is as follows: He believes his patient to be a physical, visible being afflicted with a physical disease resulting from a material cause; and he treats the body to cure the patient. So, to remove the disease, which both doctor and patient believe to be real, he applies a material remedy to remove a material cause from a material body. The remedy and body each being matter—external effects of an interior cause—to attempt to cure an effect by an effect is "a kingdom divided against itself which cannot stand." The basis of interpretation being false, its practice can—at its best—only change a belief for a belief, postponing suffering. Medicine can never unfold a consciousness of the immortal. It does not give us *knowledge* of ourselves, which is the only permanent remedy for suffering.

The metaphysician's method of interpretation is: He receives his patient as a pupil; and perceives him or her to be spiritual and invisible—a living soul; in a perfect state of ease and rest; but holding in relative consciousness beliefs that are false of himself, which are the disease that he feels. There is nothing in the body, or in the relative consciousness (carnal mind) to be removed, that is real; but there is something permanent for the patient

to recognize. The metaphysician's remedy is truth. Truth's practice bears all suffering away. He gives this truth in a silent lesson, first correcting the patient's false judgments of himself. Then, by speaking the word of Spirit, he guides the soul in consciousness to her source; and spirit responds to its own truth. There is but one Healer who, operating through all, can heal all errors permanently. But if I cast out devils by the Spirit of God (Truth) then the kingdom of God is come unto you the patient; which is the permanent remedy for all suffering, and this is what is meant in the Bible by overcoming evil with good.

PRACTICAL ADVICE TO STUDENTS.

21. Renunciation and regeneration mean work. Without works you cannot turn away from old habits of belief and conform to truth.

Since all that truly is, is good, there is no evil.

You will hasten your growth in understanding this truth, if you study these lessons quietly, and without debating about that which you do not understand. The science of the silence can only be realized through the passive tranquil mind—Divine Mind.

Do not at first attempt to account for special appearances of so-called sickness, sin and sorrow; but stand firm and unwavering to the truth, that all is good; that God, Spirit, is truly in every place, at all times.

Refuse to compromise the statement of being with sense perception; and you will soon begin to realize the unreality of the appearance of sickness, inharmony and death. As you become conscious of eternal life and truth, you will know that there is no death. You will know, that life is ever life and cannot die; and suffering will flee away.

Put away each day the trifling things that would annoy.

Begin your days' labor with a thought of omnipresent good; and as you meet the usual cares and vexations of every-day life, which all have, say to each one as it comes—"it is nothing, it is of no importance whether it be this way or otherwise." Then say to yourself, "I will perform these daily duties without being annoyed or governed by them."

Think of yourselves, your children, and all persons—not as they seem but as they are, as that which is, was, and always will be; as that which thinks and knows; both the knowing and the knowable; that which manifests and which stands back of your manifestation. Think of yourselves as spirit, with attributes of the eternal. From this standpoint you can deny sickness intelligently, and master all the cares of life. From this standpoint it is right for you to deny from you all thoughts and feelings that are the opposite of Divine Love, Truth, Knowledge, Power, Strength, Health and Happiness, or Perfect Harmony.

THE HIGHER CONSCIOUSNESS.

THERE is great danger in calling into action sensitive atmospheres before the unconscious will is strengthened to hold them. This is strengthened by concentration. The will of a person is the measure of his consciousness. There are two classes of individuals making up the mass of humanity; these come under the general head of positives and sensitives. Then there is a subdivision which is known as negative sensitives and positive sensitives; a negative sensitive can be acted upon both mentally and physically; the positive sensitive only mentally. A medium is a psychological subject, and may come under the influence of both the seen and the unseen. A sudden fright or disturbance will often throw out the astral form of a negative sensitive, but a person of will can hold his astral form or project it at will. Increase the magnetic forces of the physical body, and not increase the will, and many influences will throw out the astral form. A medium's astral form becomes so loosely attached to his body, that it is continually being thrown out unconsciously to himself. Develop the unconscious will (that is the will which acts involuntarily) first, then it is safe to augment the forces of the physical; for will or concentration will hold the forces under complete subjection to the nerve centres and the sensorium of the brain. A medium is acted upon, and also acted through, and has little or no control of himself while under the influence of the operator. An adept has all his forces within himself, and need not, neither does he affect the most sensitive person unless he so desires; while his powers are such that there is no external indication of them. Whereas a physical magnetic operator scintillates forces continually from his own body, while every thought, every emotion, every feeling of anger is more than liable to reflect upon sensitive people he contacts, and upon every one (wherever they are) that he has operated upon. *

To increase the physical magnetism of a sensitive, is to open the door of the mundane spirit world (astral sphere). This sphere combines all the mental and physical tendencies of the undeveloped classes in this world. Will power holds the person free from this class, at least at his option; at the same time he is free to the influx of spirit, which will gradually produce conscious illumination, a consumation much to be desired. This opening up of the higher consciousness lifts one above the intellectual processes, which we know as reason, into that intuitive perception of truth where principles stand revealed to the mind. This range of consciousness does not deal with the things which exist or stand out in this material realm, but with the cause of things. It is really where the finite self opens into the Universal or Infinite. The time must come

when humanity will vibrate in harmony with the Universal, so that all the faculties of the mind and attributes of the soul will act as involuntarily as the functions of the body do now. This will result from the focalization of all the powers of the mind to this purpose; as all involuntary action becomes such by concentration and pre-conscious states.

Berkeley, Cal.

SARAH A. HARRIS, R. C.

STUDENTS' DEPARTMENT.

AFFIRMATION AND DENIAL.

AS we are immortal and spiritual we must affirm all the attributes of our Real Being. We have no part in and are not affected by the delusions of what *seems real* in this world. When we see ourselves in the light of Truth then we realize that we are not of the Earth earthy.

Divine Spirit, being of God, is above all delusions of the mortal. Then in the strength and power of truth we should deny all things that are not in harmony with Spirit, with truth.

God created all things, and called them good; dare we with our mortal sight say they are evil? Evils are the result of false beliefs; let us relinquish all trust in them; let us affirm, we are not what these shadows (bodies) represent. We are Principle—Spirit and Truth. If we live in the Spirit we will affirm health and deny sickness, affirm life, truth, strength, wisdom, and deny weakness, ignorance, doubt, fear. Let us deny with a positive denial any things that are not in harmony with our Divine Self.

M. P. WEBSTER.

SPIRITUAL SCIENCE, THE KEY TO REAL LIFE.

Porphry, one of the ancient philosophers, tersely defined Life as that which holds matter together. To casual inquirers having no incentive to further questioning this would seem a most comprehensive and satisfying definition; but to students of Spiritual Science—catching though it be but a gleam of the Real Life—this answer becomes an impetus to deeper research and investigation resulting in a more perfect unfoldment and recognition of the Life principle or God within. Then to Spiritual Science must we look for the truth that is promised to make us free; in the pursuit of which there is opened up to our spiritual vision a limitless field of possibilities—nay more of certainties. Does it not teach that Life though closely related to matter is quite independent of and apart from it? Can we not see that the mere holding together of matter implies a condition subject to change and dis-

solution—or so-called Death on the sense plane. Are we not beginning to comprehend that through the darkness of ignorance and misunderstanding we have been the victims of our own delusions, accepting the shadow for the substance, the false for the real, and insofar as our untrained senses detected no error called them good—and placed upon them the seal of truth according to our conception of that principle. In short we have been struggling under many a self-imposed and useless burden of sorrow and disease—not knowing why we carried it—nor how to cast it off—until to our rescue came, Spiritual Science—revealing every error of understanding and teaching that the ills to which the flesh is heir, are but the beliefs of mortal mind and cannot control nor affect us, any more than can the shadow cast by the physical body—which is its self but a reflection of the Real Life—and powerless either for good or evil. The Life and teachings of Christ prove Him to have been the embodiment of this Truth and Light; and the Light was the Life of the world. He came as the perfect expression of Truth and Harmony. Through His spiritual light and power He performed the so-called miracles and imparted to His disciples the same Heaven-born gift; the control of which they lost by sacrificing principle to personality and reducing to a finite and limited condition the grandest principle the world has ever held. Through lack of Spiritual knowledge and understanding, the world has failed to grasp the truths, that for over eighteen hundred years have been within its reach. Within the promise Christ gave his disciples when He said I will not leave you comfortless, I will send unto you from the Father—even the Spirit of Truth, lies the Pearl of great price we have so long been seeking. The inheritance that to claim is to possess and to possess is to come into a full realization of the truth—that the flesh profiteth nothing—Spirit is all.

When we recognize that within our real selves lie all the possibilities of the one eternal Life—then do we become partakers of that Life—No longer to cry for bread and be given a stone—but to receive from the Father a never-failing and eternal sustenance, and with joy and gladness obey the Divine mandate. Ho! all ye that are athirst come and drink of the water of Life freely.

ISABEL BERGE.

SCIENCE OF HEALTH.

As through an aperture made by the prick of a pin, we can view an extended landscape, so twelve lessons in spiritual science can be the means of directing our thoughts into a vast field of research: so vast we tire upon the journey and would fain return to the old camp ground but it is impossi-

ble. We must continue to climb the terraces of unmeasurable infinitude, gathering as we go the pebbles, the flowers, the drops of sparkling dew.

We analyze these, and are led to ask their cause; thus thought is born; and as we think we come to realize that thought is an attribute of spirit, and that spirit is all.

The primal cause, or principle, contains within itself all possibilities, and manifests in nature a duality—the masculine and feminine—the love and wisdom, the positive and negative forces, which by combinations produce the multitudinous forms upon the physical plane.

In studying Spiritual Science we have come to recognize that God, or the Great First Cause, is Universal Spirit, is All in All! That thought is back of all external expression, and is God's means of expression. That all external things or forms exist in idea before they appear upon the sense plane, and that if we were deprived of our senses, we should have no realization of any external manifestation.

The law of expression is from within outward, from cause to effect. All is good, and there is no evil. What seems so, has arisen from error of understanding and false beliefs. To grow in understanding is to be governed by the basic principle that all is Spirit, and contains all the attributes of good. To come into a conscious perception of truth is to be at one with God.

Some might consider Spiritual Science an innovation, or something new or different from the old time ideas. But it is only a clearer perception of the same truth which was taught by the great Exemplar 2,000 years ago, and probably was taught for as many more before, and buried from the outside world in the pyramids of Egypt, in caves and mausoleums of the East. A few rays only have struggled down through the ages. Now, as the world has arrived at a new dispensation, it is able to receive its knowledge from the universal spirit of inspiration. Truth is unchanging; it only awaits perception or recognition.

As the spiral cycles of time are now meeting, the Past unlocks her mysteries, and the Present illumines them with a brighter light, a higher inspiration, a broader unfoldment. By comparing the present with the past we find corroboration of the statement that Truth is unchanging and eternal.

Jesus, our elder brother, said, "even greater works than I do, ye shall do." Which means that, as we receive so should we give unto the healing of the nations. The Pharisee walked by upon the other side, but the Samaritan bound up the wounds of the stranger. What attribute can be more divine than the endeavor to plant the seeds of Truth, and to weed out the tares of error, superstition and ignorance! And thus to lift the soul into a better understanding of self, to teach that pain and sickness, the

trials and disappointments of life, are but experiences which may and must be overcome before happiness, the heaven which all are seeking, is found.

To speak the word to the receptive soul, which shall bring peace and understanding, strength and health; to cast out all doubt and slavish fear; such is the work of the Healer, the Teacher, the Follower of the Christ.

SAN FRANCISCO.

HENRIETTA BLUZ.

CORRESPONDENCE.

DEAR FRIEND AND SISTER:—Enclosed please find \$1.00 for subscription to your new enterprise, "*HARMONY*."

Success to it! Yes, our "*Science*," so new, yet already so powerful, is fast becoming a household word, and will grow and spread, conquering prejudice and ignorance by the might of Truth; for THAT must prevail—naught can stand against it.

It seems almost wonderful to me, that in so short a time, so much knowledge of the beautiful and everlasting truths underlying our Science, yes, *forming it*, should have become so widespread. I cannot but help noticing in magazines, newspapers, etc., constantly recurring ideas relating to the power of *mind over body; thought over matter*. And these ideas seem to be expressed almost without the cognizance of the writer, as though a more powerful mind was instilling thoughts new and strange, and *compelling* him or her to their utterance.

And thus, here and there, silently, steadily, with the might and majesty of omnipotence shall truth banish error, wisdom conquer ignorance, spirituality prevail over sense, and *Eternal Love* enfold and transfuse all with its radiance. Then shall we listen to the music of the spheres, for all discordance will have disappeared with the errors of thought, and naught remain but perfect *Harmony*.

More and more beautiful each day do I find the lessons and teachings of our science, and more and more necessary to life, health, strength, wisdom, peace and happiness. I cannot afford to ignore, for *one short hour*, the knowledge that I have gained. Nature is so much fuller of beauty,—humanity of possibilities. The Everlasting and Infinite Goodness so fills and glorifies my being, responds so quickly to my demands, irradiating and lifting my spirit above the lower plane of bodily needs, until it often seems 'twould be indeed an easy thing to soar where'er one would. That time and space were nothing to the willing soul.

If the teachings of our Harmonious Circle had never done more than it has done for the one now writing; had never brought health of body and soul to another bruised heart, it would have sufficiently exemplified its Divine nature; but when there are already *crowds* of happy witnesses to its

truth, power and love, its eternal goodness, there is surely testimony enough to waken the masses to a desire for acquaintance with the principles upon which our Harmonic Science rests.

But for one, I have no doubts about the success of the new faith that carries a banner with "Peace and Good-will to All," inscribed in Love's own shining letters, upon the snow-white folds of purity, upheld by the staff of everlasting truth; and that banner shall wave over myriads of souls exulting in their new found God-given happiness and power, And the thoughts that quicken men's minds shall like lightening speed everywhere, and with electric sparks kindle an illuminating flame wherever they touch.

So speed you, dear sister, for the time has come to be up and doing in this loving work. And the Infinite Goodness, "that ever was, is now, and ever shall be," will give you power.

GRASS VALLEY, —

D.

NOTES.

THE open meeting of the Home College of Spiritual Science, which is held at 324 Seventeenth street, San Francisco, on the 1st Wednesday of every month, at 2 p. m., gives an opportunity to all interested in the science to meet in friendly interchange of thought. The President, Mrs. Cramer, will always be pleased to welcome friends and visitors to the college.

We note with pleasure that the August number of Mrs. Lord's excellent journal, "Woman's World," abounds in theosophy; and that Mrs. Cable's "The Occult Word," bristles with Christian Science. Where there is unity there is strength.

We have received Mr. and Mrs. Phelon's valuable little paper, "The Hermetist," and find some beautiful thoughts in its eight pages. Multum in Nuca.

Professor Geo. Chainey, who a short time ago left San Francisco for New York, for the purpose of placing the Gnostic on a permanent basis, is receiving much encouragement. A Gnostic Publishing Co., with a capital of \$10,000, is being formed to take over the Gnostic, and publish other literature of value to students.

The Committees of the Universal Register meet at their respective centres on Wednesday evenings at 8 o'clock. The object of these meetings is to bring friends together in a spirit of love for the truth, for every time two or three meet together in this spirit, an added consciousness of truth is gained.

That indefatigable worker, Mr. W. J. Colville, is at present lecturing in Chicago. While there, he will publish his new work entitled, "Mental Therapeutics." Our Australasian readers will be pleased to hear that Mr. Colville expresses himself as desirous of taking a trip to the colonies just as soon as he sees his way clear.

Brother Adams,—whose earnest discourses many San Franciscans have lately had the opportunity of hearing—in speaking of the universality of principle, remarked, that it is impossible to get a “corner” on truth.

At the Metaphysical College, 106 McAllister street, San Francisco, Sisters Wilson and Harris have been doing good work. Mrs. Harris will shortly minister to the necessities of the Stockton people, after which she will visit other parts of the State, and wherever she is required. Mrs. Wilson continues her classes in the above college, and at 404 Stockton street.

We are in receipt of the “Golden Gate,” a journal of practical reform devoted to the elevation of humanity in this life, and a search for the evidences of life beyond.” We wish to say to our readers—and especially to our Australasian readers, who know but little of Mr. J. J. Owen's work in San Francisco, that in our opinion the Golden Gate is filling an important place not only in the homes to which it finds its way, but in the history of the planet, and we hope it will receive their support.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 1.

NOVEMBER, 1888.

No. 2.

IN all the Earth—we speak again, dear friends, of what to most in mortal flesh appears most real—there is not one of all the many Souls of all the many forms but what perceives, each within herself, that which is like herself. In her unconsciousness she surely sees in Absence her unconsciousness; and in her consciousness is One with omnipresent Consciousness. This is the Presence that lights the soul to Oneness, her predestined goal.

Perceiving the Presence, that eternally resides, still amidst motion, amidst change abides; wrapt in attention to the Silent Chord—that Nature in her loudest rending, or a planet's burst, quells not, though every atom of the boundless deeps vibrate, and echo upon echo like a rolling wave reach on and further on in time and space; wrapt in attention to the Still Small Voice, of which the ceaseless Melody of Harmony divine is as a spoken word—we pass to The Inner World of Soul—the Lord. And here perceive the Heavens, that first—first as to state, in time the now; while yet the Outer or the World of Sense was as a prophecy of fulfilment void—in perfect Thought, in perfect Likeness rest; of God the Image—God manifest.

Perceiving the Presence, that within abides—within in state, but as to space unbounded; in excellency supreme; created not; pervading all of Soul—of Thought—created first in Mind of Substance permanent, whereof in imitation is the seeming Light, the Matrix or Akasa, within which all Bodies, Worlds and Suns in fitting likeness find a place. Perceiving thus in Principle the Presence—Nameless, Placeless, Senseless, All—we three in one to the Innermost attain; to Oneness with all Life; to the Absolute; the Essence of all Souls; Substance of Individuality; Thinker of each Thought; of every Word, the Speaker; of Act, the Actor; of Time, Eternity; of Space and Place the Here. The Sabbath of the six days' Labour; of seeming Far the Near.

* * * * *

The beginning and the end are in the present. Now is the accepted time. The Day of Creation, the Day of Judgment and the Day of Atonement are now.

There is a Prayer, which is the seeking of an earnest heart for Truth; and there is a Prayer, which is the recognition of the Truth sought. The former is the Prayer of Hope; the latter is the Prayer of Faith, and is both the Substance and evidence of The Truth sought.

“The Awakened perceive not evil, but perceive the good. To be undivided in Consciousness of good is to be pure in heart.

¶ Upon what do you pass judgment? Is it upon what you perceive through the senses? Then, as like perceives like, you who judge have within you that which you sit in judgment upon. Therefore, judge not that ye be not judged.

“God! be my life and blessing”—is the prayer of many a Soul. “I am thy life and blessing,” is the Father’s ever-present reply. It is a matter of recognition, dear friends.

The Soul’s education consists in experience in expressing Ideas, which are forms of thought, and speaking them into external forms, and in expanding the consciousness to perceive that which is permanent, and in harmonizing her will, loves and desires to the Father.

Statements of Truth are never cutting to those who are in Truth.

The object of Buddha’s investigation was to find the cause of misery, and the remedy for it. Gautama Buddha found the cause to be ignorance; Jesus Christ demonstrated the remedy to be understanding.

As long as the individual believes that he has two natures, one good and the other evil, sometimes one belief will rule and sometimes the other; and just so long will there be doubt, uncertainty, no knowledge of the Permanent.

Christian Healing is healing by the power of Spirit. Spiritual Healing is healing as Christ did; therefore the two are one.

The individual should make the experiences of others his own; only in so far as he does so does he learn from them.

Shrink not from identifying yourself with God “in which you live,” for this is the truth that frees you from limitations and suffering.

The word of God is spiritual truth, and can only be understood spirit-

ually. The attempt to understand the Bibles or spiritual truth by the intellect or sense perception, is like trying to measure the Infinite by personality.

The Way of Approval.

If it be difficult for us to love our neighbours and acquaintances because of something they may have said or done, of which we did not see fit to approve, then to love them is the thing we most need to do; we should never allow the error of a Sister or Brother to prevent us from expressing the all-saving power of love toward them; we cannot expect to be strong in good and be healed ourselves until we arise and do difficult things. "To him that overcometh will I give to wear the crown of life."

Sensation.

All sensation is mortal.

Time is sensation, Eternity is Truth.

Sound is sensation, Silence is Truth.

Sight is sensation, Understanding is Truth.

Place is sensation, The Formless is Truth.

Motion is sensation, Stillness is Truth.

Sympathy and Emotion are Sensations, and are mortal; for they are personal participations in what pertains only to personality.

To judge of our true condition by examination of the physical body is morally wrong. To judge of our capabilities by our present degree of consciousness and understanding is mental darkness. It is setting up our present degree of knowledge against the government of Spirit. Error is without the reality of truth, therefore it is without reality. As we awaken to the reality of Spirit we lose consciousness of Matter; and the less we think about our bodies the more harmony do we express.

Mind.

There is but one Infinite, therefore there is but One Mind, which is absolute and perfect. To the extent that we are unconscious of the Attributes of Divine Mind we are unconscious of our own life, and have not control over our thoughts, which precede external expression. This unconsciousness is sometimes erroneously called 'mortal mind.' It is but a lack of recognition of what mind is. When we turn from principle we turn from Love, Wisdom, Truth and Justice, and we are not capable of thinking truthfully. There is

not a truth spoken that is not in the image and likeness of Spirit, and is a harmonious expression.

"The Spirit itself beareth witness with our Spirit that we are the children of God." This is the recognition by the individual of the Infinite Spirit within all; and is the Christ method of healing.

MEDITATION.

WE have said that a close attention and concentration to the subject under consideration is necessary to true Meditation; that inactivity in thought is not by any means a desirable accomplishment.

This becomes a plain truth if we do but consider, that the object of manifestation is that the individual may know the principle or creator of all individuals; just as the object of doing a sum upon the slate is that the pupil may understand the principle underlying the sum—the proof that he does understand the principle is the correct working of the sum. Matter—the Earth—is the slate upon which individuals are learning to demonstrate the principle of life—of God. And the senses may reveal many mistakes indicating that the Soul has not yet solved her problem—that is all. Because the pupil has failed to work his sum correctly, he is not therefore a sinful, evil or diseased pupil; we may call the sum—the appearance—incorrect, but the pupil is not his sum; the principle is all right, though the pupil has not yet understood it. And so it is with the Soul; her body is the sum upon the slate; and all the imperfections, sorrows and sins that the senses reveal are mistakes in the sum, indicating that the Soul or individual does not understand herself, *which* is the principle of life she is endeavouring to demonstrate.

Then the purpose of manifestation is that we may know God. Consider the pupil at his slate once more, and you will see that he puts down what he thinks; if he were inactive in thought he could not work his sum, if he were inattentive he would at best work carelessly. Just so it is with the Soul; thought must precede manifestation; inattention will produce imperfect work. Hence it behoves us to be active in thought, and attentive to our subject.

Many methods have been given to the world by which to arrive at concentration, and with which our readers will probably be familiar. Different societies, both secret and proclaimed, of Occult Students, have their different

methods—but there is nothing hidden that shall not be revealed; first find the kingdom of heaven, and all knowledge is yours. Now the reason why we write thus is that every one may break any spell of fascination that holds them to the mysterious or secret. There is not anything mysterious or secret; all knowledge is ever present and as free as the air; you are the very knowledge you seek; mystery only comes in by believing otherwise. Imagine the pupil taking himself to be his sum—all incorrect, all wrong, liable to be rubbed out—what confusion! what a mystery he would be to himself! Friends, friends, you are nothing that is wrong or liable to be rubbed out; will you not hear us, when we tell you—you are the truth and the life. The way is within you all. Therefore let us make nothing mysterious nor secret; remembering always that Knowledge is Wisdom. He that wisely gives of the tree of knowledge is the heavenly physician.

Now thoughts of concealing seem to belong to a consciousness that is desirous of effect, that is forgetful of the truth that behind all effect is the object of true admiration and wonder, namely, the cause. Are we quite sure, when we sit quiet-eyed, gazing on some spot, with muscles and passions under control, seeking illumination and power, that we are seeking power in the spirit of truth; or are we seeking it with the motive of effect? Do we thus seek the kingdom of heaven (cause), or the kingdom of phenomena (effect)? Are we not by thus doing seeking to build up an individual will, a personal power, a house upon the shifting sands? But if we seek the Will of the Father, the power of the Invisible, a mansion not made with hands but permanent in heaven, we shall find it by seeking in the Spirit of what we seek. Do we seek Power? then Knowledge is the Spirit of Power; do we seek Knowledge? then Truth is the Spirit of Knowledge. No amount of sitting and external concentration; no amount of travelling and careful selection of mountain heights will bring us Power or Illumination; but the quiet recognition—at the counting-house, or in the kitchen, or wherever we are and whatever engaged in—that all the Power of God is omnipresent, is true illumination, and to know that that power and illumination is you is true concentration (this conclusion we shall hereafter show more fully).

In the performance of our daily duties we are putting into practice rules for the attainment of perfect concentration; whether at school or occupied at home or in business, we are more or less continually engaged in unfolding the necessary qualifications for Adeptship.

In this number of HARMONY we have not space to consider this subject further, but will continue it in the next. In conclusion we will give in few

words directions how to gain that concentration or undivided attention which will bring the success and the contentment and the consciousness into this World of the World to come.—**WHATEVER THY HANDS FIND TO DO, DO IT WITH ALL THY HEART. WHATEVER THY HEART FINDS TO DO, DO IT WITH ALL THY LOVE.**

NOVEMBER 7TH.

Subject for this evening's thought is "The purpose of Creation." In the foregoing remarks much has been already said on this subject that will be found to contain substance for to-night's reflection.

NOVEMBER 14TH.

Subject: "I AM the life of everything." In the consideration of this subject, let us endeavour to forget time, by realizing that eternity, like God, is ever present. Time belongs to the senses, to limitations; it can only be conceived of as relative to changeable and impermanent things. Things appear and disappear in time; but God is forever the same; past and future are always present to Him. Therefore He is always "I Am"; and nothing (i. e. no power) but God can say "I Am." Should we not then always bear this in mind? We who are continually saying "I am," should we not cease to live in time? But the body is a thing of time. Eternal life then is the life of everything; the Father and His children are One.

NOVEMBER 21ST.

Subject: "Ye are Gods." God is the invisible, omnipresent, first and only cause, omnipotent and omniscient, the Father. Then, are not those wise souls who are at one with the Father, Gods? And have we not seen that in the affairs of God there is no past or future? Then if ye are Gods, ye—without distinction—are Gods now.

NOVEMBER 28TH.

Subject: "The One Mind." Mind is the present and all-pervading Consciousness of God. (See further our remarks in October number headed "Rosierucke.") Did you ever consider what chaos would reign if there were more than one Mind? If in imagination we divided the earth into sections, each of which was pervaded by a distinct and different consciousness, no one section could possibly understand another, for there would be nothing in common by which one could recognize another. But throughout all space, in all times, we perceive similar objects similarly; and the Providence and Order of One Mind is thoroughly manifest.

THE LAW.

ALL religious or divine systems of teaching should point the way by which individuals can perceive the truth for themselves. Unless we see and gain the knowledge for ourselves, we can have no conviction; and without conviction we cannot have perfect faith; and without perfect faith our expressions are weak and inharmonious. Even the teachings of the world's great masters—unimpeachable as they are—and the sacred and unalterable truths of a Christ or Buddha can only instruct. We must take the steps upon the ladder of progress for ourselves.

Teachers can point the way to Truth and Life in spoken word and silent thought. Sometimes it is better for the student to have the silent instruction of the treatment in connection with the oral lesson; especially if it seem difficult to understand the science of spirit, and to hold the truth in consciousness.

All must see and know the truth, and depend upon its practice if they would have permanent health and harmony. To state this in another way we may say, that we must become conscious that we are Divine and Permanent, and speak the unalterable truth for ourselves. We must look beyond the temporal kingdom if we would find the Staff of Life that never fails us; we must seek the permanent kingdom if we would be conscious of eternal life. "Seek, and ye shall find." Hold the first bit of unalterable truth that you perceive by practising it, and it will act as a magnet to relate your consciousness to more and more of truth. Then, with energetic effort in Truth's practice, and with aspirations attuned by the truth to harmony, the Spirit will lead to all truth. The Consciousness will expand to perceive more and more of that which is permanent.

If the individual be obedient to "the Law"—Love—then, perversity is overcome; and the student will hold with a divine steadfastness to truth, and rapid will be his growth into a spiritual consciousness. He will be surprised how quickly he will surmount life's seeming difficulties and pass the border line of elemental thought and consciousness, from the mortal to the immortal, from belief to knowledge, from error and dis-ease to truth and ease; from a belief in death to that of life, and from all illusion resulting from not knowing into the light of understanding.

That which is called the evolution or progression of the human soul is the soul's experience and process of awakening to the God within; or the process of individual effort in expanding the consciousness to a realization of

that which is, and is permanent. And resulting therefrom in an unwavering and perfected faith, based upon a knowledge of self, and of our union with the Father; and that we are in and of the kingdom, the power and the glory. For when our thoughts and expressions are reconciled or adjusted to the good, we are at one with the Universal Harmony.

"THE PURE IN HEART SHALL SEE GOD."

(REPORTED FOR "HARMONY.")

THIS was the subject for meditation on the third Wednesday of September, on which evening members of the U. R. Committee met at the Home College, 324 Seventeenth Street, San Francisco. After a few remarks upon the subject by one of the members, silence was maintained for about twenty minutes, after which those present spoke; the following is the substance of the remarks:

"It seems to me, that like always perceives like, and therefore that the pure can only be perceived by the pure. Now God is eternally pure—He is purity itself; and it is God or purity within the individual that perceives God or purity. Thus, when we become conscious of the ever present purity within each of us, we shall see God. This was the substance of my meditation."

"Well, I began to analyze the sentence, thus: *pure* means free from mixture, undiluted, whole, undivided; the word *heart* seems to mean *consciousness* here; then the pure in heart would be the undivided in consciousness, those of One Faith and One Mind. And God is the absolute consciousness, the One Faith and Mind. Next, to *see* means to understand. Now we know that we are conscious of what we understand, and understand what we are conscious of. Then, if we be firmly established in Truth, we shall be free from impurity (or unconsciousness of purity) and shall see God; for to be free from impurity is to be purity, i. e. God."

"Then, do you think it possible ever to reach such a state of consciousness, ever to become free from a mixed consciousness?"

"Certainly. For if we cease to identify ourselves with our expressions, and identify ourselves with the expressor, we have accomplished it; that is, we are conscious of the Real."

"I have been thinking for some time past about what scientists claim for electricity; they say that the Sunlight is electric light, and that electricity

pervades all space. And it seems to me that Spirit is electricity. I can see now why the Ancients worshipped the Sun as the Source of Life."

"You mean, of course, that electricity is a manifestation of Spirit, and that the Sun is a symbol of Life."

"No, I mean that it is the life itself. And I can see God in every plant, in every thing."

"But, my friend, do you not perceive that like can only be perceived by like—that the physical eye can only perceive physical things; or rather, that through the senses we can only perceive sensible things? for example, we can perceive a true *thing*—or any thing—but through the senses we cannot perceive truth; the invisible can alone perceive the invisible. The sun and electricity are expressions—they must therefore have an expressor."

"There is little for me to add to what has been already said. I recognized that God is omnipresent purity, and I held all men in that thought."

"And you recognized that no matter what appearance presented itself, the one goodness and purity is right there?"

"Yes."

"That is good; it must be so."

"The interlaced triangles, one of which points downwards and the other upwards, appear to me to symbol the Soul's consciousness. When she looks downward into matter her attention is fixed on images; but when she looks upward to Spirit her attention is fixed on principle, which is the source of all."

"Then what we call imperfections are the result of the Soul looking on her reflections, which are of course finite, and identifying herself with them?"

"Why, certainly. But the undivided in consciousness have ceased thus to look upon material reflections, and facing all the time to Spirit, are consciously at one with the Father. And it seemed to me while meditating that the heart means the inner; to be pure in heart is to be pure in thought, motive and love; then shall the outer become as the inner, and we shall see God. For within each individual all is awaiting recognition, and through perception and thought we recognize and manifest it."

The next meeting of the U. R. Committee at this Centre will be on October 24th. Subject: "Faith. The substance of things hoped for." All are invited.

PERCEPTION, OR CONSCIOUSNESS.

"WHEN Jesus came into the coasts of Cæsarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets.

"He said unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art The Christ, the Son of the living God.

"And Jesus answered and said unto him, Blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven."—*Matt. xvi, 13-20.*

If we consider the subject of perception, we shall readily see that belonging to perception is the perceiver and the object perceived. Now objects perceived are in two distinct classes; those that are perceived with the senses belong to the Material Class, and those that cannot be perceived with the senses belong to the Immaterial Class. To the Material Class belong all words, worlds, and sensations; to the Immaterial Class belong attributes and principle. The Mind perceives Immaterial objects (that is, principle); the senses perceive Material objects.

Perception is the consciousness in the perceiver of the objects perceived, which, in the case of immaterial objects, is true consciousness, and everlasting; but, in the case of material objects, it is a false or reflected consciousness, and dies with the memory of its concepts.

Like perceives like; the senses perceive sensible things, but the Spirit perceives spiritual things. Nor is it ever otherwise; as, that the Spirit perceives sensible things. Mind never perceives Matter; nor do the senses perceive Essence or spiritual things. To the pure all things are pure; to the good there is no evil.

Now, if Christ belongs to the Material Class, if he were a person, or visible being, flesh and blood (the senses) would reveal him—but they do not and did not. Then, not being a sensible thing, he or it cannot be perceived by the senses or in a sensible way. But if Christ be the Truth, or principle, then the Mind of man, which is the Mind of God, will reveal it; "flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

Perception it is, or consciousness, that reveals to us the way, the truth and the life. This consciousness is the rock upon which I will build my church, and the avenues of delusion can never prevail against it; because the avenues of delusion are the senses; but consciousness of spiritual things belongs to Spirit. And I will give to thee—i. e. Spiritual Consciousness—the perception of Love and Wisdom, which is the keys of heaven.

You will notice that in this interpretation of the wonderful passage before us we have got rid of Peter's personality altogether; and in its place we have the true Peter, which is Peter's Consciousness or perception; or, to speak more correctly, we have the invisible Peter, his perception and the truth he perceived—three in one. This is the rock upon which the Church of The Christ is built; built not by hands, attained not by ceremonious effort nor prolonged works; but now, and by the simple recognition that "I and the Father are one."

If we reflect for a moment upon the Material consciousness—or carnal or mortal mind—we shall determine that it is sensation; for we call the consciousness of sensation—sensation itself, just as we call the consciousness of truth—truth itself. Then, if the soul's consciousness be sensation, she herself is no different from sensation. Now sensation, or the concepts of the senses, belongs to Matter, or the Earth, only. Therefore the Soul that is sensation is bound by her consciousness to Earth; but if her consciousness be not sensation, then is she loosed from Earth. Moreover, heaven is a state, and is right here—nevertheless the Soul that is bound to the Earth perceives not heaven, neither in this life nor in the life to come. What more shall we now say of Consciousness? Whatsoever thou (Consciousness) shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven. When the individual has overcome the world, the desires of the flesh and the delusions of the senses, she is freed from all earthly ties and enters into rest, heaven or nirvana.

We are all seeking to attain to this conscious at-one-ment with the Father, which Jesus here speaks of as the rock upon which the true Church is built, and we shall all express it when we have become impersonal—when we have sacrificed personality. Some, who have realized the truth that life is eternal and one, and that it is one and the same life that manifests and has manifested all forms at all times, also realize that they must have lived in the past; and immediately the question is apt to arise, Who—what personality—was I? Possibly they may identify themselves with some great person; possibly such identification in thought may lead them into absurd expression. So in these

last days—in these last states—about which we are speaking, many shall come in my name, saying, I am Christ. And again, many shall affirm, saying, Thou art John the Baptist, or Jeremias, or one of the prophets or apostles. But, friends, all such questioning, all such affirmation, belongs to sense perception; weary not yourselves with any such thoughts; for *now* is always the time of day, let us live what we are now. Fear not, if you be conscious of Peter's perception, that your Father in heaven will not recognize you. But seek not recognition amongst men, for this is personality and belongs to the sensation of this changeful world.

We have said that spiritual perception is the rock upon which the Church of The Christ is built. Let us conclude with a few words upon the Church. The word Church means the Lord, that is, the expression of Truth. The Soul is the true Church of God—the Soul, in which the consciousness of her at-one-ment is awakened, is a Temple of the Living God—it is the expression of Truth. Yet, if we speak of a still more external expression of the same Truth, namely, the perfect body, we may say, too, that it is a Temple or true Church. And further still, we may call the buildings, in which we worship, Churches—for they are symbols of the one eternal true Church, in which God, the Father, and Christ, the Son, meet in conscious at-one-ment. Consider that meeting, that moment, that state; and no matter the name or form of the Church, remember that the Father and the Son are there.

BIBLES OF THE AGES.

THE COMFORTER.

John 14, 15—26—If ye love me, keep my commandments, and I will pray
 “ 15, 26, —the Father, and He shall give you another Comforter,
 that He may abide with you forever; even the Spirit
 of Truth; whom the world cannot receive, because it
 seeeth Him not, neither knoweth Him; but ye know
 Him; for He dwelleth with you, and shall be in you.
 I will not leave you comfortless; I will come to you.
 The Comforter, which is the Holy Ghost, whom the
 Father will send in my name, He shall teach you all
 things, and bring all things to your remembrance,
 whatsoever I have said unto you.

- " 16, 7, — It is expedient for you that I go away ; for if I
 " 16, 13, go not away, the Comforter will not come unto you ;
 but if I depart I will send Him unto you.

FAITH.

Just as the New Testament of the English Bible is the expression of the Truth, so the Bagavad-Gita of the Hindoo Bible is the expression of Truth, i. e., of the same Truth. This Indian new testament has been translated out of the Sanskrit into many languages ; in the English language it may be read both in prose and poetry. In its poetical form it is " The Song Celestial," by Edwin Arnold ; and perhaps this work is the sublimest of all we know anything of, if indeed we allow that truth in the garb of poetry is more sublime than in prose.

At the present day the poet's name is most generally associated with "The Light of Asia," but by the future generations, Sir Edwin Arnold will be known as " The Poet of The Song Celestial."

We would put this beautiful poem into the hands of every true student, that from it they might gather clear interpretations of the loftiest truth of the Bibles.

The following poem, " Religion by Faith," is but one song out of eighteen, that compose "The Song Celestial." It is in the form of a dialogue:—

Arjuna, Prince of India, seeking for the Truth with the sincerity of a princely soul, asks :

" Lord, of the men who serve Thee, true in heart
 As God revealed ; and of the men who serve,
 Worshipping Thee Unrevealed, Unbodied, Far,
 Which take the better way of faith and life ?"

To this question, God makes the following answer to the soul :

" Whoever serve Me—as I show Myself—
 Constantly true, in full devotion fixed,
 Those hold I very holy. But who serve—
 Worshipping Me The One, The Invisible,
 The Unrevealed, Unnamed, Unthinkable,
 Uttermost, All-pervading, Highest, Sure—
 Who thus adore Me, mastering their sense,
 Of one set mind to all, glad in all good,
 These blessed souls come unto Me.

Yet, hard

The travail is for such as bend their minds
 To reach th' Unmanifest. That viewless path
 Shall scarce be trod by man bearing the flesh !
 But whereso any doeth all his deeds
 Renouncing self for Me, full of Me, fixed
 To serve only the Highest, night and day
 Musing on Me—him will I swiftly lift
 Forth from life's ocean of distress and death,
 Whose soul clings fast to Me. Cling thou to Me !
 Clasp Me with heart and mind ! so shalt thou dwell
 Surely with Me on high. But if thy thought
 Droop from such height ; if thou be'st weak to set
 Body and soul upon Me constantly,
 Despair not ! give Me lower service ! seek
 To reach Me, worshipping with steadfast will ;
 And, if thou can'st not worship steadfastly,
 Work for Me, toil in works pleasing to Me !
 For he that laboureth right for love of Me
 Shall finally attain ! But, if in this
 Thy faint heart fail, bring Me thy failure ! find
 Refuge in Me ! let fruits of labour go,
 Renouncing hope for Me, with lowliest heart,
 So shalt thou come ; for, though to know is more
 Than diligence, yet worship better is
 Than knowing, and renouncing better still.
 Near to renunciation—very near—
 Dwelleth eternal peace !

Who hateth nought
 Of all which lives, living himself benign,
 Compassionate, from arrogance exempt,
 Exempt from love of self, unchangeable,
 By good or ill ; patient, contented, firm
 In faith, mastering himself, true to his word,
 Seeking Me, heart and soul ; vowed unto Me—
 That man I love ! Who troubleth not his kind,
 And is not troubled by them ; clear of wrath,
 Living too high for gladness, grief, or fear,
 That man I love ! Who, dwelling quiet-eyed,

Stainless, serene, well-balanced, unperplexed,
 Working with Me, yet from all works detached,
 That man I love ! Who fixed in faith on Me,
 Dotes upon none, scorns none ; rejoices not
 And grieves not, letting good or evil hap
 Light when it will, and when it will depart,
 That man I love ! Who unto friend and foe
 Keeping an equal heart, with equal mind
 Bears shame and glory ; with an equal peace
 Takes heat and cold, pleasure and pain ; abides
 uit of desires, hears praise or calumny
 In passionless restraint ; unmoved by each ;
 Linked by no ties to earth, steadfast in Me,
 That man I love ! But most of all I love
 Those happy ones to whom 'tis life to live
 In single fervid faith and love unseeing,
 Drinking the blessed *Amrit of My Being!

*Nectar of Immortality.

NOTICES.

The Future Rulers of America. By W. P. Phelon, M. D. (Price, 25 cents.)
 This little pamphlet of 28 pages is most suggestive to Initiates and Students
 of occultism, who are able to read between the lines. It belongs to the history
 of a Soul, and as the title suggests, contains a prediction for the immediate
 future. Even to those who understand not the full occult meaning of this
 history, it will prove most entertaining and stimulative of thought.

Justice a Healing Power. By M. J. Barnett, author of *Practical Meta-*
physics. (Price, 25 cents.) In this work of 27 pages Miss Barnett sets before
 the reader a very clear idea of Divine Justice; from which we learn that it is
 the fulfilment of the Law—and there is but One Law. If then we fulfil the
 Law in thought, word and act, we shall express harmony. Thus Justice is a
 Healing Power; Justice expressed is Health. We leave our readers to find
 for themselves the several practical points brought out in the above work.

Condensed Thoughts about Christian Science. By Dr. William H. Hol-

combe. (Price, 25 cents.) We have received from Mrs. Gorie, Manager of the Pacific Coast Metaphysical Co., 428 Turk street, the 5th edition of Dr. Holcombe's work. In many respects *Condensed Thoughts* is an admirable little pamphlet, and to page 23 the author deals with his subject from the plane of absolute truth. For example, the following is his statement of errors to be eradicated:

"1st Error. That outside of the Substance of Spirit there is another substance or material called Matter, having an independent existence and qualities of its own.

2nd Error. That there is any such thing as Physical Causation.

3rd Error. That Matter and its supposed combinations can ever produce Mental or Spiritual phenomena.

4th Error. That sensation, including all pleasures and pains, originates and exists in material forms and organs.

5th Error. That evil, sin, suffering and sickness are real things, genuine entities and existences, involving the whole world in mental and physical conditions of disorder and wretchedness, and to be resisted and combatted by all the means, internal and external, which we can command, and not to be destroyed, as Christ demonstrated, by the word of truth."

Also from his statement of being, the reader will gather that there is but one Reality, which is the one Life, Substance and Love of God; yet from page 23 to the end of the pamphlet this clear statement is continually contradicted; *e. g.*, we learn that *things* which are in harmony with divine law, such as stones, are real; that is, that some manifestation is real; whereas, Substance or Spirit alone is real—the reality of a stone or any other thing is the Spirit that manifests it and is the Substance of it. But all *things* or manifestations change during every moment of their appearance; physical scientists express this when they say that every atom of matter is in perpetual motion. On page 32 Dr. Holcombe comes again on to his true ground, he says: "I deny that matter has any life, properties or sensation."

Again, on page 36, the author, using the terms of Material Science, speaks of the Real or One Mind as the unconscious mind—"silent treatment is addressed to the unconscious mind." Such a statement is manifestly incorrect.

However, it is not our object to pick out all the inconsistencies in the work; and our motive in mentioning those we have is to show the importance of holding fast to that which is true. If we hold fast to the truth that God is Infinite Goodness, we can never express such a thought as that "the air we breathe is contaminated by the spiritual poisons of all around us."

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LESSONS IN THE SCIENCE OF SPIRIT, OR THE CHRIST METHOD
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WE shall give you during the next few months, lessons in Spiritual Science—or the Science of Spirit—and instructions for their application so as to attain an illumined or spiritual consciousness—or soul unfoldment. These lessons are intended for you to read, study and apply; which means to you health and happiness.

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We have prepared these lessons so that you may heal yourselves, and teach and heal others. They will be in lecture form, so that when you have studied them, you will enjoy reading them to your friends; and will profit by your efforts in explaining them to their understanding. In so doing you begin to teach and heal, and expand in spiritual consciousness. There is a certain amount of discipline that all must have before they can heal, or understand why truth does heal.

If these preliminary lessons be well studied and mastered, they will

prepare you for a College course; so that with the discipline of one course you could enter the normal class, and there demonstrate and finish as a teacher and healer.

We know there are earnest souls in all parts of the world thirsting for the truth that is promised to make them free—souls that are “heavy laden” with mortal cares and mortal beliefs—who cannot enter a college of Spiritual or Christian Science, or even attend a course of class-teaching in health and healing. To these dear sisters and brothers our published lessons will be a messenger of peace, giving rest, health and happiness.

To make our conditions harmonious, we pattern the permanent good in thought creations.

These lessons will prove of greatest value alike to teachers and healers who are in this field of work.

No. II.

THOUGHT; THE CREATIVE AND FORMATIVE POWER.

“In all thy ways acknowledge Him, and He will direct thy paths.”—*Prov. iii, 6.*

1. We purpose giving these lessons in the natural order of divine expression or unfoldment. In giving the Statement of Divine Being as our first lesson we commenced where all things commence. Thought, being the first-born of Being, comes next in Divine Order.

As there is but One Infinite Mind, or One All, in which all Souls are imaged in its likeness, and all things formed, we cannot solve the problem of life if we lose sight of the principle of Unity. To know the orderly method in which Infinite Mind works in manifesting Nature is divine Science—the facts of Spirit. The law in natural expression is the law of Divine Love, or the regular and orderly method of divine thinking.

2. In Sec. 10 of our first lesson the Student is instructed to put away the belief in an evil power and come upon a basis of unity as a preparatory step for a permanent awakening to Divine Truth. Not until this division in belief is dispelled, and the eternal truth of unity is established in consciousness, will the Student become illumined in understanding. When we know that there is but one Source and Power, the consciousness ceases to fluctuate between the two beliefs of good and evil, and doubt is overcome. Then will fear, which is its outgrowth, be eradicated. Fear is the one error which weakens or causes us to yield or submit to delusions of every kind.

3. "If thine eye be single (that is, if you have perfect faith), thy whole body shall be full of light." Perfect faith means, to be undivided; and to be undivided is certainty; and certainty is knowledge; and this is Wisdom. Then Wisdom's way is unity or harmony. So Divine Wisdom and perfect Faith cannot be attained so long as there is a lingering belief in evil or sickness as a reality; and not until we know that there is but one All, which is the perfect good, can we fully realize the truth that all misery is ignorance or unconsciousness of good.

4. In this lesson we will consider that you have cleared away the mists of illusion, and are undivided in belief, and that you are holding to the Truth. That there is but One Life is the Truth that fills you with the light of understanding and perfect faith.

The times are ripe for a complete change of thought, a spiritual awakening. The greatest need of humanity is knowledge, certainty; a fixed and unwavering faith in good; a certainty of where to turn for health and happiness; and how to realize the peace and rest that all are longing and thirsting for. Recognition is the method by which the ever present kingdom is realized; we can only realize the kingdom, power and glory in which we live by recognizing it in our own perfected thought.

5. Thought is the creative power, or formative energy, and sustains a causal relation to feeling and all external expression. "To think and to be, are identical. I think, therefore I am." Thought is the proof or evidence of being, for there cannot be a thought without a thinker; there cannot be an expression without an expressor; there cannot be a form without the formless. Expressions of Universal Love are the proofs of an Infinite Expressor; for the expression, be it ever so perfect, cannot be as great as the Expressor.

The relation of Principle to Idea, or God to the Soul, is that of cause to effect; God is the governing principle or The I Am of every human Soul. The act of thinking is the act of forming ideas in the silent and invisible Mind. Ideas are formed there and expressed on the sense plane. So, thought is that power which embodies and reveals the Unrevealed, which manifests the Unmanifest. The subject of greatest value for the World's consideration is that of correct thinking; and how to think in order to evoke or bring forth into manifestation the wealth of power and goodness in which we all rest. This question of correct thinking interests every man, woman and child equally in the visible and invisible spheres. How to think that our thoughts may truthfully represent Spirit, is of equal value to all.

The true idealistic teaching is that thought is the first expression of God;

the highest and most substantial of expressions in the Universe. Creation is a thought, or idea, in Divine Mind. Thought, says the Caballa, is the source of all that is; the first-begotten of the great Unknown. The Hermetic philosophy defines thought as the Son—that is, the first-born.

Correct thinking brings harmonious results, and the right word and deed in the right time and place. Ideas are conceptions, or principle formed or imaged. Truthful conceptions are living images—principle formed in Mind in the likeness of Spirit; they belong to the Soul and are immortal, for Truth expressed is God manifest—the Christ.

6. Truth is that which never changes; it is the same yesterday, to-day, and forever; it appears alike to all persons, at all times, in all places; it is good for all at all times. In the beginning God alone was; that which was, is and ever will be. The first chapter of Genesis is an account of the generations of the heavens and the earth when they were created (by thought in Infinite Mind), in the day that the Lord God made the earth and the heavens, and every plant of the field before it was in the earth, and every herb of the field before it grew. This truth is expressed in various allegories in the ancient books of Wisdom. At the beginning of a day of creation Brahm awakening from his sleep begins to think, and his thoughts call worlds into existence. The sacred writings of the ages teach that all things were first created in idea in the image of God; for His works represent Him. His method is one, therefore before anything can appear on the sense plane it must have pre-existed as an idea. You are to consider this as an established or fixed principle. Thought is the ancestor of word, deed and sensation; it precedes speech, whether the language be perfect or imperfect; it precedes sensation, whether it be pleasurable or painful. All external appearances and reflections, that we sense, are the result of beliefs or thoughts which have found lodgment in our consciousness.

7. The Infinite Mind, in which all things are formed and live and move, is formless and impersonal. To image Spirit is to be impersonal and universal in our thoughts and ideas. Truthful and permanent ideas are formed in the Mind by the action of Will and the Power of thought according to the Law of Love. When Love embodies the idea, its reflection is universal harmony. As all expressions in Nature—forms of mineral, vegetable, animal or human—are the result of the force or action of Thought, we may say they are the effects of the workings of mind, which is the only Substance.

Perception and thought are co-existing; therefore "God saw everything that He had made, and behold it was very good." As there is but one method

we see the result of our thoughts in our conditions and environments. Thought shapes our whole existence and determines our course whether it be success or failure. Therefore, it follows, that to change the physical form, or feeling, or any external condition, we are first to change our perception and thought relative to ourselves and conditions; and if we would externalize the perfect we must have the perfect idea in consciousness; if we would externalize health we must perceive that health is a thought held in consciousness. If we would have harmonious conditions we must perceive them and hold them in consciousness. If we would heal humanity of their beliefs, and do good, we must perceive the truth and speak it by Works of Faith, by holding to the perfect idea of the immortal.

8. What the senses reveal to us as self is not self. We can find ourselves only by seeking in the depths of Divine Being (see Sec. 18, Lesson No. 1); so our most important work is that of transferring the consciousness from the temporal and limited to the permanent and limitless, from matter to Spirit; and thus awaken to the wealth of love and goodness that dwelleth there. By knowing this good we give it expression, and baptise the body with the living waters of eternal truth. "Thought germs grow in Mind as the seeds of plants grow in the soil of the Earth"; the latter are quickened by the light of the Sun, the former by the light of Divine Spirit. The spoken word is Truth called into appearance, or outer showing; its possibility is ever resting in its source, Divine Spirit. Few persons have ever thought to exert power over their own thoughts; but all must learn to control their thoughts before they can become master of their expressions or conditions. Then this can be accomplished by denying a place in consciousness to thoughts, that are not in unity with Divine Being and your Real Self. For, it is a law, as fixed as the eternal law of Mathematics, that as a man or woman thinketh in heart so is he or she in manifestation. The nature of the thought, which we hold in consciousness and dwell upon, brings to us the experiences of our earthly lives, either of pain or pleasure, sunshine or shadow. So, it is by our own thoughts and perceptions that our conditions are pleasant or unpleasant. We receive from Infinite Justice full payment for services rendered.

9. The divine attributes of Mind are winged with aspiration, ever ready for outward manifestation, when recognized. When we clear the consciousness by denying their opposites a place, we are no longer ignorant of this truth.

10. The Science of Expression reveals that all ideas sustain a causal relation to a more external reflection. Unless our ideas be based in truth we

cannot expect harmonious effects. The evidence of health is a picture of harmoniously arranged thought; the appearance called disease is the evidence of inharmoniously arranged thought.

God's ideas, which are His children, are perfect; all His creations are good. Then, not until our ideas of each other and of self be perfect, are we working in concert with God; and, not until we think the thoughts of Spirit is there a conscious at-one-ment, which is true atonement. And not until this state be reached will there cease to be conflict in idea and confusion in expression. So if we form a perfect idea of Divine Humanity (perceiving Spirit or Soul only), where there is nothing lacking morally, mentally or spiritually, we shall manifest power over all external conditions. The question naturally arises, Can we so frame our thoughts? We often hear of people changing their minds; we certainly can change our thoughts and pattern the perfect, if we but make the effort. Self-training is required in order to expand the consciousness and awaken in understanding to the light of unchanging Truth--the Spirit; and thus know more and more of the life and truth in which we live, until we express or speak forth harmony divine.

11. Truth is the power that heals all error. Where harmony or health is absent in expression, truth makes it manifest; it changes belief into knowledge; truth's practice brings the silent qualities of the Soul into expression; it frees all who are heavy-laden with the error in belief; and gives peace and rest. Truth frees, because it is free and limitless.

St. Paul, the great Christian Healer, said, The good that I would I do not, but the evil that I would not, that I do. Now, if I do that which I would not, it is no more I that do it, but evil that dwelleth in me. As the Spirit is all that can truly say, I Am, unless we act in concert with Spirit, it is no more I that act, but error of the personality acting in opposition to the impersonal Spirit. Such is the government of the senses (carnal mind), that to be carnally minded is death; because we identify ourselves with matter, which has no life. But to be spiritually minded is life and peace. To be spiritually minded is to be in truth, and to practise it. This is the work of Faith, which renews us in the Spirit of our Mind, by which we are made whole.

12. Ideas formed upon authority of appearances are false beliefs, and are negations of the living and true Spirit; they are the confusion, dissatisfaction and general discomfort that we feel. We all know that many Souls have passed through the change called death through fear, and from what are called contagious diseases; through fright the hair has been turned white in a

single hour; through fright thoughts may mark, disfigure or destroy the form of the unborn child; thoughts cause and cure disease. Fear invites the conditions feared. If we fear sickness, sorrow, evil, or anything, we virtually say to the condition feared, You have power over me; and we surrender ourselves as subject to them by our weak attitude; and we make them master by our thought. Fear comes by not knowing that which is real and permanent; and of not being able to trust the temporal, which is all we seem to know.

13. All that we see, that is called evil, is a result of unconsciousness of good; all dis-ease is an unconsciousness of ease resulting from negation of Spirit. Thoughts, which are the opposite of Spirit, darken the consciousness and veil the understanding. Grief is the mental side of many diseases, so-called. A reflection of anger is inflammation. Anxiety and doubt are fear; they are at the root of every disease. Thoughts, which represent beliefs called hatred, envy, jealousy, malice, cruelty, revenge, prejudice, aversion, uncharitableness, are the opposites of Spirit, and act as a cause for all misery.

Spirit, being The All, its opposite must be falsehood; this is the reason why we feel uncomfortable under such conditions of thought. If they represented that which truly is we should be in truth, and the result would be comfort.

To the awakened fear and doubt are an injustice to the ever-present Spirit. We do not change the attributes of Divine Mind by holding their opposites in consciousness, we cannot change the unchanging principle; but, thought being the means by which we manifest, we do distort and limit our external manifestations by our error of thought and perception. All conditions of inharmony revealed by us are the externalizations of race-beliefs, that have found lodgment in a lower range of consciousness. Condemnation and fault-finding would not be entertained for a moment, if we fully realized and trusted the ever-present good. These race-beliefs are the result of selfishness or personality, by which individuals virtually attempt to take things into their own hands and judge what should and should not be, and pass judgment upon the power of good according to their temporal or carnal understanding; this condition represents an unconsciousness of good resulting from a personal desire made paramount over all else. As we perceive within ourselves the love, goodness and justice of the Life in which we live, these errors of unconsciousness drop away, and we realize the great weight of afflictions which we have maintained.

14. False-beliefs about ourselves are the delusions which darken the intuitive vision, and when we are able to lift the veil of delusion and see

ourselves as we are (r. Sec. 10, Lesson No. 1), thus putting away error of thought and perception, then pain and discomfort drop from us as naturally as leaves in Autumn drop from trees.

One of the fundamental truths of the Science of Spirit is, that all thought, that is not in harmony with the omnipresent Spirit, is a negation of it, and acts as a cause for inharmonious expression. Our moods of thought make our consciousness a magnet for a like class of thought, wherever expressed. So, truthful thoughts are our only protection or safeguard against the erroneous race-beliefs in sickness and sin. As long as we believe that good and evil, health and disease, are equally real, we shall sometime succumb to one belief, sometime to another. But, when once the eye of understanding is singled to Spirit, and truth alone embodies our ideas, all burdens and inharmonies fall away, like a house that is built upon sand, or a castle in air; a structure without foundation must of necessity fall. So all sensuous illusions, when exposed to the light of the Science of Divine Spirit, lose their place and disappear from consciousness.

15. Knowledge is an expanded consciousness, or broadened spiritual perception. When we come into a knowledge of that which truly is, we have not changed anything, except our consciousness or understanding of it. The human soul awakens to a consciousness of her innate possibilities through self-experience; for only through self-experience can they become manifest to her. To know the truth is to know the permanent and unchanging; knowledge does not consist in knowing temporal things and thinking them real. Then, it follows, that to speak the truth of yourself, is to speak truthfully of that which is permanent and unchanging. Speak this truth and it will make you free.

16. To think and feel yourselves united with all humanity as one in want, purpose and destiny (as you are in the source of being), will determine the Universal Good to aid you in all your works; for in action you have asked, and will receive; you will externalize your own thoughts. To express a permanent condition of harmony you must acquire a knowledge of Spirit, and work with it in all your ways. First acknowledge that all that truly is, is Spirit. Then, that all creations *within* Infinite Mind are perfect ideas. To consciously unite yourselves with the Infinite Source, you must have ideas that will pattern the attributes of Spirit. And Spirit will guide you into all wisdom. "Being then made free from sin, we become servants of righteousness." (Rom. vi, 18.) When you believe yourselves perfect in Divine Being, your thoughts and needs will conform with what you perceive yourselves to be.

That is, if your feelings be harmonious, the perception and thought relating to self must represent your Divine Nature. Then, if you perceive yourselves pervaded by the one Infinite Spirit, possessing all the possibilities that you desire, you are in a condition to represent your Divine Being in all your ways; it is only through unwavering faith that we perceive and manifest truth and knowledge.

To arrive at Truth we must find the opposite of what the senses reveal. So do not attribute power or quality to disease; do not name any appearance of inharmony; do not think nor say that the body can environ or limit you in any way.

GUIDE TO TRUTH.

*Broad is the Way, that leadeth to
destruction.*

*Narrow is the Way, that leadeth
unto Life.*

THE belief in
Death or Ignorance,
Hate or Weakness,
Doubt or Fear,
Prejudice or Aversion,
Revenge or Cruelty,
Disease or Evil,

Affirm that you are
Life, Truth and Understanding,
Love and Strength,
Knowledge and Faith,
No respecter of persons,
Justice and Mercy,
Harmony and Goodness.

is the result of a belief in separateness from God, and the cause of all appearances of sin, sickness and sorrow. Therefore deny it from your consciousness;

All that you show forth or manifest of these qualities represents you. This is speaking the word of Spirit and doing the Will of the Father.

What appears on the left hand is a misconception of Self; and what appears on the right hand is a truthful representation of Self; therefore keep the above before you as a guide out of belief into knowledge, out of darkness into light.

In giving the following treatment you are to realize that your patient and yourself are what you affirm yourself to be, and not what you deny.

TREATMENT.

There is no sensation, intelligence or substance in matter. The race

beliefs in sickness, sin and death cannot affect Spirit, which is alone real. I, a living soul, in the likeness of God, through which he works to will and to do, cannot be imperfect. Truthful expressions are in the image of God, and belong to the soul, and are one with the Father—the Expressor. It is the will of the Father that none should suffer. His ideas, which are his children, are perfect ones. Therefore I deny all beliefs of imperfection, weakness and limitation from me, and affirm wholeness, strength or power for myself. I affirm that the kingdom is within, and that there is nothing wrong, no lack of power, within me. No false belief environs or limits me, no shadow darkens my mental vision. God ever pervades his holy temple at all times. The light of his presence illumines every part of my soul and body at this time. I cannot get out of harmony, for where Spirit is there is perfect peace and rest. I cannot get out of health, for I live and move within Spirit. I desire to speak the word and do the will of the Father—Spirit.

STUDENT'S COLUMN.

EXPRESSION.

AS I understand expression, it is the outward, visible manifestation of an inward intelligent power—the precipitation of Divine Mind. So far as the boundless Universe is concerned, it had no beginning. The Science of Astronomy tells us that the World in which we live is but a small bubble floating in a shoreless space; and that other planets are being precipitated to become inhabited worlds much the same as our own.

I would say that our Earth is an expression of the Universal All. Expression therefore is the outward and visible manifestation of inward intelligent Power—the unfolding Thoughts of Divine Mind.

Truth is an emanation from God, or the all-intelligent and pervading power. And whether we discover it (Truth) or not, or whether we act upon it, when discovered, or not; still Truth exists eternally. And in proportion as we discover and act upon it, so do we become truthful.

San Francisco.

MRS. J. H. SLATER.

A STUDENT'S VISIT TO ST. JOSEPH.

IN the cause of "Truth and Harmony" I feel that it will be a pleasure to relate my experience while visiting in my former home. I had been anxious to see for myself some of these most wonderful cures, and hear from

the patients' lips their own story of healing and health. One very interesting case was that of a young lady who had been for the past three years upon her bed, unable to do anything to help herself or others. Physicians had done everything that lay in their power to do for her, and yet she was no better. As a last resort, a teacher from the Eddy school was called. He took the case and began the treatments. In one month she was up and walking, and when I asked her, "How are you?" she said, "I am well." Another case was of a colored boy—poor, emaciated, bed-sores upon his body, and the cough of one just gone with the consumption. Three treatments and he was upon his crutches, five and he was upon his legs. When I saw him, one month ago, he could walk miles. His quaint remark to me was, "Oh, Miss! God has done marvelous things for *dis* chile." I could cover pages with accounts of those that I have met and talked with. One more case that now comes to mind was that of a paralytic, unable to use his legs, for over a year an extreme sufferer. He was carried to the office of this S. C. B., where he was given several treatments the first day, and on subsequent visits received one or two. In two weeks he walked from the depot to the office without crutch or cane. This was done by Christian Science; and so it was every day. I would ask how some poor, sick and afflicted one was, and the answer was, "Oh! they have this new 'Christian Science'—they are all right." One question upon which there was animated discussion was, "To what school do you belong? Of what school are your teachers?" I was unable to state. I had thought it was all "Christ's School," and we of this generation were only stumbling through the paths that were once trod by Christ and his disciples. Healing the sick, opening the eyes of the blinds and causing the lame and halt to leap and walk upright. Surely this was the work of Christ. Mrs. Eddy's "Science and Health" had been recommended as a help. The Bible was the foundation; and what firmer basis do we need? So I was at last compelled to admit that I was not an Eddyite, Hopkinsite or Adamsite, but only a pupil of Christian Science, gathering good from all pure sources. Animal Magnetism has been one of the little wedges of error that has caused estrangement in our ranks; but the work of the "Healer and Teacher" is far above this argumentary plane. The Who? Which? and What? are steps that may be leapt at a single bound, and the true work of the metaphysician lies far beyond. May "Harmony," with her magic fingers, touch all of these discordant notes, and blend into sweetest music the great "Redeemer's" name.

M. McN.

San Francisco.

FOR YOUNG FOLKS.

JESUS said, "Suffer little children, and forbid them not, to come unto me for to such belongeth the kingdom of heaven. And he laid his hands on them, and departed thence." It is my aim to teach the young folks who read this book how to heal themselves, and become conscious of their own divinity.

A little boy asked me where the healing came from, to which I answered, From Spirit. What is Spirit? God. Does God or Spirit hear you think? Yes; for God is the source of all Good, and is the all-hearing One. Spirit or God sees, hears and knows all things. How can my body be healed when you do not speak or touch it? By thoughts. What kind of thoughts? Those that relate us to the All-Good, which is God. Can God help every boy and girl, when they learn to think aright? Yes; and lesson first will tell you that God is Harmony, that every child is a special thought of God's mind, and therefore like the thinker so will the thought be. If I think Good, will my leg become well? Yes; for God is Good, and answers every good thought. Tell me how to treat myself, for my leg is very lame. Think Good is everywhere, for Good is God; to be lame is not harmony with Good. Child, you are Spirit, God is your Life, and his thought is strong to heal. You are a child of God, therefore ask Him in this way: Father, thou art strong. So am I. Thou art perfect. So am I. God is well. So shall I be now that I know this truth. The truth is, All are well. When every child learns this, they will heal themselves in the name of God, the All-Good.

JOSEPHINE R. WILSON.

A boy 13 years of age, upon hearing his father say to a friend that we should teach children not to fear anything but doing wrong, exclaimed, Papa, I can't see why we should fear doing wrong. If we fear doing wrong, we are sure to do wrong. I think that if we go along and don't think anything about wrong, we shall do right; we will never do what we don't think about. Papa, when I'm in school, if I fear that I won't do my example, right, I am sure to put down the wrong figure and do them wrong. Papa—I can't see why we should fear doing wrong, for we do what we fear; but we won't do wrong if we don't think about it.

CORRESPONDENCE.

MRS. M. E. CRAMER, Home College, 17th St., S. F.—DEAR SISTER:—

I consider that an account of what Divine Science has done for myself and family is not only due as an expression of thankfulness, but also as an assurance to those who need such, of the power and efficacy of faith and trust in the God within.

While suffering with what was denominated an incurable disease by a physician in whom every confidence was reposed, and with my mind filled with the idea that I was doomed to death, this Science calmed my fears, inspired new hopes and feelings, banished all thought of pain and sickness, and where gloomy forebodings and depression reigned, renewed happiness and peace took possession, so that life became not only filled with its former joys, but all the old errors of thought were displaced by a knowledge of *Truth* in its *Might* and *Majesty*.

A daughter whose hearing was injured in early childhood by the effects of catarrh and fever, has been entirely restored through your treatments; and a son prostrated with severe inflammation of brain, was so suddenly as to almost seem miraculously relieved and restored by the same Healer, with whose treatments I was enabled through perfect trust and confidence in the Divine Good within, to co-operate.

Well may this Science be called "*Divine Healing!*" Not only are the erroneous thoughts, which hold sickness and distress, dispelled and made to flee like the morning mists before the illumination of the Sun of Truth and Righteousness, but pure, holy and beautiful thoughts take their place; mind and heart become white tablets upon which are inscribed in living letters of light, *God is love*.

Joy unspeakable permeates the soul, glorifies the whole being, and the warring elements of discord are banished and overcome by angelic Harmony.

Divine Healing is no longer a marvellous thing of the past ages. The same Power that animated the soul and radiated from the very touch of Him, who so long ago imparted health and strength and drove out disease, *still is here*, and all may partake of that influence; for if *earnestly* and with *strong desire* we search within, *believing, as we ask, that we shall have*, the God "that was, is now and ever shall be" will give, even according to our Faith.

Grass Valley, October 2, 1888.

D.

NOTES.

THE open meeting at The Home College, 324 Seventeenth street, on Wednesday, October 3rd, was most enjoyable and instructive. The

addresses and music from the Students were listened to by an attentive audience; at the conclusion of which a general conversation was held on matters of interest. The next afternoon open meeting of the College will be on Wednesday, November 7th, at 2 P. M., on which date the College rooms will be open to all interested in the Science of Spirit, and its application in healing; therefore all are invited to come in and be "at Home."

The Christmas and New Year (December and January) numbers of *HARMONY* will be of more than ordinary interest. Besides containing matters suitable to these special seasons, there will appear an original occult story.

Mrs. Josephine R. Wilson has been teaching large classes in Mr. Colville's Metaphysical Hall. We understand that she has sent an offer to Mr. Colville for him to remain and lecture in San Francisco for six months from November, which is likely to be accepted. Mr. and Mrs. Wilson have for sale at the above hall, 106 McAllister street, works on Metaphysics and Theosophy; also they have opened a circulating library of valuable works.

Dr. N. W. Lane, the liberal minister of the Fourth Congregational Church, Green street, says that we do not appreciate the value of a soul. That the value of a man here on earth is measured by his material wealth, though the man himself is invisible, and his true worth and value is incalculable, immaterial and invisible. How true this is. Who can measure the wealth of Wisdom or value the treasure of Love! And if we take from any of our friends their qualities or attributes, the goodness and gentleness that we associate with the form or appearance in which they manifest them, what have we left?

The San Francisco Metaphysical Association, of which Mr. N. E. Boyd is President, and Miss Rix Secretary, meets on Monday evening, at 8 o'clock. All interested in Metaphysical work are very welcome to be present.

"The World's Advance Thought" newspaper is as usual full of excellent reading matter. This is a paper well worth a dollar a year, edited by H. N. Maguire and Lucy A. Mallory, in a spirit of broad and liberal thought. The Whole-World Soul-Communion, on the 27th of each month, which has been inaugurated by the "World's Advance Thought," is a movement which is rapidly extending. In its columns will be found a time-table to enable all to unite in communion at the same time.

We are glad to hear that Mrs. A. K. Chainey is meeting with much success in St. Paul and Minneapolis. She has had most enthusiastic audiences.

Richardson Bros., booksellers, 215 Grant avenue, are taking orders for

Madame Blavatzky's new work, "The Secret Doctrine."

At Mrs. Helen Moore's rooms, 1504 Market street, helpful talks on Mental Science are held on Tuesdays and Fridays, at 2.30 and 8 P. M. In the rooms is a library, out of which friends can borrow books. Mrs. Moore is agent for the White Cross Library, Temple of the Rosy Cross, Helen Wilman's Lectures, and other valuable works.

Miss Rix holds afternoon and evening classes in Metaphysics at Mrs. Gorie's rooms, 412 Turk street. New course of instruction commences on November 5th. As only voluntary contributions are received from students, we take upon ourselves to repeat here the Master's statement that the labourer is worthy of his hire. Mrs. Gorie has received a number of new books, which may be examined any day, between 10 A. M. and 5 P. M.

Mrs. Sarah A. Harris held her last meeting for some time at 106 McAllister street. The subject of her address was "How to develop Will Power." She identified Will with Concentration, and advised its cultivation in the individual by his forming and holding mental images. Some found it necessary to take something objective to the physical eye and gaze on that at regular intervals. Mrs. Harris considers the imagination the neutral ground between Will and Desire, or that point where the two blend and become one. Her address was listened to attentively throughout, and at the conclusion several questions were asked and answered.

At "St. Helens," Murray street, Prahran (Melbourne), a committee of the U. Register meets every Wednesday evening, at 8 o'clock. Friends are cordially invited to be present. The object of these meetings is to help one another to unfold that truth, which is the way and the life. Any inquiries to Miss W. J. Rule or Mr. Wm. Oxford, directed to the above address, will receive careful attention. We are sure that centres similar to this Melbourne centre will be opened in many places throughout the Australian Colonies; and any one desiring to open a U. Register can obtain full information at the aforesaid address.

Similar information will be supplied to New Zealand friends by Miss E. J. Taylor, Scotia Place, Upper Queen street, Auckland.

We have not yet received a copy of Mr. W. J. Colville's new work, "Spiritual Therapeutics," but hope to in time to give a notice of it in the next number of HARMONY.

The continuation of "The Last Days of Socrates" is postponed, owing to pressure upon our space.

Practitioners from the Home College will give Treatments
and can be consulted at their undermentioned addresses:

MRS. F. A. DE GROOT,
2118 VAN NESS AVENUE, - SAN FRANCISCO

MRS. J. H. SLATER,
424 TWENTIETH STREET, - SAN FRANCISCO

MRS. M. S. McNEIL,
2211 VAN NESS AVENUE, - SAN FRANCISCO

MRS. ISABEL BIRGE,
2118 VAN NESS AVENUE, - SAN FRANCISCO

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 1.

DECEMBER, 1888.

No. 3.

A MERRY CHRISTMAS TO ALL!

FROM the Invisible Spirit, Harmony would speak its silent words of greeting in the depths of the Soul of each one of its readers.

By holding Harmony ever present in the consciousness this happy day may extend throughout the year.

Cling unto Harmony, for with its magic power it blends all seeming discord into sweetest melody.

Hold fast to Harmony, for it is Truth and Life, the way to the Christ consciousness.

DIVINE LAW IS LOVE.

"He that loveth knoweth God, for God is love," the same is obedient to the law of his being. Thought is the first expression of the thinker, or is the action of being; hence the expression or thought must be obedient to the law Love, if its expressions be harmonious. The Sons of God love all life and all things; they are like the Sun, that shines equally upon the evil and upon the good and like the rain, that comes to the just and unjust alike. To be a Son is to do what the Father doeth. The awakened know what they possess, and their purpose is to continually give, in order that the law may be fulfilled.

READ BETWEEN THE LINES.

When we speak the word of Spirit, we speak to all, for all.

When we commune with Spirit, we commune with all, for all.

Such speaking, and communing are impersonal.

When our speaking is personal, we commune with like states of consciousness, which is in part, but "when that which is perfect is come, that which is in part shall be done away."

An effect is the appearance of what has past. Then if we live in any effect—i.e., in that which is dead—we have no consciousness of life; for life belongs to the present, but death to the past.

For those who are of the world, Imitation is by no means justification. For those who are not of the world, Imitation becomes Being and is in every way Justice.

Affirm for yourself everything that pertains to Eternal life.
Deny from yourself everything that pertains to the Body.
For you are not the Body, but you are Eternal life.

Thirdly—I have brains.

Secondly—I have thoughts.

Firstly—I am the thinker.

Then firstly, what relation are you to your thoughts; and secondly, what relation are you to your brains, or body?

In what is your faith based? God's works are the evidence of His Faith. Each individual's works or manifestations are the evidences of his Faith. What does your evidence prove?

Thought being an effect can only affect effects. Furthermore, the only effects that thought can affect are the appearances, that are eternally without reality. No one can be affected by anything, but anything by its constant changes is a constant evidence of continuous effect. He who states that he can be affected by any thought, or anything, identifies himself with an effect—such as a post; and this is death, for every effect is dead.

A consciousness of Truth is Eternal Life. Truthful thoughts or declarations are the buds, which bloom and produce the fruits of Spirit.

The aura, or thought emanations of the awakened, electrify the atmosphere with the healing balm of truth for all, who come within their mental sphere; as the flowers extend their fragrance to all, who come within their sphere.

CHRISTMAS.

THINKING back now over nearly nineteen hundred years of the world's history, we reach that particular period during which happened the event whose anniversary is to-day. From the days of Noah to the time of which we are now speaking, the world was passing through the experiences which were heralded by its baptism by water—the flood—a symbol of the Lord, or the Soul. The chief characteristic of this reign of the Soul or Lord was individuality; or, perhaps we will be better understood if we say, the experience of the world at this time was one that pertained to the individual. Hence we find it a period of what may be termed, Individual Law; of law setting forth carefully and in detail all the observances necessary for each man, for each woman, and for each child, both in moral and material affairs, for public or private observance; of law setting forth the different sacrifices and sacraments, fastings and feasting, each in its proper season; of law setting forth the natures of the planets and the stars, and their relation to individual life; of law whence came records of the past and prophecies of the future. Thus we find, that the Old Testament and bibles of pre-christian times, are in general histories of individuality. As to the New Testament and contemporary bibles, we find on the other hand, and for reasons hereafter made clear, that they are witnesses or records of universality and unity.

A truthful interpretation of St. Paul's Epistle to the Hebrews, Chap. ix, will throw much light on the two dispensations; the dispensation of law and the dispensation of love, which is the fulfilment of the law, to which the Old Testament and the New Testament respectively bear witness. The first tabernacle wherein the priest went always accomplishing the service of God, is the symbol of the body; the second tabernacle, wherein the priest went once a year, is the symbol of the Soul. But into the holiest of all, which symbol the Spirit, went no man; for under the old dispensation the way into the inmost sanctuary had not been revealed; nor could it be, because the old dispensation was of the Soul, of which the second tabernacle is the symbol, the world had not yet reached beyond the worship of a personal God, the Lord or Soul. It was known by a few enlightened souls, that in pursuance of Divine law and order, the world would sometimes reach a further consciousness, a consciousness of the Spirit or impersonal God—the symbol of which was the inmost sanctuary—and which consciousness could not be revealed by one who

manifested a personal consciousness (so to speak), but would be revealed by one who manifested an impersonal consciousness; by one who was high priest of a tabernacle not made with hands; by the Messiah, who was expected. This expectation was fulfilled in the coming of the Christ—or the consciousness of universality and unity manifested in Jesus of Nazareth. Hitherto the world had not known the Father, but had known His child—the Soul—the Lord; and until the Christ consciousness is reached no one can know the Father; thus through Christ all come to Him. Hitherto the law had been the observance of Individual Will; now came the law to observe the Father's Will.

The birth of Jesus of Nazareth marked the transition from personality to impersonality, from distinct individuality to inseparable unity, from Lord to God. The teachings and works of John the Baptist are the link that binds the old with the new, the expanse out of which the present emerged from the past. John baptized with water—the symbol of the old dispensation, at the same time declaring the baptism with fire, or the Holy Ghost, of which the Star of Bethlehem is the sign, the symbol of the new dispensation.

The above remarks apply in principle to the world as a whole; whether under Buddhistic, Confucian, Zoroastrian, Brahmanic or Mosaic teaching.

Let us look still further back, and see the condition of the world before the days of Noah and the Flood. We will find it thoroughly materialistic; we will find that the people on the earth in those days expressed a degree of sensuality and ignorance, that was the very ultimate of sensuousness and idolatry. These were truly the dark ages of the planet. It will be noticed we are dealing with the planet as a whole, whose history is that of the nations and people inhabiting it. And it is in order that a clear idea may be formed of the earth's evolution, that we refer to antediluvian times.

During the materialistic period then, prior to the days of Noah, the consciousness of the whole earth was thoroughly immersed in the darkness of sensual desires, to such an extent as can scarcely be conceived of in these days. And the manifestation of that consciousness, or the appearance of the world (and its people) in those times, would correspond exactly, that is, the latter would be the appearance of the former. Thus we understand, that the dark ages were the product of dark thought; and in it the Nations lived until they saw the folly of darkness and longed for light. The whole world longed for better times—it was tired of materialism, found nothing substantial in sensation, nothing of peace or rest, but only perpetual war and discord.

Thereupon the World's thought changed; a universal demand set in for a holier and healthier state of affairs; and the first appearance of this thought upon earth was the flood; the cleansing waters of the Lord were an answer to the general demand for a consciousness of something higher than material things. Then we have seen that the period extending from this time to the days of Jesus, was marked by a consciousness of a Soul of things; that the worship of the Lord was the worship of the Universal Soul, of which the Sun is a symbol. This period was one of phenomenal appearance and phenomenal worship; (e. g. sun worship); but in time, the people of the earth began to aspire to something beyond this, still the numbers of the gods that were worshipped, increased and uncertainties arose as to the true God; and uncertainties drove men, that they began to seek something higher than phenomenal worship, something nearer than a far off God. In answer to this came the prophets, who foretold of better things, of a Messiah who would come and lead the children of God into the way of truth and eternal life, into a certain knowledge of The One God. Hereupon, great expectations set in; and the whole World looked for the coming of a God, who would deliver them from uncertainty and its results, who would deliver his people (all people,) from their enemies, (their own unconsciousness), and who would abide with them forever. The dispensation of which the Old Testament bears record, marks the true Middle Ages in the Planet's history. These, however, passed away with the coming of a new consciousness, in which the whole Earth is folded to-day.

In order to understand fully the import of the mission and message of Jesus to the World, we should understand the state of the World prior to his birth; and what led up to it. We have only laid a foundation for such an understanding in the foregoing remarks, but sufficient perhaps to enable our readers to realize, that the appearance of Christ upon Earth was an answer to preceding universal thought and search, or demand. What led up to that demand has been in few words generally set forth.

With the coming of Christ, the World entered upon its last days. Hence the event was one of two-fold importance; first, as marking an era in the history of the World's progress; and, second, as being the second coming of God Himself to the Earth. His first coming was on the Day of Creation; His second coming was in the Day of Christ; His last coming will be in the Day of Awakening. Just now we have to deal with the Day of Christ—let us see how it was the second coming of God. That the first coming of God to the World was in the Day of Creation, needs no explanation—for God is the

Creator of all things. That no similar manifestation of God was expressed between the Day of Creation and the Day of Christ, will be clear if the Order in the evolution of the Planet be comprehended, and if the evolution in expression be understood as the corresponding consequent of activity in thought; and this may be gathered in principle in the preceding pages. Then, it only remains to show, that Jesus was Christ or God manifest, which will appear in the following remarks.

From the Day of Creation to the Day of Christ, the Planet passed through all its stages of unconsciousness. By which we mean, that although God was just as much present to the World during all these stages, as now or at any other time, still the World had no knowledge of that. In its evolution—or involution, if the latter term be preferred, as we are treating of the Soul or consciousness—it had to pass through all the experiences that were necessary for the unfoldment of the Christ consciousness, which is knowledge of the Omnipresent God and at one-ment with the Father. This knowledge is the consuming fire before which ignorance or unconsciousness disappears as grass in the furnace. That Jesus had this knowledge, was and is manifest, i. e. proven; hence Jesus was Christ or God manifest.

Now, then, we can plainly see, that as soon as the Soul becomes conscious of the Omnipresent God, God has come to Her; and forthwith she manifests that consciousness—upon the plane of manifestation. Let us apply this to the Earth; the consciousness of the World is its Soul; when the Soul becomes conscious of God, she knows herself to be one with Him. The Soul of this Planet Earth reached that consciousness at about the time of the appearance of the Star of Bethlehem in the East. Then having reached that knowledge she proceeded to manifest it—yet, no longer SHE, as in the last dispensation, but HE, the Father, through her; for she was at one with Him—and thus came Jesus, the Christ, God manifest on Earth.

CHRISTMAS, 1888. Where do we stand in consciousness to-day? If you had been asked this question nineteen hundred years ago, you might have answered—well certainly the World at present does not afford conditions for the appearance of the Messiah it expects; one nation is intent upon its Hippodromes, and another upon its material aggrandizement, and others are in barbarism, and so forth; certainly the Messiah cannot appear now. In thus passing judgment you would have lost sight of the fact, that the Messiah would appear when the World was ready in Soul and Thought. Appearances are not the cause of thought, but the result of thought; thought is the

forerunner of every appearance; therefore appearances are no index of the present. Then, remembering this, where does the World stand in consciousness to-day? Far indeed from where appearances would indicate; on the threshold of a great awakening; in the dawning of a Light that has already come. OLD THINGS HAVE PASSED AWAY, BEHOLD ALL THINGS AS NEW!

MEDITATION.

OUR remarks under this heading this month follow closely upon those of the same subject in the last number of HARMONY. Our readers will remember that we are considering the subject of concentration, and how the same may be obtained. And we said that the recognition, that the Power of God is omnipresent, is true illumination; and that to know that that power and illumination is you (the reader), is true concentration. First, let us proceed to understand how you are what we have just claimed for you; and second, to understand that this knowledge is that perfect concentration which is necessary to perfect meditation.

You are the Power of God; this will be clear if we can prove that there is nothing else for you to be. As God is forever unchangeable, He must be truth (not creation, for all creation is changeable) and hence power. And He is infinite, therefore you are within Him. Therefore you are truth or power. Of course persons may believe themselves to be something changeable, but beliefs do not alter truth; and this is truth, that there is nothing real but the unchangeable. Now if you recognize this truth, you recognize that you are truth; and truth is the light of understanding or illumination. To thus recognize yourself is justice, and in no other way can you be just to God.

Now, secondly; we must refer again to the meaning of the word meditation, which will be found in the October number, "to be active in thought on a particular subject (not object) is its true signification." Any attribute of mind—e. g., truth, is a subject; but any form or appearance is an object—e. g. the Astral form. Then consider truth; that is—from what we have already said—think of yourself. Now your attention is upon that which is universal, unconfined to place or time, upon that which is real; and the more fully you realize truth, the more are you conscious of it, and are it. From which it

follows that true concentration is BEING. Therefore, wisdom's rule for attaining perfect concentration is, CONTEMPLATE THAT WHICH TRULY IS; AND BE IT.

December 5th.

Subject—"I and my Father are one."

Perhaps we can best understand who is meant by "I," if we first understand who "My Father" is; therefore let us direct our attention to the Creator of all things. The Creator must be the cause of all; now we know that all expression is created, therefore no expression can be the Creator. Everything formed is created, therefore the Father must be formless. And he is the same yesterday, to-day and forever; therefore he is invisible, for everything visible has form and changes; therefore He is the *Silence*, for sound is a production or a creation; therefore He is *stillness*, for motion pertains to appearances only; but if He moved, whither would He move—He who is the fullness to infinity? Then, He must be life, truth, love and wisdom; hence he who said "I and my Father are one," also said "I am the truth and the life." Now, the Father is infinite; therefore we, who meditate, are life and truth, we must be or God would not be infinite. To realize that we are the invisible, the silence, the stillness, it is necessary that we shake off the psychology of the senses under which we have allowed ourselves to fall. We are not the body which we see, is a plain fact, if we but give it a little attention; then we are the life; for what else is there? We and the Father are one.

December 12th.

Subject--The Holy Ghost, the Comforter.

We as individuals, by what faculty do we perceive a truth? Is it not by perception, or the eye of understanding? And this is the spirit of truth, who is with us at this present time leading us into all truth. We see the necessity in meditating on divine subjects, of getting out of consciousness of matter into consciousness of essence. Out of identification with body, into identification with being. If on the other hand, we were meditating on material affairs, dealing with a material trinity, we should say that it was the light that enables a father to perceive his son. But the Father in the Holy Trinity is invisible, the Son is the truth, and the Holy Ghost is His perception of Himself. Therefore the Spirit of Truth, the Comforter, is given us by the Father, that we may perceive Him.

December 19th.

Subject—Christ Manifest and Unmanifest.

Christ is the anointed one, the soul that has become one in consciousness with the Father. Then Christ unmanifest is no different from the Father; what the Father is Christ is. But that the world might know God, this soul, that had become conscious of its oneness with God, took upon itself a material form, Jesus, and manifested, by thought and deed the attributes of the Father hitherto unmanifest but nevertheless present. How apt mankind has been in mistaking the instrument by means of which the principle or divine attribute manifests itself, for the attribute itself, e. g.—the love of dear friends; when the appearance by means of which they demonstrated their love for us has disappeared, we are very apt to think that their love has gone with them; whereas the love, which is our friend's reality, is ever present with us, but the body which is not our friend at all, is absent.

December 26th.

Subject—"Time and Eternity."

In approaching the end of one year and the beginning of another, it is customary for us to indulge in looking backward and looking forward. In so doing we linger in thought on the past, on the trials and pleasures that we have long since buried; we seek a little pleasure in these burying grounds

of past experience, but with a sigh pass on to what the future may bring. One thing is noteworthy, that whether we have been looking backward or looking forward we have been dwelling on effect. We know that the effects we have been looking back upon belong to the past, and are dead and buried; but do we know that the effects we look forward to, also belong to the past and are dead? Is this a very strange thought, dear friends? Then what are effects? Are they not results of a cause; are they not products of mind; are they not things done; appearances of past thoughts; the shadows of by-gone ideas? Effects are always things DONE—done with and past; and whether we think of them as belonging to yesterday, to-day or to-morrow, they are equally dead, equally and forever past. Let the dead remain buried, and beside the past with gentle thought let us bury the memories that belong to them. What a delusion, then, is time! All yesterdays are always yesterdays, and to-morrows are a mirage that no traveller ever comes up with. But to-day is always NOW, is eternally present; and only that which belongs to the present is eternal. Years come and years go; bringing with them all the

wealth, friendships and happiness that in the world can be supplied, again taking them with them and supplying poverty, enmity and sorrows, that alone in the world can be supplied; in this world nothing is stable and certain, but all things change in time. In the coming year, then, shall we not live in the present? If we turn over a new leaf shall it not be one that will carry a permanent record, and on which is written Truth? This we may do as follows:—LIVE IN THOUGHT OF WHAT IS, AND NOT IN THOUGHT OF WHAT APPEARS. IF OUR THOUGHTS BE ALL RIGHT, EXPRESSIONS (e. g., BODIES) WILL BE ALL RIGHT.

Thus all our years will be happy new years; and our lives which may hitherto have been measured by time, will become measureless in eternity.

GOD BE WITH YOU.

REFLECTION.

Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all, in my hand,
Little flower—But, if I could understand
What you are, root and all, and all in all,
I should know what God and man is.

Tennyson.

THE PEARL OF PRICE.

A rich return is ours in life,
When recognizing good in all.
The richest gems doth come of strife
Into lives both great and small.

Then let us work with truthful thought
Prepared for life as it may come;
For then it is that we have wrought
The richest gem, the diamond won

"THE NEW ORDER."

AN OCCULT STORY.

BY

A ROSICRUCIAN.

Preface. Chap. I, The Home. Chap. II, A Revelation. Chap. III, The Invalid. Chap. IV, The double existence. Chap. V, The Master and the Retreat. Chap. VI, Training in Occultism. Chap. VII, An Unexpected Visit. Chap. VIII, Illumination. Chap. IX, Metaphysicians. Chap. X, Occultism Unveiled. Chap. XI, United. Chap. XII, Conclusion.

Preface.

IT has been known to the author for some time past that a new order of teachers was becoming manifest on this planet; an order whose teaching and methods would be different from those of the Brethren of Eulis or any other school of Occultism; whose teachings would surpass those of past orders, and in surpassing explain them; for the time is at hand when this may be done with wisdom. It is apparent to the world at large that from several quarters in recent years have issued forth revelations of mysteries that had previously been occult. The names of many Theosophists and Rosicrucians, who have been thus labouring, will readily occur to the reader.

The religious movements at present being carried on throughout the world are a sign of a millennium on Earth, the spirit of which but few discern. All along the line of religious activity—amongst the Salvation Army, Missionaries, Churches, Evangelists, Theosophists, Metaphysicians—can be traced one purpose, which it is my aim in the following story to in part illustrate. The very literary and commercial signs of the times bear the mark of an era of progress in the world's history hitherto unattained. I am persuaded that notwithstanding all that has been and may be said on prehistoric civilization on this Earth, there has never been a time in the planet's unfoldment—which is its people's unfoldment—that has approached in true enlightenment the age into which the world is just entering. Under the teachings of The New Order the old world will pass away and all things will be beheld as new.

By no sense of perception can this Order be discovered. Each individual will discover The New Order for himself or herself, and receive the sign by which he or she shall at all times know those who have made a similar discovery. Initiations into The New Order are never conducted on the external plane; nor is the "Baptism" of a personal nature.

CHAPTER I.

The Home.

It is fully seven years ago since those things happened which will be narrated in this chapter. At that time I was only thirteen years of age, and it will not be expected of so young a girl that she can remember things as they were then. But I will relate as well as possible what I remember of that time, with but little addition from what I have learned since awakening from my long sleep—and seven years is a long sleep, in this age, at any rate.

I suppose every one knows Bartone; it is a thriving town now, but seven years ago was only a small place of two or three thousand inhabitants. Situated at the foot of an inland running spur of the Sierras, it is a favourite resort for sportsmen and travellers on the look-out for the picturesque. Our house—we always call it “our house,” though it is really only a small wooden cottage—is just the prettiest home, inside and out, in all Bartone; and is just what its name, “The Home,” over the door indicates. Its two front windows look through two archways of vines on to the street and at the passers-by. How the boys and girls look at its two great eyes twinkling merrily in the sunshine! they seem to say, “I see you,” and the little ones think, “I know you do.” Then perhaps the front door opens like a great mouth, and out comes mother, and the whole face of our house seems to beam with sunny smiles; but not more so than Johnny’s and Susan’s do through the pickets, for they know by experience that all this preliminary means “grapes.”

The window of my room is at the side of the house, looking out on to a little side garden with apple trees in.

It was in the winter of 1881—one day, I don’t remember which—it was very wet, and I was sitting with my elbows on the window-ledge and face in my hands, watching the sparrows on the apple-trees chirping for some consolation; I was thinking how strange it was that my father, who had never been away from home for any length of time, should remain away so long these holidays. When he got his yearly holiday he would go off into the mountains with his fishing rod (which he might just as well have left, as he never caught anything,) and some provisions, but never remaining away more than about a week. But this time he had been away nearly two weeks, and his holiday was spent. To-morrow the other assistant—my father was an assistant in Mr. Purday’s drug store—would want to take his holiday.

Just at this moment there was a knock at the front door, and I heard Mr. Purday say “Thank you,” in a very solemn voice, in answer to my mother’s

cheerful welcome. Of course I went in to see what Mr. P. wanted. Mother never used to send me out of the room—like lots of girls I know, get sent off. As I entered my father's employer was saying—handing mother a letter at the same time—"What's the meaning of this, madam!" If he'd only said mam, instead of madam! I thought it would not have sounded so terrible. My mother read the letter as follows: "Dear Sir—You will probably be surprised " to receive this note conveying my intention to resign the position I have so " long held in your store. I was unable to give you earlier notice, as my " holiday was necessary to the completion of the plans I had in view. Be " kind enough to hand the enclosed note, which I have no other way of " sending, to my wife." There was a good deal more which I have forgotten, perhaps because Mr. P. made a suggestion that I should be out of the room while they talked matters over. But mother said, in her usual quiet way, "Go right on, Mr. Purday. We never have any secrets from Nellie."

"Well, madam," continued Mr. P., colouring a little under the mild rebuke—for next to nothing acts as a rebuke to one who is accustomed to be lord of his own way—"this extraordinary letter was put into my hands but a short time ago, and I'd like to know the meaning of it"—pulling out his watch as if he only gave mother a minute to answer in.

"Perhaps the letter addressed to me will explain it. Certainly I had no idea that Mr. Firth contemplated leaving his situation just now, although——"

"Then you knew about it, too!" This discovery was evidently too much for the druggist, for without another word he got up and left, which I suppose was about the best thing he could have done. I remember but little more of these days; I know they made a tremendous impression upon me. I must not omit to relate the very last thing I remember, no matter if it do seem irrelevant just now; it was my mother's call. She was sitting by my bedside—it must have been late in the evening, and the lamp was burning low—her hands were clasped on an open bible, her eyes were closed. I shall never forget the calm expression on her face, nor the words that, scarcely audible, she uttered! "Come unto me, and I will give you rest." And I immediately thought of father. "Come unto me, and I will give you rest."

I remembered no more; but almost any one in Bartone could tell you the history of Nellie Firth, "the idiot girl," during the years succeeding the above.

INDIVIDUALITY.

Let us consider together honestly, without any prejudice—the subject of individuality. What is it?—distinct *existence*; let us carefully note that existence is something that stands out from *being*—a creation; not a creator, but a creature. Being or God does not exist, for he is essence. Hereafter we will consider if individuality can be predicted of being; at present we will deal with individuality as distinct existence, and with individualities as distinct or separate existences or expressions.

The object of this consideration is to learn what reality there is in individuality. People cling to individuality for two reasons, (generally speaking); one being because of desire for personality and the sensation of personal distinction; the other, because out of individuality, they see only annihilation. We will dismiss the first reason with these few words, that it entirely belongs to appearances; and the individuality—that is thus entirely a sensation, is entirely an appearance; and therefore without reality; but the second reason cannot be dismissed so shortly, for it pertains rather to the Soul than to the Body. One may even deny existence to the Body, as he would deny existence to the Shadow under the tree; but he could not deny existence to the Soul, which is the thought or child of God. Soul is a true existence; Body may not be.

When you are thinking, many thoughts pass before you; now please consider that sentence. *Many thoughts* pass along one after the other—all sorts; some united to some, and others not; but each are individual—and each stand distinct from all the others that have passed before you. Yet you are not a number of separate individuals because you have a number of individual thoughts; it is not necessary that there should be a number of thinkers, because of the number of thoughts. On the contrary, if you examine the thoughts, you will unhesitatingly say, that they are the product of one thinker or mind. Get back just one step further, and you will see that individuality appears immediately thought does; separate productions do not have any existence till you begin to think. Thought then is the cause of all distinct existences; of forms and all varieties of forms; of colours and all varieties of colours, and of everything that the senses recognize. I say thought is the cause of these appearances, not the appearances themselves (with these we have summarily dealt already). Do you always think of yourselves as the thinker? How wonderful is the thinker—watch his thoughts—see their appearances! Spirit—Soul—Body!

Individuality then pertains to thought, not to the thinker; and you are the thinker, not the thought. Now if you have thoroughly grasped who the thinker really is, you will be prepared for the logical conclusion—*therefore individuality does not pertain to you.* Be not afraid, my friends, that you will ever lose your individuality; you never will; but make quite sure, that—just as the thinker is not his thoughts, but is the cause of them—so you are not your individuality, but your individuality is your expression. Whatever you find to be true of yourself, is universally true; or is a truth variable, differing with itself sometime, or somewhere? Well, then, whatever you learn from yourself to be a truth, is a truth for every self and is a universal truth. As you know yourself to be the invisible thinker, so you know that all thinkers must be invisible. Now, looking at this from a universal standpoint, you become conscious that God, the universal thinker, is invisible; that his thoughts—which are his children, the Souls—are the first expression, or as some say—the first emanation; the Soul it is, that is made in the image and likeness of God. Reasoning on, we see that souls, that is: individualities, are thoughts of God, of which suns, moons, planets and all nature are but symbols. Thus in the universal we find that individuality is the creation of God, the thoughts of one Thinker; that apart from the Thinker they have no reality; that they are an existence that depends on cause. In the individual (is not this word gaining a new meaning?) we find just the same; but, if we examine this individual thinker with understanding, we shall find that he is one with the one Universal Thinker. All thinkers are one; they are the invisible Universal Mind.

We are aware that there are many people who constantly identify themselves with their bodies—the most external of all expressions; and from this identification comes sensation, and all the “ills that flesh is heir to;” but knowing that there are such people, we should be careful not to unite in their state of consciousness, for thus we fall under the common material psychology, and remain in sensation. We shall overcome the World and all sensation by recognizing the Omnipresent Thinker, and that all Thinkers are superior to individuality.

A few words in conclusion on the question—can individuality be predicated of Being? If by individuality we mean different expressions, then we cannot so predicate it, for we have seen that Being is the creator of expression; but if we give individuality the meaning of “not divided,” then we say God, the Thinker, is the only individuality, for he is the only One.

NOTICES.

A Lesson in Christian Science from the Poets. By Ellen M. Dyer. (Price 50 cents.) This elegantly gotten up message from the Poets is one of the many beautiful presents that make their appearance at this season of the year. It will doubtless be the peculiar choice of Metaphysicians. It is published by the New Christianity Company, Germantown, Pa.

Life is Worth Living. By Eleve. (Price 25 cents.) This work, amongst others, we have received from Mrs. Sallie E. Gorie, of the Pacific Coast Metaphysical Company. The author has demonstrated her statement—That Life is worth Living—in the 44 pages under review in a manner that is at once clear in philosophy and orderly in presentment; consequently it is a work of genuine value both to students and teachers. There is a tone of impersonality running through it, that will impress the careful reader favourably; we do not refer to the fact that it is written under a *nom de plume*, for this is quite an unimportant consideration, but we do refer to the spirit of the work itself; this being impersonal is a guarantee of soundness.

Also, this pamphlet is carefully printed; and the reading matter is arrayed under appropriate headings. The publishers are The Purday Publishing Company, of Chicago.

Chicago Christian Scientist. Edited by Joseph Adams. (Price, one dollar yearly.) We have received the November number of this monthly magazine from Chicago. Its every page evidences that charity and good will, which is the substance of that seemingly little understood commandment, "Love one another." Apart from the news the C. C. S. brings us from the East, there is another "goodness" of an "East" that pertains not to locality.

The Christian Metaphysician. Edited by Geo. B. Charles. (50 cents yearly.) This is one of the many magazines devoted to the Science of Spiritual Truth, that by its lofty and unprejudiced methods is doing incalculable good. We wish all journals and magazines success each in its own work, but particularly we bid God-speed to all that are proclaiming the Master's message under the banner of Principle.

Ruth, the Christian Scientist. A Novel by Dr. Chester. (Price \$1.50.) Ruth is a well bound volume of 343 pages, full of interesting facts relating to Mind-cure and Faith-cure etc, interwoven with anecdotes that form an interesting novel. The Publishers—Mental Healing Publishing Company, of Boston—say truly that it is "Just the thing for a Holiday Gift."

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PREFACE TO LESSON III.

THE persons whose consciousness is based in effect are striving to make this plane of existence a plane of cause. The fact that they are thus striving is an evidence of ignorance, and this in a two-fold sense.

Firstly; through this error they have mistaken their creations for themselves; *e. g.*, they have identified themselves with the body; and this identification has led them to conclude that they are something that can be young or old, sick or well, alive or dead; whereas they are perfect and immortal in Being.

Secondly; through a lack of understanding they have concluded, that as they have the power to affect and effect results, so have results the power to effect themselves or be causes for other results. They argue thus, thinking they are effects or results affecting other results. Hence the World has a science (so called) built upon the theory that various and general results proceed from particular "causes"—which causes are themselves results.

No effect can ever be a cause, for the simple reason that all effects are results of thoughts and consciousness past, they therefore belong to the past; they are things dead and done with. But cause of thought and consciousness, on the other hand, is always present—even presence itself; always living—even life itself; cause is always the doer, never the work done; the thinker,

not the thought expressed. Hence, all who identify themselves with effects—work done or thought expressed—identify themselves with the dead. And, if they identify themselves with the dead, what else are they in their own consciousness than dead! The effect of identifying oneself with the past is death, or unconsciousness, and there is none other.

Cease, then, from striving to make the visible world produce true happiness for you—from seeking to make sensation a cause of real joy. Place not your heart, dear student, upon earthly things, or your consciousness upon the things of the past; but live in the presence and the present, for this is Life eternal.

TRUTH.

THERE is but one life, which is Infinite Spirit.

There is but one Substance, which is Infinite Mind.

There is but one Law, which is Infinite Love.

There is but one Method of Creation or manifestation, which method is the action of Thought.

The Life of the One is the Life of all.

The Substance of the One is the Substance of all; and produces all things.

That power, which forms one thing, forms all.

That which loves one loves all. All are children of one source. As the One Spirit, which is no respecter of persons, loved one, even our great Master, so does it love and respect all, even the smallest.

No. III.

Lesson 3
DS & Healing p61

THE EFFECT OF THOUGHT.

“Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into

the kingdom of heaven; but he that doeth the will of the Father which is in heaven."—*Matt. xii, 17-22.*

1. We have given our first three lessons in the Order of Divine Expression or Unfoldment—Being—Thought—Effect of Thought. As there is but one method, this is the Trinity by which the problem of life is solved. Thought is the tree, which must necessarily precede the fruit or expression on the sense plane. And by the word, deed and sensation we can know whether the nature of our thoughts and beliefs are at one with the spirit or at one with the letter; whether they are truth or error. Every good tree bringeth forth good fruit; but a corrupt tree evil fruit. Good thoughts are at one with Spirit, or the Divine Attributes. (See Guide to Truth, Lesson II.) Their opposites are the errors that bring forth fruits opposite to the good.

There is no unclean or evil thing. Thoughts that are called corrupt or evil are misconceptions of good; they result from an unconsciousness of God within ourselves. Study well on this subject Secs. 6, 7, 9, 10 of Lesson I. Until we know what it is *to be* we cannot bear truthful witness of our being. Nor does life with all its cares become sacred and pleasurable to us.

2. God in creation is a trinity in unity—Spirit, Soul and Body, or Thinker, Thought and Word. God—the Creator, Soul—the permanent thought or Truth, Body—the spoken Word or symbol of the Soul—a shadowing forth of her thought. As all ideas sustain a causal relation to a more external effect, the Soul—being the thought or idea in the Infinite Mind of Spirit—is the idea, which externalizes the physical form. Therefore the body is an effect, and not a cause, and has no intelligence or power. It being an effect, is subject to and operated upon by thought; and according to the line or nature of our thought so is the body. Therefore, if we hold ourselves in Truth—our thoughts being truthful—our expressions are harmonious. The condition of the body is wholly dependent upon the quality or line of thought held in consciousness or memory by us.

3. Three facts are necessary for all expression; there must be the trinity—the thinker, the thought, and the thing thought about. The purpose of creation is that God may become manifest; and the purpose of individual expression is that God may be manifest in the individual. Thought, being the first expression of the thinker, or the first production of Mind, is that which produces all visible expression, and upon which they are dependent. Unless our thoughts be in the image and likeness of the Spirit, or unless they

express the attributes of Divine Mind, their fruit will be imperfect. Mind produces all thought; but all thought does not represent the attributes of the Infinite Mind of Spirit. Thoughts which are the opposite of the attributes of Divine Mind are the inharmony known as dis-ease. Thought forms and constructs; it is the tree that brings forth sweet or bitter fruit—that is, harmonious or inharmonious expression. All forms, being the products of thought, are ever changing according to the thought. As a man thinketh in his heart, so is his expression. If we seek to lay up treasures on earth, it is because we love the temporal; and where the love is there will our consciousness be. So, if it be that the consciousness is limited to form or expression, it is based in appearance, which is not intelligence, life or power; so, to be carnally minded is death. Thoughts or beliefs based upon appearances bring forth bitter fruit. If we look upon the letter or form, and place our affections upon it or temporal things—be they money, houses or land, they being mortal must pass from us or we from them—we shall bring sorrow upon ourselves because we do not know or love the permanent. Seek to know and love the Immortal (Spirit), for it is alone real.

4. The science of Spirit will give you a knowledge of the Immortal or Spirit; it transfers the love and consciousness to the immortal, and Thought becomes one with Spirit. You cannot love the immortal until you find and know yourself as immortal; you cannot love that of which you have no consciousness. The Invisible is alone real; so until you know yourself as such you cannot understandingly think the thought that will represent Being, and express the Trinity in Unity, which is perfect expression. To hold self in Truth is to hold self in Principle.

5. As all visible things are first in idea, which is the product of Mind, builded by thought, they are subject to change by the change of thought; for nothing but effect can be affected by thought; the thinker is above and beyond change—at one with the Father. This is the Law, nor ever is it otherwise. This should do away with the sensitiveness beginners have upon hearing that their suffering is not real, but a belief; also upon hearing that their suffering is the result of so-called evil thought. "Memory is the only friend that grief can call its own." To let go of the past and live in the present and in the presence of Spirit is to live in life—Spirit. To let go of all thought of non-possession and recognize the perfect *now* is to live in the fulness of Spirit—the kingdom of heaven. Now is the eternal present; what we do not recognize as present we do not enjoy. Then, recognize health,

power, knowledge, good—in short, recognize wholeness now, and you will enjoy it and have peace and rest. The living God is around you, above you, and through you all; so you are protected and shielded by the perfect good at all times. In this consciousness we find ourselves above the plane of expression and limitation. Recognize this truth and it will make you happy and free.

6. Thoughts of fear paralyze our expression and darken the understanding. Fear, when indulged in, cripples all our efforts on the sense plane. Thoughts of anxiety about persons, times, places or conditions will produce fever, nervousness and almost every ailment that error can produce. Anxiety is a form of fear, which almost every one justifies themselves in holding; they feel that it is a duty they owe to their own. Hurry is fear, and should not be indulged in. Fretfulness and faultfinding are a lack of faith, which means a lack of understanding. Perfect faith in or love for the omnipresent good is the remedy for fear. The line of thought which is the opposite of God is the tree which is hewn down and cast into the fire; for as soon as the facts of Spirit are stated according to the attributes the line of opposite thought is cast into the fire or Spirit and consumed. Truth recognized and held in thought consumes the cause of discord and suffering, or bitter fruit.

7. Christ came into the world to teach the way to truth and life, and of what being is and the purpose of creation, and of what thought is and the power of thought, and the fruits of thinking. He demonstrated the power of understanding. "Be ye perfect as your Father in heaven is perfect." The perception of imperfection is misconception. The Infinite creates everything within itself; and all is good, for there is naught but good from which to create or in which to produce. Then, put from your consciousness all beliefs of imperfection from time to time, when they would arise, that you may keep in remembrance the truth that God is all in all. If you have believed yourself to be sinful—the opposite in being from God—you have been in error; the proof that you were in error is the suffering and misery that it brought you. You, being the thinker, can change your thought and believe yourself divine, a child of God—He as your life. Then, think of your life as a perfect one, for there is but one life. It is the truth, which frees; and brings peace, which passeth mortal understanding. Understanding is perfect seeing and hearing. Truth grows the tree of life in consciousness.

8. "Not every one that sayeth, Lord, Lord, shall enter the kingdom of

heaven; but he that doeth the will of the Father, which is in heaven." We know that if our thoughts be at one in quality with the attributes of Spirit, we are doing the will of the Father, which is our life. There can be but one purpose in creation; so, the purpose of the Father and the purpose of his children are one. To work in concert with the Father is to be conscious of the kingdom of heaven. God measures not His spirit to his children; so, if we work in concert with Him by thinking His thoughts and by obeying His law—love, there will be no limits to our powers for good and, to our knowledge; to do this is to do what we see the Father doing, and be what we conceive him to be. "Be ye perfect" was spoken of the Spirit, a command to the soul to recognize the Truth; see ye perfect—is to understand things as they are relative to cause. To find the permanent is to find ourselves, and to know what we shall ever be.

9. As the Thinker is capable of all thought, so thought is capable of being expressed in myriads of forms of words, deeds and sensations. "Ye shall know them by their fruits." Every unalterable truth spoken and held in consciousness helps to grow the tree of Eternal Life within you, and to bring illumination and power. This is doing the will of the Father, the fruit of which is manifested good, peace upon earth and good will to men.

Dear students, the Infinite Spirit is the I or life of ourselves; therefore we cannot live a separate life from God or good. The children of God, who try to live a separate life by living in personality, live in darkness, because they are unconscious of that which is inseparable and impersonal. Not until we acknowledge the Infinite Source as the "I" of self are we in a condition to think and act divinely; for we shall always think and act just like what we believe ourselves to be and to be related to. Not until we individually hold ourselves at one with the Divine Being, which pervades us, can we solve the problem of life correctly, nor do we enter the way that leadeth to a knowledge of eternal life, and which Jesus gave to the world. This attitude is the position of a master, in which we may understand all things.

CONCLUSION.

10. Appearances, the effects of thought, which we have been dealing with in the lesson, should, then, be studied from the plane of knowledge, which is Spirit—the creator, not from the plane of effect. If this be done, the student will learn their nature, that they are merely appearances of thought; and that through which we recognize them is nothing other than thought. Thought recognizes its own appearances; how could an appearance, which is

nothing real, recognize anything!—truly it is without power to do or recognize anything. Then, when we say we see, hear, feel, or in any way sense any effect, we mean we recognize it in our thought; and it is held in consciousness by our thought; and, if we have no thought about it, we have no recognition of it.

With this number of Harmony we conclude our first trinity of Lessons on Being, Thought, and the fruit of Thought, which the diligent student will find contains the key to the "problem of life." Our fourth lesson will be upon The Old and The New — The False and The True; or what to deny and what to affirm in order that truth may be made manifest. Our second trinity of lessons—numbers five, six and seven—will be of equal importance with the first; the subject of each will be as follows:

1. The Prayer of Understanding, or how to seek.
2. Faith the substance of things hoped for or the Prayer by which we receive.
3. Intuition—the eye of understanding—by which truth is perceived.

QUESTIONS AND ANSWERS.

1 Q. *What are the first things for Students of Divine Science to learn?*

A. The Student must first learn what being is. Then, secondly, what to think and to do, and what not to think and not to do; so that the thought and deed may be in harmony with being. And thirdly, the student must learn to discriminate between Spirit and manifestation, or between God and creation, or between that which is eternal and that which is temporal. When students have realized the above they have laid the foundation for Divine Science.

2 Q. *Why is it that material remedies do not effect permanent cures?*

A. For the reason that they do not remove the cause, which is ignorance.

3 Q. *Why is it that truth cures?*

A. Truth removes error; it changes belief into knowledge. It is the light and life, which never changes, and which is always full.

4 Q. *Is pain or disease a cause or an effect?*

A. An effect. When disease makes its appearance, the sensing of it is an effect. The disease, that we feel, is mental. ALL DISCORD IS IN THOUGHT.

5 Q. *What is it that invests disease and disharmony with seeming truth?*

A. It is our beliefs in them.

6 Q. *What is personality?*

A. Personality is another name for limitation. It is all the delusion, which arises from taking the body for self, creation for Being, and appearances and sensations as real. Personal ideas are selfish, they include appearances, but extend no further. They do not embrace principle. The more contracted the ideas of the person, the closer will the person cling to form and temporal things.

7 Q. *Where shall we commence the work of regeneration?*

A. Regeneration must begin in the mind, where all creation begins. Mind is the workshop in which all things are constructed. When the senses are enlightened by understanding, the production of Mind is one with principle. To image principle in thought is harmony.

8 Q. *Why are Spiritual Adepts without personal desire?*

A. They are without desire because they know themselves. Desire is material; Spirit is all fulness.

9 Q. *How can you know that there is but one source of life, or but One Power?*

A. There can be but one ALL. And, One being the number of unity, unity is forever the condition of One. Hence that one must be God. That is, He being Infinite is that all or unity. Then as He is all, He fills the Universe; and as He fills the Universe, there is no room for another life or power. And, if there were two self-existing powers, God would be less than infinite; in which case there could never be harmony.

10 Q. *What is the cause of suffering, and the acts called evil?*

A. The cause is an unconsciousness of the above truths; and of how to live in harmony with them. Unsuspectingly taking things for what they are not is ignorance (i. e. unconsciousness); Evil is an unconsciousness in the individual of the presence of Good or God. Suffering is a result of not knowing eternal truth, which is the ever present harmony in which we live.

11 Q. *Upon what authority do you say that the kingdom of heaven, Nirvana, and the celestial sphere is a permanent condition, and not locality?*

A. Locality belongs to temporal things, and they belong to locality. Expression takes place in time and place; we think in time and place. But Being is self-existing; that which is not born, nor subject to time and place. So, the kingdom of heaven, Nirvana, or the celestial sphere cannot be confined to locality; but is always at hand, awaiting recognition; it is the permanent condition of the Omnipresent Spirit. To know self, and find God within yourself, is to find heaven.

STUDENT'S DEPARTMENT.

 AN ADDRESS ON THE SCIENCE OF SPIRIT, DELIVERED AT THE HOME COLLEGE.

NO doubt all present understand the object of these meetings, which are to occur each month, and to be conducted by the class. Our worthy teacher did not ask me to lead the class to-day, but simply announced that I would do so; and believing obedience to be better than sacrifice, I comply—not but that it is an ordeal—for, as a beginner, I can only undertake to speak of the science of Spirit as presented to my own mind. We assemble here from time to time for instruction and interchange of thought and ideas, to aid in the progress of truth development as presented in spiritual science, and to attain to a knowledge of the power of healing and its divine origin and law; which is briefly and beautifully expressed in these lines:

"That very law which moulds a tear
And bids it trickle from its source,
That law preserves the earth a sphere
And guides the planets in their course."

Man was divinely created, but hath sought out many inventions which have rendered him unconscious of his spiritual surroundings and power. He has sold his birth-right for a mess of pottage; he has accepted the shadow for the substance, he has cultivated a consciousness of the mortal believing it real; he has lived upon the physical and sense plan; in a word—he has built his house upon sand. And yet, man is good, metaphysically speaking—which is to speak truly.

He then should bless this science, which takes him from the shadow—ignites the divine spark within, and contrary to all past belief pronounces him good. But his house is trembling, its foundation is sand—and Christ said—the rain descended—the floods came—the winds blew and beat upon that house and it fell—and great was the fall of it. This might be considered a dilemma, if the way out were not so plainly marked. In the line of order it involves rebuilding, and reason points to a sure foundation—the real, the truth, that which is eternal. And again—Christ said the rain descended, the flood came; the winds blew and beat upon that house and it fell not, for it was founded upon a rock. The new structure will never fall, its foundation is too solid, its name is *Truth*. Its light is shining forth; to seek it is to find it—if only we seek as God hath appointed. Then we may realize that harmonious condition

of perfect unfoldment; then may we calm the troubled waters and say to the tempest tossed soul "*Peace be still,*" and it shall obey. And how? by denying away all delusion, including all fear and doubt, which has so long held us. It is plainly told in the 14th chapter of Matthew—where Christ walked on the water and quieted the fears of his disciples by bidding them be of good cheer, "*It is I, be not afraid.*" Then Peter answered and said, "Lord if it be thou, bid me come unto thee on the water," and He said "*Come.*" But when he saw the wind boisterous, he was afraid, and beginning to sink; he cried saying, "*Lord save me.*" And immediately Jesus stretched forth His hand saying, "O, thou of little faith, wherefore didst thou doubt?" It was fear that made Peter sink, he evidently was walking as Christ walked until he began to be afraid—for which Christ rebuked him saying, "Wherefore didst thou doubt?" Christ taught his disciples to heal and to walk upon the water, because *it was possible*, otherwise He would not have rebuked Peter, when fear and doubt overcame him. The word goeth out and shall not return unto you void—but it must be clothed in divine power. There are great and glorious possibilities to live and work for—not by reaching out to that which is remote, but by performing the duty which lies nearest; not by neglecting that which seems insignificant, or a work because it looks small. In order to ascend a ladder, we take a first step on the bottom round, and so on.

I once knew a good and worthy woman who claimed to live perfect in the sight of God. Still she was tossed and buffeted about on the waves of materiality, accepting the symbol for the substance—the seeming ills and delusions as real. Living wholly on the physical and sense plane, yet claiming the highest condition of divine being, that of perfection before God. It would be as possible to take a child from the very rudiment of twice two are four, and set it to solving the deepest mathematical problem. Christ said "*I am the door,*" and likens those who climb up some other way to thieves and robbers—this directly refers to law and order; for who so violates it as a thief or a robber! To climb the highest possible condition without learning first lessons and doing first works, is not entering the door, which is Christ, but climbing up some other way. The law of order is divine, all ages of the world's history have been marked by events, transpiring—each in its order—in obedience to this law; one more gifted than another has appeared on the scene as a Herald of spiritual truth. Among the more modern is the name of Emanuel Swedenborg. He stands pre-eminent for his knowledge of spiritual power. He has given to the world many grand truths whereof Dr. Street speaks in the Esoteric for April. He says: "It is indeed lamentable and greatly

to be deplored that the followers of Swedenborg, having the knowledge of these sublime truths, should have grown so cold, in a high intellectuality, and to-day, the light of Swedenborg lies engulfed and congealed in articles of faith and superficial ecclesiasticism." This however is no more true of the Swedenborg church than of any other. All have grown cold in this high intellectuality--all in some degree, become unconscious to the spiritual and laboured on the plane of materiality. But notwithstanding this, the church has proved an unmeasured blessing to humanity. It has stood as a watch-tower on the walls of Zion, it has been instrumental in keeping alive the divine spark through the shadowy ages of the past. It has proved a nucleus of hope and a guiding star to the truth-seekers and earnest followers of our Christ-God. It is broadening fast, it joins in the grand march of progress, it has outgrown its creeds, isms, and many of its errors. An able and faithful Presbyterian Divine said to me less than one year ago: "We have no creed." The time is fast approaching, when prejudice, bigotry and superstition will be recognized as things of the past, for they are of themselves not a principle--but a perversion, a misunderstanding--which reets upon sand and will vanish before the light of Truth. Christ refers to this when He says: "He who will not leave father and mother for my sake, is not worthy of me;" if we live and labour for the Truth's sake, we do follow Christ. While they who may be near unto us prefer the false to the real, and thus we leave them to follow the Truth, which is Christ, while they are still sleeping, and perhaps like Ephraim of old, joined to their idols. I never could understand why poor old Ephraim should be let alone, wed to his idols, without as much as an effort to bring him to a realization of his condition; but like the rest of humanity he slept, and as the result is not good in waking a sleeper--he was left to finish his nap. 'Tis well however to awake in the morn of this new and spiritual era just dawning upon the world; it is woman's era, and woman is at work. She is setting her house in order; and order dispels confusion. It may be called the millennial era--which has been religiously discussed from time immemorial. We cannot tell what struggles are yet to come, but the result will be peace and harmony. It points to that time when man shall sit under his own vine and fig tree, with none to molest or make afraid.

This reminds me of a very good man, who descanting on the future time of universal happiness when all evil shall have passed away, and the lion and the lamb shall lie down together, was interrupted by a little boy who had been quietly listening, and who said with some energy: "Mr. R., don't you think that will be very flat; and don't you think when the lion and the lamb lie down

together the lamb will be inside the lion?" To some extent this involves a lesson, showing how entirely the world has drifted into the material, and accepted the expression for the real. Age after age has humanity been educated in belief; the child takes it in, the man holds it fast; until the opposite which is the reality, looks flat and insipid. But the tide of education is turning, the star of a brighter destiny is in the ascendancy, pointing all humanity to that higher plane of elevated thought and being, which tends to the centre of all Truth, ultimating in the great universal.

E. H. DE GROOT

FOR YOUNG FOLKS.

"REMEMBER THY CREATOR IN THE DAYS OF THY YOUTH."

REMEMBER God is your life, and you will create life within your own mind. If you desire or wish to attain some one possibility, think what you are, remember thy Creator, who is a living, substantial presence, in which you are an active action or manifestation. Remember that all thoughts come from God's mind: and are for the use of all his childaen. Now a desire for strength must meet itself, and unite in bringing you its answer, when you recognize everything for which you ask, as *right here, ready* for you to take as your own by right of birth. Is not God your father? and are you not an equal sharer in his goods with every child? Certainly. All are alike in God's Mind. Then remember thy Creator commands you to love all things. For God is Love. Never fear to ask God for anything; for he is Love and of Him none can obtain ought else than what He is. To the youth who reads these words, I ask a daily and hourly remembrance of the Life who creates both writer and reader, by the thought of His Mind, to create a clean heart, a pure mind, a healthy body. God, Creator, maker of my form, form me in thine image, perfect as Thou art perfect.

JOSEPHINE B. WILSON.

CORRESPONDENCE.

WE invite correspondence from all earnest seekers of the Truth on any subject connected with the Divine Science of Spirit. Under the above heading we shall answer any suitable questions, that may be asked. Also, as we have

before stated, we shall be glad to receive and publish any "result of meditation," such as will be of help to others.

PORTLAND, OREGON,

November, 14.

"I am the life of everything." Yes, I am the life of everything. Who am "I"? Am I good, yet undeveloped?

If "I" and "My Father" are One, "I" am the life of everything in everything. Who shall say who "I" am. I am what I am.

Teach me—O, ye mystics of truth divine! if "I" am Father? Mother? Sister? Brother to all of thine?

These are the thoughts from our meditation for "HARMONY."

SOPHIA SEIP.

SAN FRANCISCO,

November, 14.

"God is the life of everything." 1. John I. To believe, is to know God. Whoever believes, is born of God; the consciousness is the victory and faith. As God truly is, being truly is, with whom "I" am one. By the consciousness of our relation to the life principle of universal love, justice and truth, do we express these attributes of the Father. We as individuals have the power to create and direct thought. Thought is back of all nature; it precedes all desire and hope. There is no chance in results. Success is due to faith. Faith is an ever present and unseen power, the substance of all works. As we come into consciousness of the power underlying all expressed possibilities, we have the victory over material things and appearances, which is a witness of faith; and manifest the attributes of Divine Spirit.

This was the substance of my meditation this evening.

MRS. CHAS. LAMPE.

NOTES.

THE Sunday afternoon Bible Class at The Home College, 324 Seventeenth street, is supplying a much needed want. The lessons commenced with

interpretation of St. John's Gospel, which will be proceeded with until finished.

Mr. Colville, who is at present lecturing in San Diego, will remain there for a few weeks; will spend Christmas at Los Angeles; and arrive in San Francisco in the early part of January.

Miss K. Blythe, who has for some time been holding Christian Science Classes in San Diego, has just left for Los Angeles, where she will carry on her work as usual.

The cosmopolitan character of Pennsylvania may be judged from the fact that its inhabitants demand the Bible in twenty-nine different languages. This is but one of many evidences showing the cosmopolitan character of the United States.

The monthly meeting of The Home College on Wednesday, Nov. 7th, was well attended by students and their friends. A pleasant and informal programme was carried out, consisting of song, addresses and conversation. Most interesting experiences were related by many of the friends present; and statements made of what the Science had done for them in its revelation of the true purpose of life, and in its application to cases of what is commonly known as disease.

We wish to draw attention to the Christmas notices following after these Notes. We have visited the Art Studio of Miss Penniman, and Mrs. Gorie's Book Depot; and can recommend our friends and visitors from the country and other States to pay them a visit of inspection.

Mr. Otis, of Petaluma, is earnestly engaged in promoting the cause of Metaphysics in Petaluma and Santa Rosa. He is also establishing a Universal Register in these places; and making good headway in the work.

We are glad to hear of the establishment of a U. R. Centre in Montclair, New Jersey, also in New York. All friends in these Districts desirous of uniting to help one another into a higher consciousness may receive all information from us at present. (In a future number we hope to give local addresses.)

Spiritual Therapeutics, or Divine Science: By W. J. Colville. Price, \$1.00. This book, which is just to hand, is a most valuable text-book of the philosophy of metaphysics. We hope to review it in our next number.

The San Francisco Metaphysical Association, of which Mr. N. E. Boyd is President, and Miss Rix, Secretary, meets every Monday evening at 418 Turk street, at 8 o'clock. All are welcome.

Mrs. Moore, 1504 Market street, is constantly receiving new supplies of books most useful to Students of Metaphysics, Occultism, etc. Friends should visit her Circulating Library also.

A pair of Oil Paintings, "Scenes on Boulder Creek" in the Santa Cruz Mountains; also a Redwood Forest Scene, are amongst the most carefully executed and attractive Oil Paintings we have seen anywhere for a long time. They are by Miss Penniman, and may be seen at her studio, St. Ann's Building, this city.

The Truth-seekers meet every Saturday evening at 8 o'clock at 106 McAllister street, and spend a profitable time in meditation and friendly conversation. Mr. and Miss Wilson, who conduct these meetings, make all at home by their cordial welcome.

The next class at The Home College, 324 Seventeenth street, San Francisco, will be organized on Tuesday, January 8th, at 2 p. m. All desiring to attend are invited to call at the College or notify the president by letter before that date. The Wednesday evening class now in Session is open at any time or new students.

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ORDERS TAKEN. PRIVATE LESSONS GIVEN.

times will (or pray) to make time any importance, we are like a house that is divided against itself, and which will ultimately fall, if the division continue. Whenever we meditate divinely, or in truth, we (i. e. our consciousness) are *then* in heaven. Or, if not, then some truth or divine meditation is dependent upon some time; which we know is not the case. Where we meditate, dear friends, all are one; and neither time nor place is a consideration. Though, whether we get there (i. e. into the spirit of truth) in consciousness, or not, depends entirely upon our thoughts. For our consciousness follows our thoughts. And our thoughts depend upon our motive, or will, or faith. And if you should ask what your individual motive or faith amounts to, we should answer, that your thoughts are the measure of it; and remember, that your motive, will or faith (these three terms have the same meaning) is the cause, of which your thoughts are the result. Now, if our faith be in times, places, sensations, results or material things, our thoughts will be of times, sensations etc. The study of motive is very important, for —

Motive is the substance of thought.

Motive is the basis of all words and speech.

Motive is the foundation of all actions and behaviour.

Motive determines the character of appearances.

Motive is the reason of existence.

And just here we see the necessity of getting understanding; for, if we do not understand what goodness is, we may think our motive to be good, but it may not be (and if it be not good it will be nothing). Now to apply this more exactly to the present consideration; if we understand what it is to meditate or think truth, our thoughts will express truth. Our motive being truth or knowledge determines our thoughts, that they are true and wise; and determines our actions and speech that they are truthful and wise. On the other hand, if our motive be not goodness and knowledge—even though we may think it is—our thoughts will be occupied by such things as exact times and particular places; and our actions, writing and speech will manifest a corresponding want of wisdom, knowledge or understanding. These remarks, be it remembered, refer to motive, faith, or will in the individual. Let our motive be all goodness with understanding; then let us be our motive, for that is just what we are.

December 5th.

Subject:—God.

"God is one spirit." John iv, 24.

In many editions of the New Testament this verse commences—"God is a Spirit," and in some it reads—"God is one Spirit." The latter is without doubt the correct translation. Moreover it is the correct interpretation; for God is ONE and ALL. The English word God is probably derived from an old Sanskrit word meaning 'to conceal.' In any case, if we consider Nature, Words, and Expressions as the revealed, we shall consider that which is the cause of Nature, Words and Expressions as the concealed; and cause is God. That which perceives Nature—every external expression, from the blade of grass to the body of a man or of a planet—is the senses; but from the senses God is concealed for ever, the senses can but perceive His manifestations. On Earth God is concealed but revealed or manifest; in Heaven God is unveiled, unconcealed, unmanifest. To be unmanifest is to be unexpressed, unformed, uncreate, impersonal; and the unchangeable unmanifest God is not any expression, or form, or creation, or person. Hence, He (or It) is Infinite; but otherwise he would not be. Goodness and truth are essence or attributes that are eternally unchangeable; they are God. Again, goodness and truth are Mind, or The Thinker, or cause forever, without varying or shadow of turning, but which produces all variety and all shadow. Goodness and truth ARE; they are God; everything else seems to be.

God is one goodness, or one truth, or one spirit.

God is all goodness, or all truth, or all spirit.

February 13th.

Subject:—Love one another.

Why? Because you are love; and because you are one another.

God is love. Your love is not only God's love, but it is God.

While concluding thus, let us be aware that mere affection is not love, mere attraction is not love, mere like is not love, because they are respecters of persons, place, things, and sensations. But love is no respecter, has no dislikes, feels no repulsions or antagonisms, thinks no thoughts of aversion, preference or distinction. Will any ask—Is it possible for me to be all that love is? We answer—You are it already, always will be. Did not you know it, friend? Still there is nothing else for you to be; for there is but one being. Will any one ask—Then, is it possible to manifest what I am? Yes, you will continually manifest yourself; and in order that you may do so now—love one another.

We are *servants* of what we obey.
 We are *doers* of what we condemn.
 We are *masters* of what we overcome.

* * * * *

The Father devotes Eternity to the Works of The Father.
 The Son devotes Time to the Works of the Father.
 The Children devote Time to their own Works.

Round things belong to Roundness. We have found Truth to be roundness itself and Universal. And the Earth we find is round, and all upon it in their nature are inharmony. And we conclude that the Earth and all upon it belong to Truth.

Truth is the bread of life, for it is the remedy for all misconceptions or seeming inharmony. Know the truth and live it, and it will free you from all limitations.

Just as much of Truth as we recognize, just so much—and neither more nor less—do we manifest. To each one is given according to the measure of the gift of Christ. To the degree that we think truth, to that degree do we manifest Christ.

The life of Jesus may be written in these few words "He went about doing good."

BE, then DO.

If we think we live by our daily food we are deceived. But if our consciousness be truth we shall know that the truth sustains us.

Not until we claim the truth of Infinite Being as the truth of all being shall be known for ourselves, that God is in us; or have we perceived righteous judgment.

The harvest of Truth is always ripe; postpone not gathering in your harvest, thinking that in weeks or months it will be ripe. To-morrow never comes, to-day is the harvesting time.

Whatever never differs is Truth.
 Whatever never changes is Truth.
 Whatever is, is Truth.

SHORT LESSONS.

THE TRINITY.

CONSIDER the fruit tree, its fruit, and ripe seed within. From the seed within springs forth the tree and all its fruit; and in each fruit are many seeds, which returning to the warm moist Earth bring forth many trees in like kind, producing like fruit, which, ripening, hold within them similar seeds, which falling to the Earth in turn bring forth a forest like the parent tree.

God is the seed from which all perfect thoughts proceed; the Soul is the tree, that brings forth bodies according to her thoughts, which ripening fall to Earth again. In each body as it falls is found the ripened seeds—symbols of experiences. Thus in its beginning has every living thing its end.

Perceive, too, in every thing a trinity of seed, tree and fruit—of thinker, thought and word—of man, woman and child—of Spirit, Soul and Body—of Father, Mother and Nature—of God, Christ and Matter. And in each trinity be sure the first is all; the second is the image of the all; the third the image of what the second thinks the first.

MEDITATION.

FROM our last remarks under this heading it will be gathered, that time is a sensation belonging to the World; but eternity is Heaven; and in order that God may be known upon Earth, we will heaven to come to Earth. "Thy will be done on Earth as it is in heaven." We do not will or pray for Earth to come to Heaven, for that would not be possible. Now, this is tantamount to saying we will to do away upon Earth with that sensation called time, in order that eternity or the kingdom of heaven may be our consciousness here. Then, if we sometimes pray, "Our Father which art in heaven, Thy kingdom come, Thy will be done on earth as it is done in heaven;" and some-

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HARMONY.

*THE CHILD AND THE SUN.

The Child.—O, beautiful Sun! How is that it in thy warmth the sickly folk find health; and they find faith and courage, who but yesternight crouched from the darkness, and in sleep shut out unwelcome fear?

The Sun.—Listen, my child! The warmth thy senses feel thy mind calls love; 'tis thus the sickly folk find health. Is't marvellous, that the mind without sensation sees that which the senses by sensation see? Yet this mystery is not too deep for thy perception. Think thou upon it, and the veil of night, which alone the ignorant beclouds and drives from darkness into darker states, for thee shall be uplifted; and in the nightly states a subtler light shall reach thy soul and darkness be forgotten.

The Child.—Answer once again the self same question; for in thy gentleness my thoughts are cradled, and sensation is at ease.

The Sun.—My child; the warmth that gently lulls to easiness all feelings of uneasiness, to thy pure mind is known as Justice. But to most of men, Justice, as thou knowest her, is still unknown. Justice is Love; and by sensations, which they cause, give sense perception to the soul that seeks to know that which her mind has already perceived in Essence—not in Symbol. Give not the World, my child, thy pearls of knowledge without earnest solicitation worthy of their worth; but this thou mayest wisely do—whenever thou teachest any such, teach plainly, unveiling thy parables. As thus—the heal-

*At the beginning of a new year the Earth recommences her journey around the Sun. The Earth does not hold the Sun in his centre, but the Sun holds the Earth in her orbit. The visible expresses the invisible relation of the Sun to the Earth. Before the sun-worshippers were, there were those who knew the Sun as he is—a Son of God, and not as he appears—a Sun of Earth.

ing warmth proceeding from a centre to a centre is the after-love or after-glow of love; that by the universal in the universal is at first perceived. Such like teaching to the little children will be as rain about the thirsty roots, and sunshine to the hungry flowers; for little ones—dear child—from root to flower seek fulfilment of the tiny seed in bloom. Art thou answered?

The Child.—O, beautiful sun! whose golden presence pierces even through the nightly states; who art thou, that answereth thus? For I perceive, that even with the plants and tenderest little plants in shelter growing thou holdest converse; and with the worms and all the little creatures equally, with greater, stronger ones thou dost commune in secret, and joinest in every joy of secret things proclaimed. Beside me the flowers full opening to thy love lift up their heads as I do mine, each with its question according to its state; and at the eventide each sinks to rest in meditation on thine answer given, heedless of darkness or anxiety. O, glorious Sun! Tell me who thou art. Who art thou?

The Sun.—My beautiful child! I am thyself—Thyself.

THE NEW YEAR.

The impersonal path is the path of unity. And the way of unity leadeth to a knowledge of "The One" which lives beyond "The Gates of Gold." Unity is the way which leadeth into the presence of the ever present Infinite life.

All who travel this way will find their life, and what true being is.

Now is the eternal.

Now is life.

Now is truth.

Now is love.

Now is the time to know that being is what it ever will be.

Now is the time to turn to the Spirit, and awaken and acknowledge the ever present goodness.

The way of death is the way of the past.

It is death or unconsciousness to hold the past in memory.

Regrets of the past are crystalization.

As temporal things fade away places change and are no more; time passes and leaves us naught but the present. All that we are is now. All that is is now. Dear friends, we have all now, for we are in the presence of all.

The Old Year is passing away; let it pass leaving with it all memory of error. "Let the dead past bury its dead."

Let every belief that temporary things are real go with it.

Assign them to the dead past and live in the presence of life now.

"Lift up your eyes and look on the fields, for they are white already to harvest."

Welcome the New Year renewed in the spirit of truth.

Welcome the presence of the all good by recognizing it.

Welcome the Spirit by speaking its word with love, and you will gather fruit that is eternal.

The prevailing thought in the mind, at the closing of the old year, that there is much to be done ere it passes, and the new year comes to greet us, is what should be held in consciousness throughout the year; we should act—act in the living present, recognizing God within and God o'erhead, and each hour will find us further on the way to a full realization of the ever present kingdom. The ever present is our time to be happy and to be true to being. The present is the eternal; yet we cannot draw the line in time,—the future is ever merging into the present, and the present into the past. We should resolve to recognize the presence of peace and harmony ere the present merges into the past, and the future finds us unfruitful; ere the present passes, bearing no record of truth spoken, or good manifest, and the future finds us unilluminated with the light of truth and understanding. Our Prayer for you all is, that you will awaken to the truth and know that you are free; that the way to the knowledge of the all good will be recognized by you. May the Spirit reveal to you during the coming year, higher possibilities than you have yet conceived! May truth clothe you with its white robe, ornamented with the gold of wisdom! May your thoughts and hearts be illumined and warmed by divine truth and love, and may your actions rest upon Divine Justice! May the Dove of Peace rest upon you now and forever!

AMEN!

SHORT LESSONS.

SYMPATHY.

IF thou didst know that by sympathizing with thy fellow creature's suffering thou didst aggravate his condition, thou wouldst surely not have given him thy sympathy. But doing so thou dost increase or prolong his suffering.

Also by so doing thou hast to an extent allied thy consciousness to a like condition or sensation, and become thereby susceptible to some sore or sorrow, or even to a like expression.

Where is the strength that will build up the broken down? Surely not in muscle or in the powerful frame that gains the admiration of the eye; for thou mayest still behold these signs, when strength has left them, and the life has released its hold upon the form. Thou shalt find all strength in the invisible life that forever escapes the eye. Therefore, beware of the sympathy that woos thy love to a delusive thing.

A horse, one day, drawing a loaded waggon up an incline, became unable to proceed further with his load, notwithstanding his driver's vehement expostulations. Soon a crowd gathered around to witness the proceedings, and pass their opinions on the spectacle presented. The horse was very thin and presented a miserable and neglected appearance; his willingness to get on his journey was evident, but each effort but sank the wheels into a deeper rut.

"Poor thing," said the by-standers, "he's so weak."

"I'm so weak," said the horse, "I can't go any further; I'll die."

"He can't go any further," said the spectators, "he'll die." At last he fell to the ground exhausted, and died.

Thus does sympathy for her children. The horse is thine own body, and the spectators are thine own opinions that drag thee down to the level of thy physical appearance. Beware of all sympathy; especially beware of sympathizing with thine own apparent condition, for so doing thou dost mistake thyself for thy feelings. Seek not sympathy, for she is a false friend, yet if thou dost seek thou shalt find her. Give sympathy to no one, for she is an untrue compass that guides her vessel to sure destruction. But wherever thou dost see her, turn from her artful wiles; and as a faithful friend boldly face opinion, for thy love shall outlive other thoughts; aye, more, shall kindle love and life within the most distressed, and sickness armed to sympathy will together leave thy friend and thee.

MEDITATION.

THE questions are frequently asked—What is the best time to meditate? Is it best for all throughout the world to meditate at one time?

TIME.—What is time? Will you re-read the few words of suggestion

for December 26th on this subject ?

Time is the period of changes.

Time is the necessity of appearances.

Time is the record of thought.

Time is limitation; is false.

Time is not, but appears to be.

Time is for the changeable, eternity for the unchangeable.

Time is the appearance of eternity, as light is the appearance of truth.

Time is effect, created. Eternity is cause, creator.

Time, in short, is the absence of all real, which by virtue of the continuous changes of things and their endless variety, assumes the appearance of eternity. To time belongs every unreality: but all, that really is, is eternal.

We would not convey the meaning that because times, bodies and sensations are unreal, therefore they are to be utterly ignored. On the contrary, we would affirm the utility of all things, times, bodies and sensations. But this is the point—let the real be understood as the real, and the unreal as the unreal; and *not* mistake the real for the unreal, nor the unreal for the real.

What is the best time to meditate? Simply the most convenient to yourselves. But if you go further than this, attaching any more than a mere temporary importance to the question, you fall into a train of external thought, that is out of all harmony with true meditation; because you attach to time an importance that is completely foreign to it. The time of meeting in different places is not of the least consequence; but the motive for which we meet is important. And the question—What should our motive be? will be considered in our introductory remarks under this heading next month.

January 2d.

Subject for Meditation—"The Incorruptible Body."

Read I Cor. 35-58.

In the portion of Scripture above referred to St. Paul speaks of a corruptible or natural body, and an incorruptible or Spiritual body—two bodies. Let us see what we shall understand by "body." And we know that the body profiteth nothing; that of itself it has no life or power; that of itself it can proclaim neither yea nor nay; that of itself it is nothing but a form led about by the mind of man, and acted upon by his thoughts. And when the mind ceases to lead and the thought to act upon it the body returns whence it came—dust to dust—corruptible to corruptible. Looking thus upon the body, we see that of itself it is nothing, NOTHING. Let us have no thought

that it is in any respect real—The Infinite is the only real—for without this understanding we cannot understand the subject before us. Then if “body” be nothing real, what shall we say of it? It is an appearance of the mind in the mind; it is an image of the thoughts in the thoughts. Your body is an image or expression of your thoughts. The fact that we have a corruptible image signifies that we have erroneous or imperfect thoughts; but the image of knowledge or perfect thought is an incorruptible one. When—but not before—we cease thinking imperfect thoughts and think perfect thoughts, we shall put off the corruptible body of the old man and shall put on the incorruptible body of the new man, which is Christ. Have you not heard that a tree is known by its fruits? Then you know that the thought (the tree) must precede the body (the fruit). Your corruptible body is an image of your thoughts; your incorruptible body is an image of yourself.

January 9th.

Subject—Blessed are the poor in spirit, for theirs is the Kingdom of heaven.

The Kingdom of heaven has been thought of as a place; but few now think of it as such because place or the things in place must be changeable; because the invisible, the all, can alone be unchangeable. The Kingdom of heaven is unchangeable, because it is the completeness of perfection; it is therefore the state of eternal life, which is God.

To whom then does this kingdom of heaven belong—who can enter into the state or knowledge of eternal life?

They who are conscious of love; who love to give life, and who live to give love.

They who are mothers, and fathers, ministering to the orphans in consciousness—orphans bereft not of earthly parents, but of the knowledge of their heavenly Father.

They who have overcome pride and personality by gentleness and universality.

They who have overcome the desires, which are the spirit of this world; they who have become poor in the spirit of this world.

Blessed—happy—are you if you have become poor in temporal desires; for to you belong the riches of happiness that are eternal.

January 16th.

Subject—Thou Shalt not Kill.

What is it—to kill? Is it to deprive of life? But life is infinite and ever-present, and cannot be increased or diminished. Nobody can be deprived of life; the physical and mental savage does not know this. But life may be deprived of body. The immortal soul cannot be deprived of life, but the immortal soul may be deprived of body. God—the life—and the Soul can never be affected, they are forever unchangeable. Whatever is, is forever. But the body which appears may disappear.

To kill means to deprive the soul of its manifestations or bodies.

Every creature has soul and body.

The object of creation is that God may be made manifest.

Whenever you see any creature, dear friends, say to yourselves—there is a soul trying to manifest God. You cannot through your own physical eyes see the soul, but only its body. Do not allow the senses which can only see visible things, to conclude for you any questions concerning the invisible. To the senses the soul is invisible, but to the mind it is visible. There is not a creature upon earth but is a living soul manifesting the highest form it is conscious of. We all gain our knowledge by experience; our bodies, sensations and deeds are our experience. Let us help one another; help those whose forms belong to the vegetable kingdom; those whose forms belong to the animal kingdom—even from the least of all, to man.

Thou shalt not kill any creature.

Thou shalt not deprive any soul of its body.

This is the command, which will never be broken except by those who know no better.

January 23rd.

Subject—Blessed are the peacemakers, for they shall be called the children of God.

God is Peace.

They who make peace manifest shall be called the children of Peace. All are at all times the children of God or Peace, but every expression is not one of peace; when, however, we see persons peaceful, unmoved by what the world calls insults and wrongs; refraining from litigation and dispute, we shall know that they are—that is, they shall be called—the children of God. The sensations of wars and discords, and of wrangling for superiority, belong to superiority. But in heaven upon earth, or in heaven above earth, there is no superiority, but all are peacemakers and children of peace.

January 30th.

Subject—"Ye are the Salt of the Earth."

See Matt. v, 13.

Salt has a peculiar meaning amongst Alchemists, the significance of which may be expressed by saying that it is the synonym for Matter, or the "gist" of bodies appearing in Matter. Except for its flavour it would be no different from the earth; that is, its savour, called saltiness, distinguishes it from the earth. So the salt is not the earth, but its invisible quality is the true salt. Savour, Salt and Earth, correspond to Spirit, Soul and Body. You as individuals are the salt of the earth; but you must not stop there, for without the savour the soul would not be salt, therefore ye—not as mere individuals, but as one flavour—are the savour of the salt of the earth. Similarly—you as individuals are the Soul of the Body; but you must not stop at that, for without the life the Soul would not exist; therefore, ye—not separately, but as one with the Father—are the life of the Soul of the Body.

"THE NEW ORDER."

AN OCCULT STORY.

BY

A ROSICRUCIAN.

Preface. Chap. I, The Home. Chap. II, A Revelation. Chap. III, The Invalid. Chap. IV, The double existence. Chap. V, The Master and the Retreat. Chap. VI, Training in Occultism. Chap. VII, An Unexpected Visit. Chap. VIII, Illumination. Chap. IX, Metaphysicians. Chap. X, Occultism Unveiled. Chap. XI, United. Chap. XII, Conclusion.

CHAPTER II.

A Revelation.

BY the morning after Mr. Purday's visit to Mrs. Firth, half the people in Bartone knew of her husband's "freak." And as much sensation as it was possible to weave into the simple facts was interwoven; so that by the time it reached Frank Fairchild—the schoolmaster—it had assumed alarming proportions. Master Frank, however, knew just about how little to believe, for he was intimately acquainted at "The Home," where he was treated as

one of the family. He and Firth had many talks upon theosophical matters, and discussed together some of the important works upon such subjects, that had recently reached Bartone. But during the past year they had not studied together so frequently, for Firth had joined the Rosicrucians and was undergoing a year's "approbation" before final admission into the Order.

At this time Firth knew but little more than the mass of exoteric students, either of the purposes of occult study or of the acquirements of its representative students. To him an Adept was an expert in the production of phenomena—that might be called miracles—who, in order to accomplish the same, was forced to live in seclusion.

"Such a life seems to me," Fairchild would say, "to be one of selfishness, for the knowledge you speak of is just what the world wants; and one of ignorance, for the power you speak of being manifested in seclusion is just what I should imagine an enlightened teacher would manifest where the need for it is, and that is amongst the masses."

"Well, but it would be unwise to give such knowledge to the world."

"Very good; but do you mean to say that to obtain the knowledge of a Buddha or a Christ it is necessary to follow such instruction as is given in 'The Secret Pathway' for instance?"

"It is no use discussing the subject further, as we will get on to the old ground of *discipline*, upon which we do not agree."

Thus their conversation generally ended now. But Frank Fairchild knew pretty well where his friend stood, and what his intentions were; so when the report reached him, that Mr. Firth was missing, he was not surprised. After school hours he walked over to "The Home," and there found Mrs. Firth apparently unmoved by anything that had happened; but Nellie seemed to be in a bad way—"expressing, what the doctors would call, typhoid fever," Mrs. Firth said.

"How is it nothing seems to put you out, Mrs. Firth? Of course, when I think of your philosophy, my question is immediately answered; nevertheless I must say I admire the persistence with which you practice it. Would you like to call some doctor, just to see Nellie?"

"No, thank you; I am quite sure that to be divided in belief or in practice is the weakest attitude any one can take. I know within myself that Nellie is all right, and no matter what the cause of her present expression, or what the result, all is for good."

"If I did not know you as I do, I should say you were a fatalist."

"A fatalist is certainly one who is ignorant of cause, and believes him-

self incapable of controlling effect, a belief I do not share in. I am sure that every one controls their own effects, and I do not make any exception in Nellie's case."

"And so you are happy under all circumstances in the knowledge, that all cause is one and the same. I can go very far with you; I can see this at least, that the causes that scientists speak of are really effects; and that effects cannot be causes—except in such a case as the formation of a river by the downfall of rain. But this is merely a study of effects in relation to effects, not really of cause and effect. But may I leave this subject, and ask if you have heard from Mr. Firth? For I hear that he has gone to live for a time among his mystic brethren."

"Yes, I have had a long letter from him, full of enthusiasm. He says, that his year of approbation ended satisfactorily, and that he has been admitted into the Rosicrucian Sanctum, where his first expectations were more than satisfied. It is a very long letter, I will read parts, that I think will interest you :

'I have seen but two Brothers, who are to be my associates, and are but beginners—though one of them has been here many years, having spent his five years' term of approbation in absolute silence.—There are many classes or grades of students, the distinction between each being the amount of knowledge each possesses.—All the affairs of the Lodge are directed by the Council, the members of which are chiefly men living and carrying on business as other men do in towns and cities. The head of all, my associates tell me, is the greatest mystery of all, and is only known by the Adepts; adeptship is the possibility of every student who enters the Path.—The mountains here are very high, and the Caves in which we dwell are simply beautiful, and always lit up by electricity, produced without mechanical contrivances.—There are students here whose knowledge of nature far surpasses anything the world knows about.—I cannot tell you how I got here, for I was blindfolded, but be not uneasy about my return, for I am assured that although the return is difficult, opportunity will be given me to return, if I so desire.—I can learn of no women students being here; probably the Queen, whose name is never mentioned by the Brothers, resides elsewhere.—Every Lodge has a pass-word which admits into other lodges; my companions believe that some of the most important words have been lost.'—

"Of course they have been, for individuals in their descent for experience have lost understanding in Nature or Illusion. The pass-words are not the spoken words of sense or Nature, but the real Word of understanding,

which is the soul. It seems to me that, so long as men confine their consciousness in body, so long are they ignorant of any real word. But please proceed."

"One thing I find, that some of the lessons taught here are well known to the World, especially to metaphysical healers; for instance we are instructed to will one desirable result, at the same time steadily gazing at some particular object or subject. This is the attitude of imparting. To come into an attitude in which to receive, we are instructed that instead of retaining the activity of imparting one must relapse into the passivity of receiving, *still remaining positive in good* (which is the only magic)."

"I can see," said Mrs. Firth, "that we employ similar methods to those just mentioned. It would not at all surprise me to find that Metaphysicians are practicing openly what students of occultism are doing in secret. He goes on to say:

"I have been passed by the "Door," who is one of the advanced Brethren. There is no objection to my stating some of the preliminary exercises we have to go through for the purpose of obtaining will power and Illumination."

"I cannot understand," broke in Mr. Fairchild, "any one sitting for will power and Illumination, as some occult students do. Mr. Firth and I talked this matter over some time ago, and this is the conclusion I arrived at: The illumination aimed for is that sense by which forms on the Astral or Etherial plane may be seen and communicated with, and which is similar to the physical senses; but the reason why people value it and make great efforts to obtain it is simply to gratify a morbid curiosity, and to be thought of as uncommonly wonderful persons. Why, the whole thing is nothing but a sensation, and the very people who seek it are the very ones who create the demand for sensational theatrical performances and notorious scandals. I never yet knew of any student who sat for 'will power and illumination' who was not full of prejudices, and thought a good deal more of his own personality than of the truth he pretended to seek. Such people's motives are very plain, they seek personal greatness through knowledge."

"But knowledge cannot be obtained in that way. I must remind you that you have made a great many unmetaphysical assertions about students of Occultism. I should like you to tell me more of their objects, if you can do so without holding them in the thought of ignorance you say they manifest, for I am quite in the dark about them."

"To many students occultism is a study of phenomena; and their purpose in study is really summed up in three words—desire for sensation, al-

though their avowed purpose is—desire for knowledge. To me knowledge means—knowledge of cause, and from it proceeds the understanding of effect; but to reverse this method and seek knowledge in effect—as most schools and universities on the earth do, and then to stamp mere knowledge of phenomena true knowledge—is ignorance, and an index of mental blindness. Well then, seeking knowledge in effects or phenomena on any plane, whether it be earth, astral or other planes, is a perverse method, which can only lead to bitter disappointment. The sensations induced by the methods employed to attain illumination by Old School Rosicrucians are in some respects similar to those induced by opium smoking and injection of morphine; though the consciousness is less blurred, and the after effects are not nearly so marked. But the thrills of joy that pervade the body, as a result of the processes adopted, leave on the individual a feeling of superiority over his neighbours which leads to a mental precipice of chaos. Often times these sensations take the form of intense love, which on account of its emotional character is easily distinguished from true and universal love. But I interrupted you in the reading of your letter, please read on."

"First, I want to ask you a question. You speak of an Old School of Rosicrucians—is there then a New School? And what have they to do with Theosophists?"

"You will perhaps be surprised to hear, that even amongst Rosicrucians and Theosophists few know of The New Order. In days gone by there were many different Orders of Secret Societies, some of which still exist; and each had in some way or other a distinction of its own; for instance, in the past Rosicrucians have had some practices to induce supreme illumination, which may have been known to some Phallic Worshipers, but of which Theosophists are ignorant. These practices, like the others we have been speaking of, were only sensational developments, and are fast sinking into disuse. But in The New Order all Secret Societies, without any distinction, become one. Theosophists, Rosicrucians and Magi of to-day have discarded old practices, except in a few instances, as a means to an end. Those who still go on in the old ways of occultism belong to a period thousands of years past."

"You make my husband's position seem quite appalling."

"It is in seeming only, Mrs. Firth," answered Frank, "for I know him to be in good hands. Although the School he is now in is an Old School, it is a New School also, into which he will finally graduate. You may be sure,

that if he had joined an unprogressive Order, he would not have been allowed to make the disclosures he does."

"I am glad to hear you say so, it speaks well for the world at large. To proceed with the letter."

"I lie morning and evening in a dark cell with a magnet on my forehead, willing illumination, and breathing deeply, which produces a queer feeling of numbness, and lights begin to appear. Then once a day I breathe deeply and energetically, all the time looking at the end of my nose, and after continuing this five or ten minutes I lose consciousness of the body.—The Brothers say there are many here who can do with the body what they want to—making it disappear and reappear at will.—There is to be a work of special importance to the World undertaken shortly by this Order, but it is only revealed to me in mystic language, this is a part of the message: JEHOVAH HAS FOUND A SPECIAL CHANNEL THROUGH WHICH TO COMMUNICATE TO THE WORLD A CERTAIN KNOWLEDGE OF NEW SCIENCES, THE LOST SECRET, ETC., ETC."

"I'd like to know what that means," said Mrs. Firth.

"Well, I'll tell you just why that revelation is given to Mr. Firth and to the World. The best experience he can have just now is one that will show him the nothingness of personality; and the revelations he will receive from time to time will bring that about most convincingly. And when he mixes with the world again he will not be misled by such like invitations to apparent greatness."

"That reminds me of what the Master of Nazareth said, prophesying that in the last days many would rise up saying—I am Christ."

"Undoubtedly, and if they do not use exactly those words, they speak and write to the effect that, Jehovah has found a special channel through ME; and they proceed to build up a great personality through promises of power and knowledge that will be given *them* to impart to *their* followers. Father forgive them, they know not what they do! It's absolute ignorance, Mrs. Firth, absolute ignorance."

"Yes, yes; well, there's nothing more that would particularly interest you in the letter, except this, perhaps—that he asks particularly after Nellie; and says he feels as if she were always with him, but cannot in any way account for the feeling. Maybe she is, poor girl, but I feel quite at ease about her, though to all appearances she is no better."

"I must tell you about my dream last night; I have felt doubly at ease about Nellie since. I seemed to be a warm golden light, looking down upon a

blind man in a beautiful green valley. At first I could not understand myself as a light; I was everywhere in the valley. Then I seemed to think about the blind man, and saw there was not anyway for him to get out of the valley, which was shut in on all sides, except the way I went. And I immediately recognized that I was both in and out of the valley, and that as soon as the man could see me he would find his way out. Then two fine eagles came and settled one on each of his shoulders. And I heard Nellie say to my husband, 'Come unto me and I will give you rest.' And so, Mr. Fairchild, I am perfectly at ease about both Mr. Firth and Nellie."

"That was a very beautiful vision, and undoubtedly you interpret it correctly. To me it has a universal significance, and I am sure that the World is about to come out of the Valley by the recognition of One Light."

NOTICES.

We have received from the PURDY PUBLISHING Co., McVicker's Theatre Building, Chicago, the following pamphlets:

The Ten Virgins; 26 pages. (Price 25 cents.) By L. J. Anderson. Also *Plan of the Revelation*; 20 pages. (Price 25 cents.) By I. A. Beecher.

The first work mentioned is an interpretation of Matt. xxv: 1-13. In it we learn that the "ten virgins are selected to symbolize the kingdom of heaven. Number had a special meaning among the ancients. Ten meant complete; five meant part. Jesus selected these numbers in this sense because he did not wish to designate any exact or limited number, that they should correspond to all mankind. We are all on the way to this universal marriage feast, awaiting the bridegroom, Christ, the Truth, to come to our realization. It is our growing consciousness of the ubiquity of Good.— 'Virgin' represents the intent, purpose, or motive of man's conduct, in that man always acts according to his knowledge of what to do under the circumstances."

"It is not God who shuts the door, but His absence in the individual consciousness [is the shut door].—Obedience to the principle of mathematics solves the problem; obedience to the consciousness of right opens the door to well-being."

The parable of the Ten Virgins is particularly applicable to *to-day*, and the author of the work under notice has thrown a light upon it, every ray of

which should reach all men. To accomplish which we shall welcome a ten cent edition of it.

The second work before us promises to be the first of a series of pamphlets on the Revelation of St. John the Divine. Spiritual Revelations are impossible to a consciousness based in Sensation; neither can they be interpreted by the Intellect; thus the reason why but few are able to give a rational interpretation of the last book of the New Testament is obvious. Miss Beecher bases her interpretation, which is quite an original one, on principle, and this is the only sound basis for the understanding of anything. Some of the author's conclusions might be severely criticised if one were writing a volume for the purpose. We feel that, if the author intends to give a complete analysis of the plan of Revelation, she has an immense work before her, as its utility will depend very much on how it is presented to the public.

We learn that the Seven Thunders of the Revelation are:

1. Principle is all, there is no animal magnetism.
2. Soul is all, there is no sensuality.
3. Mind is all, there is no malice.
4. Spirit is all, there is no false religion.
5. Life is all, there is no time.
6. Truth is all, there is no sex.
7. Love is all, there is no money.

We fail to understand the second affirmation that Soul is all, and as the seals mentioned in Revelation are likened to the Soul, we hope that in future parts this point will be cleared up. To conclude, we would say, that the "Plan of the Revelation" is a step in the right direction—the unveiling of mysticism deserves encouragement from all.

The International Magazine of Christian Science for November is, as usual, full of love and good will to all mankind, which cannot fail to bring many who are seeking for an unascertained something into a knowledge of the one thing needful.

From the many good things we cull the following valuable statements: "Do not make the mistake of studying Christian Scientists instead of Christian Science. There is too much of that done. It is fatal to all progress. While we are apt to judge of a profession by its professors, it is not always a safe or just guide. You do not study music by musicians, nor astronomy by astronomers. As the dear old family physician said—'Do not as I do, but as I tell you.'"

We must make one more extract. "Do not be hard on yourself because you do not seem to make rapid strides. Self condemnation is an unwholesome atmosphere. It externalizes horrid conditions of body and circumstance. You cannot overcome the beliefs of a lifetime all at once." By all means let us be charitable with ourselves as with others, and with others as with ourselves, as if we were others and others were us, which verily is truth.

The Hermetist for November contains, amongst other valuable thought, an Address "Hermetic Teachings," read by Mrs. Phelon before Ramayana Theological Society. In it the subject of *fear* is treated in a clear and masterly manner. And we would particularly draw attention to it, for there is no greater falsity than fear—there is no completer illusion than accepting as reality the sensation of a sensation, the shadow of a shadow, which fear and death are. If it be inexcusable for little ones in their inexperience to fear the "Giant-Killers" of fairy tale, what shall we say of experienced men and women who are continually in dread of this shadow land? And this whole world is one of appearance—not one whit more real than the children's fairy land. So long as we mistake ourselves for shadows, so long will we fear; and every time we fear anything—e. g., want, weather, danger, foes,—we make this proclamation to the world—"I am a shadow—a nothing."

All ye who fear, "get understanding."

The Occult Word, Nos. 11 and 12, Vol. III, edited by Mrs. Josephine W. Cables, is as usual, full of Truth. Besides articles by the editor, Miss Mary E. Robbins, and other well-known writers, is an article from the pen of Franz Hartmann, entitled "Attraction," and in it, as may be surmised, are many wise statements. With these Numbers the Occult Word completes its third Volume. "Hereafter," the Editor states, "we will make the issue entirely free. This will give us liberty to get out papers when the spirit moveth us."

The Symbol. No. 1 of the Triangle series—8 pages—price 10 cents. By Lydia Bell. This first of the Series, stimulates an enquiry for more. No. 2 will be "The Symbol in Action." When the series is complete we shall be better able to form a just opinion of what at present promises to be a valuable lesson. E. A. Sheldon, P. O. Box 830, Hartford, Conn., is the publisher.

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No. IV.

THE WAY OF RECONCILIATION.

D.S. Healing Lesson VI

"If so be that ye have heard him and have been taught by him, as the truth is in Jesus, that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour, for we are members one of another.—*Ephesians iv, 21-26.*"

THE OLD AND THE NEW.

1. The great lost secret was the knowledge of God, and his relation to Nature and Man. The loss of this knowledge was due to the deception of sense. To be controlled by the senses is to be under their dominion; and whatever we yield ourselves servants to obey, their servants we are. To obey the senses is to disobey the Spirit; to be guided by the senses is to be unguided by the understanding; and to be unguided by understanding is to be in confusion or outer darkness. To fall from a consciousness of truth is to lose knowledge of God, and of the soul's union with him. The science of

Divine Spirit reveals to us that the old truth is the new, for truth never changes; that which was, is and ever will be.

Our intention in this lesson is to present Truth, and a method whereby you may cease to partake of the tree of the knowledge of good and evil, and partake of the tree of life, or gain a consciousness of the first and final truth of Being.

2. As God always was, is, and always will be omnipresent—perfect good always was, is, and always will be omnipresent. That which always was, is, and always will be omnipresent, should be recognized and acknowledged now. To acknowledge and live in the presence of God is to live in an undivided consciousness of good.

Now is the time to reap, that both he that soweth and he that reapeth may rejoice together. If we do not acknowledge the omnipresent good now, we shall not rejoice with him that soweth; and he that soweth is eternal joy. We do not receive wages of joy until we reap. We cannot find rest unto our souls by recognizing or reaping that which is continually changing and passing from us. That which is continually being made is corruptible; and those who place their affections upon the corruptible reap disappointment. That which is made but once (the Soul) is eternal; that which is unchangeable (the Spirit) is eternal. It is Spirit which says in the Soul—I am, because I am, thou art; for thou art my very self manifest; and thou shalt ever be what thou art. By penetrating to the depths and centre of the soul in consciousness we come to know that Spirit or God is, and that He is the *I am*, or life of the soul. Then no longer is God concealed to a remote future, but is to us the living, present good; and no longer is our path dark and dreary, shadowed by the delusions of sense. If we find not God within ourselves, we may seek in vain elsewhere. First seek and find him there, and you will find him everywhere. Seek the Spirit in truth and you shall find that you possess the Kingdom. Meditate, dear students and children of Spirit, and read between the lines; and you will know, that to speak the truth is to worship in spirit and in truth.

Let us hear from you the questions that arise while studying these lessons, and we will answer them in HARMONY.

THE FALSE AND THE TRUE.

3. Dear pupils, if it be, that we are taught by the Christ as the truth was in Jesus; and, if we speak the truth as he spoke it, we shall cease conversation about the body, and cease identifying ourselves with sensation and all effect

of thought, for thought spoken is the letter, and the letter is a mere symbol or appearance of a preconceived, hence past, idea. To be conscious of the letter is a memory of thought, which has passed, hence is dead. Life is present goodness. Therefore, to identify ourselves with the letter or effect is to identify ourselves with that which is dead, and to identify ourselves with the dead is a cause for pain and separation from the physical body. So, if it be, that we speak the truth as Jesus spoke it, we shall refuse to let the senses speak in opposition to the Spirit; and through faith we shall assume the truthful position as a Divine Soul created in true holiness, a temple of God; we shall hold ourselves in truth by thinking of ourselves as being what true being is, and by ceasing to make excuses for our shortcomings and errors, because Adam partook of the tree of knowledge of good and evil, and fell into doubt. They who are guided by sense are partaking of the forbidden fruit, and are dead to spiritual truth; all who are separated in consciousness from the ever present first and final truth, seek out many inventions and come into a multiplicity of beliefs. While thoughts are fluctuating between two or more opposite beliefs they constitute a state of doubt. To doubt is to stand still; and to stand still is mental stagnation, which is the fall.

4. Through speaking the truth with love we may grow into a consciousness of the Father, even of the fountain-head of all good. Through daring to bear witness of our divine self-hood, and that God is our Father and that we have no other, and that he is our life and that we have no other; and through daring to declare the unalterable truth, that it is not the soul that lives but the Father—which is the life—in it, and that there can be no separation of the soul from its source, we shall arise and go to the Father. To acknowledge these truths with love is to fulfil our duty to God, and do his will. This true relationship must be recognized by the children of God before they can become conscious of working with him. To be renewed in the Spirit of your mind is to be awakened from the dream of sense. Until the senses are enlightened they alienate us from an understanding of these truths. When the senses are enlightened they serve the mind, and we see with understanding; and to see with understanding is to destroy the cause of inharmonious expression. To speak the truth as it is in Jesus enables us to grow up in truth in all things, even Christ. When once the consciousness is elevated above sense, and we realize true being, we shall cease to say *impossible* to anything, or claim weakness or limitation for ourselves. To know things as they are, and to live the truth, is to be spiritually minded, which is life and peace. To be in truth is to be in heaven, to be out of truth is to be out of

heaven. To live the truth is to bring heaven upon earth, or make it manifest. The thought and deed can never be as great as the thinker or actor; if we think the thought and do the will of the Father, it is necessary that we be one with the Father, and speak and act from the Spirit. When we think the thoughts of the Father, when our purpose has become his purpose, and our will his will, Christ has arisen in us—we are born again. Freed by the truth there is no more strife.

5. We shall put away the false by ceasing our efforts to make this physical plane a plane of cause; and by ceasing to express in thought, word or act, as if we were mortal. Do not, then, think and talk of physical strength and physical weakness, or as if the body were life, intelligence and power; or as if it had sensation or feeling. Reckon as if the body were dead, or as profiting nothing; and reckon as if you were life eternal, as did Christ; and the mists of illusion will roll away, and you will discover that the body does not limit, trouble, or environ you in any way. Put off the false conversation, that you are something that can die—that can be dead at one time, and alive at another, or can be sick at one time and well at another, and clothe yourselves with the facts of true being, and your whole body will be full of light—radiant with truth. Then put off the false conversation about changeable weather affecting you, and about it being good and bad; and about the wind being agreeable and disagreeable; and about food being digestible and indigestible; the belief that we can be affected by these things is an admission that we believe ourselves mortal, and that we can thereby be made miserable, sick or well, dead or alive, by the climate, the weather, or material food. All conversation of this nature belongs to the old man, and is according to the deceit of sense; it is based upon mortal appearances, and is therefore false. Such thoughts produce appearances in the body which we name disease or pain. This and all like conversation is not based upon principle; hence is not true. Then all false conversation about self is the expression of the one race belief, that we are mortal now, but will be immortal when we die; and that as we are mortal now we are subject to physical things, and are dependent upon them for life, power and happiness; but when we die we shall have eternal life. To be in truthful thought is to think that you are yourself the life, power and happiness you want to manifest or show forth; that you are forever at one with the Infinite, for there is but one all.

The body is not you, but your spoken word; it is a symbol which you retain in your consciousness by partaking of material food or like symbols; otherwise you could not express yourselves (which are invisible) in this world

of symbol. It is an error to believe that food gives life, or that external things produce health or happiness. The giver is God, and there is no other; all life is God, and there is no other. Effect cannot become the cause; the mortal cannot give life, matter cannot evolve mind or spirit.

The law of expression is from Spirit to Soul, then to Matter; or from the Thinker to Thought, to Word; and never is it otherwise. It works not from Matter to Spirit—from the Word to the Thinker; hence it is absolutely false to believe, that effects or external things can re-act and affect Being.

This false belief is the only inlet for outside error; which is spoken of as taking on conditions and being affected by others' thoughts. This false belief is the only means by which we can relate our bodies to what is called miasmal or poisonous atmospheres.

6. Unchanging truth, dear students, is eternal freedom. All that is bound will be freed by it. All who live and know the truth are free. To gain the truth is to break the bonds of sense. To accept the truth of the presence of God, is to accept the truth of the presence of all goodness; and this it is to gather fruit unto everlasting life. Acknowledgement of The One is acknowledgement of all.

St. Paul says—give no place to the Devil. We should not; for God fills heaven and earth. Hence it is an offense against God to believe in the opposite of his being. His words to his children are—represent me in all your thoughts, and I will guide you into all wisdom; believe in nothing but me, and you will find the Kingdom of Heaven.

To put away error by speaking the truth is to overcome evil with good; "that we henceforth be no more children tossed to and fro, carried about by every wind of doctrine." That is, we are no more acted upon by the weather, or by the opinion or sleight of friends; but by speaking the truth to them in love we hold the reins of freedom in our grasp, which shields from all harm. Error cannot disturb the truth; it is forever above and beyond disturbance; and all who hold themselves in truth, are not acted upon by mortal conditions. As Christ led captivity captive, and gave gifts unto men, so when we awaken to truth we lead the senses captive, and ascend in understanding to the Spirit. The Spirit sees and bears witness through us; and we express the power of Spirit, which is the gift of Spirit.

WHAT TO DENY AND WHAT TO AFFIRM, THAT TRUTH MAY BE MADE MANIFEST.

7. God is infinite, indivisible and unalterable goodness. Goodness in-

cludes life, truth, love, power, understanding, and strength, knowledge, faith, presence, justice, mercy, harmony and charity.

As God is infinite and unalterable goodness, then all goodness must be eternal; and the opposite must be false appearance.

As life, truth and understanding are eternal, death, falsehood and ignorance must be false appearance.

As love, strength, knowledge and faith are eternal, hate, weakness, fear and doubt must be false appearance.

As God is love, and everywhere at all times, and no respecter of persons, then prejudice and aversion are false appearances.

As justice, mercy, harmony and charity are eternal, then revenge, cruelty, disease and envy are false appearances.

As that which is eternal is truth, temporary appearances are false.

As that which is eternal is real, temporary appearances must be unreal.

As that which is eternal is substance, temporary appearances must be shadow.

Then the new man is the man of truth; the old man is the man of falsehood.

The new man is the real man, the old man is the unreal. The new man is the man of substance, the old man is the man of shadow.

To put off the old man is to cease thinking, that you are that which is temporary; to put on the new man is to think that you are that which is eternal.

To put off the old man is to cease thinking death, falsehood, ignorance, hate, or weakness; to put on the new man is to think life, truth and understanding, love and strength.

To put off the old man is to cease thinking fear, doubt, and prejudice and aversion; to put on the new man is thinking knowledge, faith and universal love—without respect to person.

To put off the old man is to cease thinking revenge or cruelty, disease or evil; to put on the new man is thinking justice, mercy, harmony and charity.

To put off the old man is to refrain from judging according to the senses; to put on the new man is to judge according to the Spirit.

To put away lying is to put away all conversation about being temporary.

To speak the truth with each other, is to converse about being that which is eternal.

To be in error is to believe, that we are mortal.

To be in truth is to know that we are the immortal.

The Infinite and Unalterable Good says—believe in nothing but the Infinite and Unalterable, and you will find the truth, that frees, and the peace, that passes mortal understanding.

The deceitful sense says—believe in all appearances, promising you shall become as gods, which ends in unconsciousness, ignorance and desolation.

8. Put off this primitive condition or the old man, and let your childhood pass by; and assume the true position of a Son of God, and express the truth in wholeness. All perfection, that has been, and that ever will be, is now. To recognize it, is to receive it; or to acknowledge it, is to awaken to a realization of Being, which will enable you to speak the truth as it was in Jesus. Truth is the daily baptism for the awakened. So the scientist renders thanks hourly for good received, for knowledge gained, for health expressed, for truth perceived, for love manifest, for God revealed, for the ever present goodness.

9. If it be, that we have had ears to hear what the Spirit saith, and have heard, we have put off all conversation concerning the old man, and we have taken on the new man, which after God is created in righteousness and true holiness; we have reckoned temporary things as dead, and ourselves as alive with Christ unto God; we have identified ourselves with the One, which is Creator and life of all things, and are renewed in the spirit of our mind in understanding. According to the measure of your truth have you expressed Christ as it was in Jesus. To express the truth is to express immortality; and truth it is, which is the permanent remedy for all disease.

QUESTIONS AND ANSWERS.

1 Q. *Should we treat for particular results?*

A. No. You should treat for understanding of universal truth. You should speak the truth about Being without being divided in consciousness and motive between truth and its manifestation. If the motive be to produce a definite effect in the body, then the motive is based in the letter instead of the spirit, and as your motive is a limited one, so will your power be limited. Speak the truth that God may become manifest in the patient. Let your in-

tentions be to remove false belief and bring the patient into the understanding of Being.

2 Q. *How is it that truth cures real diseases—cases of long standing?*

A. All power is silence, and as thought is the means of manifestation we think that silent power into expression. God is silence, and ever present to think the truth makes his presence manifest. The Word is life. The truth will free even if the diseases be of long standing; such cases are being continually relieved by the power of the Word, and are made to rejoice in the newness of life and peace. The Science of Spirit is absolute; it is only a matter of living it to carry the signs of understanding, health and happiness with you.

3 Q. *How do you account for my friend's recovery, who was ill for over fifteen years?*

A. God is truth; and her recovery was due to the fact that truth was spoken to her and expressed by her. Sometimes it is easier for patients to recover after they have lost faith in all external remedies, and have lost their love for external things, than it is if they still have hope in and desire for them. There are no incurable diseases, if the patient's faith and thought be based in the silent and unmanifest life or being in which they live.

4 Q. *What did you call her disease?*

A. I did not see disease, therefore I did not name disease. All of our treatments are lessons in truth. As we change the patient's false beliefs about themselves we find that they are quite at ease, tranquil and happy.

5 Q. *What is prejudice, and its remedy?*

A. Prejudice is a self notion, that prevents progress. He who is prejudiced is mentally blind. The remedy for prejudice is understanding. If prejudice be allowed to hold sway, all investigations are limited through the desire to sustain a pre-conceived idea. Such an one thinks more of his belief than the truth. When there is no more prejudice the world will be ready for a full consciousness of truth. When we admit the presence of all truth, we do away with all prejudice. Let not thine inner eye be blinded.

6 Q. *Why is disease less easily cured in some persons than in others?*

A. Some persons are more tenacious of error, and less susceptible to truth. Such innocently believe, that the mortal sympathy that both they and their friends give to their friends is a comfort. They mistake sympathy for

love and truth. Mortal sympathy is the means by which they hold to disease. They are afraid to let go of their false beliefs of themselves, because they are afraid of losing that sympathy which seems so sweet and necessary to them. Their own fear is their bondage.

7 Q. You teach us, that God is in every place at all times. Then we are to conclude that perfect goodness is in every place at all times. How can perfect goodness be where evil is?

A. God is present goodness, life, love, truth, mind; the life and mind of all things, and they have no other. Not for a single moment is the sinner—so called—away from or out of the presence of perfect goodness. He who perceives not this truth perceives not Spirit.

Thoughts expressed in sinful acts are those which are the result of an unconsciousness of God or goodness; and unconsciousness of the ever present God or goodness is ignorance—outer darkness. Darkened by the ignorance that is in them they are prevented from realizing the presence of God in which they live; but he shines in the darkness and the darkness comprehendeth him not.

To our sisters and brothers whom the world calls evil, because of deeds done, we would say, that you are living and moving in the presence of absolute goodness at all times. This eternal truth will cease to be vague to you if you will turn to the silent good within and around you, and acknowledge its presence. The Spirit will teach you the word of reconciliation, and how to make your thoughts and deeds its thoughts and deeds. Goodness is unmanifest in you until you think good thoughts, and when you think good thoughts unmanifest good is manifest. Make the thought right and your deeds will be good. This way leadeth to the ever present kingdom, where all else will be added.

STUDENT'S DEPARTMENT.

THOUGHT AND BREATH OF LIFE.

THERE is in all the reflected expressions of nature, which is visible universe, a symphony of sound and harmony of motion of which we become more cognizant as we are further removed from the discordant sounds of expression—or as we say, from the din and confusion of town and city, and

listen to the music of all nature from the hum of the insect, the singing of birds, the swaying of foliage as stirred by breezes of air in motion, the rippling of water in its onward, never ceasing current, all harmonizing in one grand symphony of music, which is the expression on this material plane of that harmony existing in the expressions of Infinite mind or spiritual universe. The realization of this symphony is of more importance to us than is generally considered; for by recognizing it we are in some measure influenced and inclined to reflect it in the exercise of our bodily functions, which to reflect perfect health must come into harmony with this rhythmical motion of the universe.

Thought being the regulator of all expressions of body, let us trace the varying shades of thought in their effect upon the bodily functions, and see if there is any particular one more than another, the regulating of which and bringing it into harmony with the divine symphony, influences and inclines all others to follow.

We will look first to this law of correspondence, which we find exists between visible expressions of life and invisible life itself. We find the atmosphere in which we live and move and have our physical being corresponds to that invisible Life Principle, denominated in scripture "the breath of God," and in which we live, move and have our being spiritually. So respiration, the breathing into our physical bodies of this life-giving principle corresponds to our thought or belief of receiving this spiritual breath of God or universal Life Principle into our own natures. Our mental conditions of thought and beliefs record themselves in our manner of respiration; for example, the melancholy we hear expressed in the long drawn sigh; again, in listening intently, the respiration is almost suspended for the time, showing us how closely the thought is followed by its corresponding expression in bodily functions.

Respiration affects directly the heart and blood; and as the blood carries the life principle through the body (it is called the river of life), we are led to the conclusion that right thinking and right breathing will regulate and harmonize all the machinery of the body. This is the reason that sleep is of so much benefit many times, in cases of diseased expression, for in sleep respiration is not so much under the control of discordant beliefs or thought, and breathing is more natural. In many cases of disease, no doubt all the remedy necessary to an adjustment of harmonious action would be the quieting influence of sleep. To think the *truth* in relation to finite and Infinite expression, will bring us, spirit, soul and body into harmony with the Infinite source of all good. It is the righteousness of being. We can see, perhaps, more plainly

how to do this for ourselves than how we are to do so for others, or how to induce them to do so for themselves.

By identifying ourselves with this universal Life Principle, realizing and knowing ourselves included in it, as are all expressions of the one Life, we become one in thought with whatever individuals we desire should think truth, so that we can think it for them, till it becomes as much a part of them as it is of us; till it has, so to speak, *dislodged* the erroneous thought and taken the place of it. We know the Holy Spirit is the only life of the body; and *knowing* this, we can *never* think it is sick or diseased. So when we breathe the breath of physical life, we are breathing the breath of God; this is the central point of blending of our physical and spiritual natures where the seemingly two become one to our consciousness.

When this truth has become a fixed habit of thought in us, and we realize that every time we breathe we are expressing the perfect life of God—and there is no other to be expressed—we cannot refrain from expressing our joy and love in harmony with all nature; and no longer can we remain the only discordant note in the great universe of expression.

E. MOORE.

San Francisco.

A STUDENT'S ADDRESS AT THE HOME COLLEGE.

The object of our monthly meetings are so familiar to all present I need only repeat that these days are set apart for free interchange of thought and experiences in healing, not only ourselves, but others. We come, not in a spirit of vain boasting—for of ourselves we are nothing. Neither do we come as instructors, but simply to give and receive the light and with eager joy to share the truths, which like pearls in slipping from the strand fall some to one and some to another. The more fully we awaken to the truths embodied in the science of spirit the more able are we to rise above the material age in which we live—and which environs us almost to the exclusion of our truer perceptions. To tear ourselves from these trammels of false beliefs, is to come into a better understanding of the Real Self or God within—to make subservient the conditions which surround—to live in harmony with the Universe, which is to live wisely and well, and thus living to be in accord with Nature. We cannot so live without imparting something of our happiness, our health, our *truth*, to others; and so we may, we must, just so far as we succeed in our own work, contribute to general good. The price of all suc-

HARMONY.

is honest, earnest labor; and we as Spiritual Scientists realize the great
ed to be accomplished. Let us not be slothful—let us be up and doing—
the harvest is ready and the laborers are few.

ISABEL BIGGE.

CULLINGS.

Look at this Truth, "thou shalt have no other Gods but me." There is
t one God, an absolute unit, incapable of division; the same yesterday, to-
y and forever. His name is Love, and his nature is love. He is centre
everywhere, and circumference nowhere. Looking at that Truth, you will at
length be changed into its image and likeness; your beliefs will melt away
like snowflakes before the sun, or as darkness before the light.—*Joseph Adams*
The Chicago Christian Scientist.

Believe nothing simply because I say it to you. But believe it because
it coincides with your knowledge; believe it because it is a logical outcome of
truths fully established in your own mind; believe it because it coincides
with the lines of truth and not of the darkness.—*Mrs. M. M. Phelon*, in "*The*
Hermetist."

All instruments for transmission of intelligence must be connected with
one another—from the very minutest form to the most stupendous—for the
universe to be controlled by the Supreme Intelligence, and move as a unit.—
Edwin Eschel, in *the World's Advance Thought*.

A dear, good old lady told me how her life was one long agony, because of
the unkindness of her husband. "I have treated him for months without
reply; I have prayed for him, but find no response. What am I to do?"
"Poor, dear heart," I said, "stop treating him; don't agonize over him in
any other moment. Don't you see that he has called up in you his
world, and you are right with him in consciousness? Like an actor in his
play, you have, for the time being, become the thing you act. Treat your-
self to become perfectly unconscious of that world of his. Don't let any-
thing he may say or do annoy or trouble you. Make a thought world for
yourself so far removed from his sphere that he cannot touch you unless he
comes up to you. More than likely, by the time you have accomplished this
for yourself, you will find that you are calling up in him your new thoughts
and feelings. If you don't want to see a thing, you can shut your eyes; you
can close your ears to sound. Now move out of your husband's sphere of

thought and feeling; make a bright sphere for yourself first; people it with all that is good, true and beautiful, and then in silent thought invite your husband into your new home. But remember, this home is the kingdom of heaven within."—*Mrs. Sarah A. Harris, in the Golden Gate.*

CORRESPONDENCE.

"YE ARE GODS."

PETALUMA, NOV. 26.

Dear Friends :

I am in the dark about "Ye are Gods" [subject for meditation for November 21st], as the quotation is from the Bible, and is so quoted as to carry an incorrect idea, so far as Bible authority is concerned. The *G* should have been a small letter [gods instead of Gods], which means a judge and in no way refers to deity. A following of the passage through the old and new testaments will show that in no case was such meaning attached as God—for in every instance a small "g" is used.

Yours, etc.,

C. W. O.

[We have had other similar enquiries to the above, to which the following answer will apply. So far as the Bible authority referred to is concerned, our correspondent is most likely correct; but the only necessary and true authority for the interpretation of Scripture is the spirit of understanding—or intuition—within each individual; there is no other real authority for any one, and the belief that another's knowledge is sufficient for any one does not by any means relieve that one from the necessity of gaining his own knowledge for himself from himself. "By thy words thou shalt be justified, and by thy words thou shalt be condemned."—Matt. xii. How the word *Gods* should be spelled is a mere matter of letters, what it means is a matter of spirit; questions pertaining to the letter may be settled by the intellect, but concerning the spirit all questions must be settled by the intuition, which is the Spirit of Truth or the Comforter within every individual. "Our sufficiency is of God, who also hath made us able ministers of the new testament; not of the letter, but of the spirit; for the letter killeth, but the spirit

giveth life."—II Cor. iii. Now the idea that "Gods" would immediately suggest to the intellect is "many (infinite) Gods," which the intuition immediately denies, saying—there can be but one Infinite. The intuition or Spirit of understanding would further say—but there may be many individuals—Sons of God—conscious of The One Infinite, and these may be called Gods. Furthermore, Understanding would affirm as follows—there is nothing permanent but God and His creation (Souls or Sons), hence if the term Gods have a true meaning in the absolute, and if it cannot be applied to the one Infinite, there only remains His creation to which it may be applied, hence "ye are Gode" means ye are those wise Souls or Sons, who are at one with the Father; and this conclusion was the one suggested for thought on November 21st. Now if the word "god" means judge, then it must be in the sense indicated in John v, "the Father hath committed all judgment unto the Son;" thus the Son is the judge, and Sons are judges; hence if the passage read "ye are judges," it would mean "ye are Gods or Sons."—Eds.]

NOTES.

THE Normal Class at the Home College, 324 Seventeenth street, commenced on Wednesday, December 19th, at 2 P. M., and will be continued on every Wednesday afternoon until further notice. Students may join at any time. Mrs. Cramer will give private instructions, if desired, to students wishing to fit themselves to enter the Normal Class.

The open Bible Class at The Home College is being much appreciated. All—without distinction—are invited to attend.

We are glad to learn that Mrs. Birge, of 2118 Van Ness avenue, San Francisco, is about to form a class in the Divine Science of Spirit and interpretation of the New Testament. The class will be held at the above address, and all desiring to join will please communicate with her.

The musical and literary entertainment and last supper of the year, to be held at the Bancroft Building, Market street, is being given by the Metaphysicians of San Francisco to all who will join them in it, and in watching the old year out and the new year in. The entire entertainment will be conducted in a spirit of impartiality and recognition of the true brotherhood of humanity. The proceeds will be devoted to charitable purposes.

Our readers will be pleased to learn that the San Francisco Committee of the Universal Register have determined to extend their sphere of action in a very marked manner. They intend to organize a plan of missionary work to be conducted on Metaphysical principle; and to found a fund for a "Universal Home" for the reception of cases of mental and physical inharmony, and which "Home" will be for the convenience of any teacher or healer being a "heavenly physician." All Committees of the U. R. will be notified fully of the resolution, and invited to co-operate. Any persons desiring to commence a similar work independently of the U. R. may receive full information as to methods to be adopted, both in the "Home" and in conducting the Mission, from the Secretary at the office of HARMONY—to whom also donations for the above purposes may be sent.

The afternoon primary classes at The Home College commence on January 8th, and will be held every Tuesday and Friday at 2 o'clock. The evening primary classes will commence on Wednesday, January 2d, and will be continued every Wednesday evening at 8 o'clock.

The friends of Mr. Colville will give him a reception at the Irving Hall on Friday evening, January 4th. A most enjoyable programme has been provided for the occasion, and we are sure there will be a crowded house to welcome Brother Colville back again in San Francisco.

Lovers of Jacob Boehme's writings are referred to the advertisement of *The Morning Star* in our columns.

Testimonia is the name of a monthly publication, the first of which will be issued this month. In each number will be an article from some prominent writer on some subject of importance to all; the object being to bring within reach of the many, the works best suited to man's highest unfoldment. The title for the January issue will be "The New Renaissance," by Miss Susie C. Clark.

The subscription to *Testimonia* is \$1.00 per year, 10 cents per single copy. E. A. Sheldon, Hartford, Conn., is the publisher.

If you desire your friends to have a clear statement of the orthodoxy, simplicity and beauty of Christian Science, send for the pamphlet called "LIFE IS WORTH LIVING." For sale by Purdy Pub. Co., "McVicker's Theatre Bldg.," Chicago. Price 25 cents. [Adv.]

Practitioners from the Home College will give Treatments and can be consulted at their undermentioned addresses:

MRS. F. A. DE GROOT,

2118 VAN NESS AVENUE, · SAN FRANCISCO

MRS. J. H. SLATER,

424 TWENTIETH STREET, · SAN FRANCISCO

MRS. M. S. McNEIL,
2211 VAN NESS AVENUE, · SAN FRANCISCO

MRS. ISABEL BIRGE,
2118 VAN NESS AVENUE, · SAN FRANCISCO

MRS. H. BLUE,
212 TWELFTH STREET, · SAN FRANCISCO

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BOOKS FOR SALE

AT THE OFFICE OF "HARMONY."

Unity of Life—M. E. Cramer, 10 Cents

The Saviour of the World—F. E. Coote, 10 Cents

Philosophy of the Way—F. E. Coote, 10 Cents

(The above pamphlets may be had in lots of 25

for \$1.50, or of 50 for \$2.50.)

The Temple of the Rosy Cross—F. E. Dowd, \$1.50

Epistles of Jacob Boehme, 1.50

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 1.

FEBRUARY, 1889.

No. 5.

THE LORD'S PRAYER.

OUR Father, which art One and which art All, we acknowledge and glorify Thee as infinite, as beyond all expression.

Thy will be done in the individual, as it is done in the Universal!

Thy truth be our light!

In forgiving we receive forgiveness.

May we not be led into judging; but be freed from feelings of separateness; for Thou art One, and Thy Kingdom is One; and all power and glory are thine for ever.

We acknowledge it!

SOLILOQUY TO THE SUN.

IN thy weird light, O Sun! when between thy form and our eyes the dull moon slowly passes, we think the lesson of the hour, that from the frequency of night-time's darkness has hitherto escaped us. Just as the child deprived of its support falls, losing faith, when that in which its faith was based is gone, just so the Earth lets go of light when thou dost hide thy face. But by its deprivations the child does learn to walk alone, no longer falling; so from thy settings the Earth shall learn to light her lamp as thou hast thine. Thou, O Sun! art a world transfigured, a planet whose Soul has passed to glory through its days of labour—to its day of rest. From the Master on the Holy Mount we learn thus of thy glory, and know that thou that shinest in such steady splendour art truth-illuminated by the Father's grace. O, may we thus become self-lighted! Then shall the Earth by Truth become illumined, and from the week-day's darkness pass to Sun-day, Day of Rest.

February 20th.

Subject:—Blessed are they that mourn, for they shall be comforted.

Mourning is an expression of sorrow. What for? In the world we would say for a friend, or some advantage or material loss. But Jesus did not mean this; for he taught—set not your affections upon anything changeable. Then, what did he mean? Now, no one mourns but for a loss; and the loss over which one is blessed, if he mourn, is the loss of consciousness; and this loss the Master came to supply. The Christ or Truth is the supply, which makes good any loss; it is the presence now recognised where once an absence was thought to be. Then, the text may read—Happy are ye, if ye seek the Christ or consciousness of the Father, for ye shall find it; and finding it ye shall be comforted. This is the only blessing, the only happiness, the only Comforter; and all who seek shall find.

February 27th.

Subject:—Blessed are the merciful, for they shall obtain mercy.

Mercy brings mercy.

Each individual attracts to herself from others that which she metes out to others. This law of individual compensation is regulated by individual thought, and in such a manner that absolute justice is the portion of each—no matter what may seem to be to the contrary. Each attracts to each that which each has made arrangements or conditions to receive. This is destiny; and it is under the control of each. There is no chance, although people, forgetful or ignorant of the law of compensation, speak of chance or accident as possibilities.

Your thoughts mark out your destiny; and neither Sun, moon, stars nor any material thing ever has or can affect or in any way whatever shape the destiny of any individual or the events of any one's 'life-time;' but you alone regulate them according to the knowledge you exercise in *thought*. This is the law—If you be merciful you shall obtain mercy.

And this is to be merciful—To do unto others (without exception) as you would be done by. Deal with all men, and with all animals, exactly as you would wish to be dealt with. If you would be universally trusted, trust all; for this is the law. If you would be loved by all, cast out all prejudice and aversion from you own thoughts, and you will be loved. Deal gently with all creatures, and all creatures will deal gently with you; but not otherwise—not otherwise. Verily you have your own rewards.

A REVIEW OF THEOSOPHY AND "THE SECRET DOCTRINE.*

FIRST NOTICE.

THEOSOPHY (as the term is generally understood) has come prominently before the World during the second half of this twentieth century; though its teachings have to a limited extent been introduced to English speaking peoples during centuries past. Nevertheless, English historians have not yet taken into full account the close association that exists between the political revolutions of the seventeenth century and the religious and scientific revivals of to-day, presaging a political, scientific and religious reunion in the not far distant future. We cannot see politics, science and religion in any way separate (we speak not of that which seems to be at the present day). In truth they are one; and a review of theosophy to some extent necessitates a history of those peoples or nations that have been prominent in the political world of recent times. We must go back in thought to the seventeenth century; and we shall see that England was the centre upon which the chief interest of the world was focussed, and from which has emanated elements, both discordant and peaceful, necessary to the ultimate settlement of the nations. The disturbances in England during the turbulent reign of James I, Charles I, and the Commonwealth were introduced, not immediately but surely, by a recognition amongst the masses of a higher justice than then existed, which was evidenced by the agitations on the labour question, coinage, liberty of speech, etc., characterising some of the preceding reigns.

The intrigues in the years preceding the departure of the Pilgrim Fathers in the May Flower, about the year 1620, to the shores of North America, and during the reigns of James and Charles, between England and other nations—and markedly France, Spain, Portugal, Holland, Africa and India—and which finally led to the peopling of N. America by the race which has in part led to national unity; we say these intrigues were but a prelude to a higher civilization than that of the so called golden age of good Queen Bess.

Referring to the turbulent seventeenth century, Green, the English Historian, remarks that science, rationalism and secularism sprang for the first time into vivid life in their protest against the forced concentration of human thought on the single topic of religion, and against the effort to prison religion in a system of dogma, and to narrow humanity with all its varied interests

* The Secret Doctrine—The Synthesis of Science, Religion and Philosophy. By H. P. Blavatsky (Published by the Theosophical Publishing Co., L'd. Price for first 2 vols. \$10 00).

The infirmity of prejudice is dying out before an honest demand for a knowledge founded upon Truth or principle. The Will of Principle will be done on Earth as it is done in heaven; and when this is accomplished the world will be a new creature, and its Society will be entirely remodeled on a true *Spiritual* basis. The Universal Register is a means of forming co-operative committees to carry out universal intentions.

We commend to the readers' sincere consideration the purposes of this 'UNIVERSAL' movement, also the following resolution, to the end that each may take an active part—no longer working separately, but in conscious unity—in establishing truth, which is the Rock of the true Church, State and Nation, throughout the World.

The Resolution above referred to reads as follows:— —“It may be premised that the objects for which the Universal Register was established are unlimited, and may be summed up in this saying—“to help one another.” Any resolution, therefore, that is in harmony with this object may be adopted by the Committee especially called together this evening for that purpose.

Whereas, the Committee of the Universal Register is cognizant of the following facts, namely:

CHARITY.

Firstly—That the foundation of the Science of Charity is good motive rather than material means.

Secondly—That indiscriminate giving (either knowledge or material aid), and giving without a full knowledge of the case under consideration, is unwise.

Thirdly—That the end of all experience is, that men may know God; the object of true charity is to teach this and educate the needy to rely solely upon the Giver of all things, who is their Life.

Fourthly—That there are many in mental and physical poverty who are not at present reached, that may be brought into the true Light through the methods hereafter set forth.

Fifthly—That true charity is broader than all creeds, and turns from no one coming to her in sincerity.

Sixthly—That the world in its natural progress demands progressive methods; demands which in the domain of Spiritual Science and its application, it is our object to supply, in so far as we, by the recognition and power of God, can.

Seventhly—That the charity of the Christ is permanent relief—as truth relieves ignorance.

THE UNIVERSAL HOME.

In the following are the methods hereinbefore mentioned; and for the purposes before stated, it is advisable, in the opinion of the committee, to establish a Home to be called "The Universal Home," for the reception of such cases as the management of the said home may judge right to receive. Such Home to be for the convenience also of any metaphysician practicing the Christ method healing. For which purpose it is necessary to found a Fund to be called "The Universal Home Fund." For such Fund and purposes hereinbefore stated, contributions will be received by the committee or any one authorized by them.

It being desirable to extend the usefulness of this institution and the knowledge upon which it is founded, the committee, upon full consideration of the facts, consider that this may be affected:—

AMBASSADORS FOR CHRIST.

1. By an enlightened method of missionary procedure, by which all conditions of people may be visited by qualified students of the science as ambassadors for Christ.

UNIVERSAL DISCOURSES.

2. By periodical lectures—to be called "Universal Discourses"—on the science of spirit and its practical application; also by such other entertainments as may from time to time be decided upon.

3. By the publication and dissemination of such literature as from time to time may be thought advisable.

MANAGEMENT.

The management of the Universal Home may nominate and provide places at which classes may be held, or instruction or treatments given, and by whom; also at which articles of clothing, food and other gifts may be received; also persons to receive the same. Such gifts of clothing, food and other gifts may be distributed by the said management according to their judgment.

COMMITTEE OF MANAGEMENT.

That the committee proceed forthwith to appoint from amongst their number a Committee of Management to institute, undertake and carry on proceedings, measures and work necessary to the hereinbefore mentioned works

and purposes, and in the spirit in which these resolutions have been framed.

The mode of appointing the Committee of Management, or of members of committee when required, shall be by simple written request from the committee through its secretary to the individual invited, and acceptance in writing to the committee of The Universal Register from the said individual invited. The names of such Committee of Management shall be entered on a book to be called, "The Home Diary," in which will be entered from day to day all events pertaining to the Universal Home, such as—names of callers, and their purpose in calling; patients, pupils or districts visited; persons to be relieved, persons discharged, and circumstances connected therewith; gifts received and bestowed, and circumstances connected therewith; minutes of meetings; and generally, all that takes place in and about the said Home and its management.

RESOLVED.

Finally, and it is this evening of Wednesday, Dec. 19, 1888, *unanimously resolved* by the Committee of the Universal Register, assembled at its San Francisco Centre, No. 324 Seventeenth street, to adopt the measures hereinbefore set forth. Also a Committee of Management has been appointed, whose names shall be entered in the "Home Diary."

1889—SUBJECTS FOR MEDITATION.—1889.

[All persons whether belonging to the committees or not are requested to unite in the consideration of the following subjects; all editors of magazines and papers are invited to bring these subjects before their readers, and so promote harmony and union in thought amongst all men. It is not intended that these subjects should be interpreted or considered according to any fixed ideas of any school of thought; but that they should be considered by every individual—laying aside all prejudice—in the highest light that can be brought to bear on them.]

On Wednesday Evenings, at 8 o'clock.

- | | | |
|---------|-----|---------------------------------|
| January | 2. | The Incorruptible Body. |
| | 9. | Blessed are the Poor in Spirit. |
| | 16. | Thou Shalt not Kill. |
| | 23. | Blessed are the Peacemakers. |
| | 30. | Ye are the Salt of the Earth. |

- February 6. God.
 13. Love One Another.
 20. Blessed are They that Mourn. *see p. 134*
 27. Blessed are the Merciful.
- March 6. Man.
 13. Swear not at all. *see p. 140*
 20. Resist not Evil.
 27. Ask and it Shall be Given You.
- April 3. What is it to Live? — 170
 10. Perseverance. 122
 17. "It is Finished." 122
 24. Sensation. 177
- May 1. Ye Must be Born Again.
 8. Blessed are the Meek.
 15. Ye are the Light of the World.
 22. Take no Thought for the Morrow.
 29. "All Things are Delivered Unto Me of My Father."
- June 5. What is Justice?
 12. Harmony.
 19. There is None Good, but One.
 26. "Thy Faith hath Saved Thee."
- July 3. Freedom.
 10. Blessed are They Which Hunger and Thirst After Righteous-
 17. Hope. [ness.
 24. Faith or Divine Will.
 31. How Should Desires be Overcome?
- Aug. 7. "Come Unto Me."
 14. What is Mesmerism?
 21. "Jesus Wept."
 28. Seek and Ye Shall Find.
- Sept. 4. Understanding and its Realization.
 11. Great Religious Teachers.
 18. "Take My Yoke Upon You."
 25. Eternal Punishment.
- Oct. 2. The Sabbath Day.
 9. Charity.
 16. The Light of the Body is the Eye.
 23. Bodies.
 30. Souls.
- Nov. 6. Thanksgiving.
 13. What Gives Eternal Life?
 20. "My Peace I Give Unto You."
 27. Affection and Love.
- Dec. 4. Ease and Disease.
 11. First Cause.
 18. The Messiah.
 25. "I am the Resurrection and the Life."

"THE NEW ORDER."

AN OCCULT STORY.

BY

A ROSICRUCIAN.

CHAPTER III.

Invalids.

Preface. Chap. I, The Home. Chap. II, A Revelation. Chap. III, Invalids. Chap. IV, The double existence. Chap. V, The Master and the Retreat. Chap. VI, Training in Occultism. Chap. VII, An Unexpected Visit. Chap. VIII, Illumination. Chap. IX, Metaphysicians. Chap. X, Occultism Unveiled. Chap. XI, United. Chap. XII, Conclusion.

ALL people have practical experience of that phenomenon called Sleep.

Most manifest it naturally, and take no thought about it; a few however have made it a study, and published the results thereof. Nevertheless there is but little literature upon the subject, that presents sound reasoning; and such as does answer this requirement is so mystical as to be beyond the comprehension of the many.

This subject had been engaging Mrs. Firth's attention considerably of late owing to an experience she has had with Nellie; or as most would say—owing to a dream about her. Since her illness Nellie had never seemed herself; she looked bright and healthy, but seemed to have lost control of her body to such an extent, that she spoke but little, and scarcely seemed to notice what was going on about her.

"I feel as if I ought to say somewhat about the child," said one of Mrs. Firth's patients one day—for Mrs. Firth in her ministry of truth had her calls to make just as a physician does—"but the fact is you have cured me after the doctors had given me up; and I feel that the same power that cured me can cure Nellie, else I would ask—Why do not you let a doctor try and get her well? since she has been so long like this. I have that feeling, as I said, and yet something tells me that feeling is not right."

"My good sister, the child but sleeps, she will wake again. And what matters it if the whole town do cry 'shame' on me, because of my persistence in my own way! I do not blame them. They are judging that I *should* do what they *would* do under similar circumstances; which is alright. And so long as they do not seek to coerce me in any way I have no reason to feel affected. You see we can each maintain our freedom, if we do not allow our conduct to be affected by our neighbour's thoughts; if we take the stand, that they are entitled to their opinions, and we to ours. How ridiculous it is to feel affected by opinions; does it not show how much we seek favour of man, or to imitate another—Society's ideal, perhaps?"

"I suppose it does; but there's something strange about your talk, that makes me feel lost. It sounds simple, but I cannot follow you."

"Well, I mean simply this: we each judge from our own experience, do we not?"

"Certainly. We have nothing else to go by."

"Truly, then we see ourselves in whatever we judge."

"That's where I get lost."

"Not at all, sister; but listen. No one can recognize what they are not conscious of."

"That is plain; and that is our experience or education, is it not?"

"Yes. Then, whatever you pass judgment upon, you do it from your point of view of a similar experience. That is, you judge others by yourself."

"I must be pretty bad then; for as I see I judge."

"But you will cease to judge in that way, after all the lessons we have had together; for the truth you cannot see, and it is that which has healed you. But if what you see be the truth, you would have to admit that it was changeable, subject to decay and old age, and ultimate extinction or alteration."

"Still we are told to judge a tree by its fruit."

"True; to judge the nature of a tree, whether it be good or bad, or what kind of tree it is; but we are not told to judge the *life, essence or truth* of the tree by its fruit. Do you see the distinction?"

"I think so; but how should we judge, when we see corrupt fruit?"

"In the same way that I judged you, when you judged yourself sick. It was by thoughts of truth or health that you were made whole. But if we judge one another by appearances we shall affirm as true what we see, and there is no greater injustice."

"I am detaining you over long this morning, Mrs. Firth, but you have no idea how I enjoy your treatments. If you have time, I would like to ask you one other question. What did Jesus mean by his apparently contradictory statements, that he did not come to judge the world, yet that he did come to judge, saying that all judgment was given to the Son?"

"He meant this—that he did not come to judge in the sense his listeners understood judgment, which was by appearances; but in the sense of presenting truth, in the light of which men would see that their state of consciousness was but as darkness; and seeing this they would ultimately strive to attain the light."

"Then the way you treated me was by showing me the Light you have; the presence of which brought me into a recognition of that for want of which I suffered! Then I healed myself?"

"Thy faith, dear sister, hath made thee whole. And now I must proceed on my rounds: Peace be with you."

In this way Mrs. Firth directed her patient's attention from Nellie and from any thought of sickness or sorrow. She was indeed the heavenly physician of Bartone. But to return to her meditation on Sleep and subjective states; her thoughts ran thus — — Now, if I consider myself as my senses reveal me, I know that I am engaged during the day in more or less intense outward examination of phenomena; but at night the senses, that have thus been intensely engaged, rest; and others are brought into use, for I see and converse during my sleep. And what I perceive in sleep is often similar to what I perceive when awake; although my perceptions are sometimes so much more profound, and sometimes so much more ridiculous than I am accustomed to, when awake, that they seem to be unreal fancies. Now that's the point — "unreal fancies"; why, I do really think that the land of dreams is the land of our fancies or thoughts, and possibly more real than the land of our wide-awake hours; for everything we see on earth—even the earth itself—has been thought out first. Yes, it certainly does seem to me that our dreams are perceptions of thoughts. Then, when I am awake I am engaged in the intellectual study of symbols of thought; and this looking out at things that of themselves are lifeless, causes a sensation of weariness, and makes rest or retirement to a plane, where the tired senses are not required, a necessity. And so we see that children, who are unused to intellectual pursuits, require much rest; and that generally speaking grown people, who are used to looking upon appearances of thought, require less rest. Yes, this most certainly does seem to be a solution of the sleep question, and it seems to harmonize with the universal method also; for periods of activity and rest are apparent everywhere. Death itself is nothing but a passing of the consciousness into rest. The disintegration of a Planet then, should teach us that its Soul has entered into its day of rest; and sleep as applied to the whole Material Universe—or rather to the Universal Soul—must be the Sabbath of the Lord in which no manner of work or manifestation takes place in Matter; and this is what mystic philosophers must mean, when they speak of 'God's rest' and 'Brahm's sleep'; the great and general day of rest when all external appearances from the least to the greatest will cease to appear. And now I am in a fair way to understand last night's experience with Nellie. I must write to Mr. Fairchild to come and give me his opinion.

And Mrs. Firth forthwith directed and posted a note to the Schoolmaster.

HARMONY

A Monthly Magazine Devoted to Truth.

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PREFACE TO LESSON V.

SPIRITUAL REALIZATION OR BAPTISM TO THE SOUL.

Infinite Spirits' instruction to the Soul:—*Thou art my very self manifest. I am thy life, power and substance; I live in thee, and thou by Me; and we can never be separated. Thou hast not at any time fallen from or wandered away from Me. Thy life is My being, and thou hast no other life or being; for I am everywhere, and include within Myself all.*

Thou art good, because I am goodness; thou art a living soul, because I am life; thou art loving, for I am love; thou art true, for I am truth, thou art impersonal, for I am infinite and no respecter of persons; thou art created in righteousness and true holiness, for thou art created within Myself, and art Myself manifest.

Dear child of My being! speak My word for thyself, by claiming wholeness for thyself. Awaken from thy dream of sense, and know that thou art within the kingdom of God at this time, and know that thou art radiant within and without with My very being; thou art clothed with the Sun of Truth now. Single thine eye to Me and thou wilt know that thou and thy body art full of light. Turn thy face to Me and manifest Me in all thy ways, and I will direct thy path. Face absolute goodness and see naught but goodness, and thou shalt have dominion over all mani-

festations; for he that doeth my will cometh to Me, and shall do the things that I do, and realize the peace which passeth understanding. Thou art at this time whole and complete and without a lack, for I am thy sufficiency.

All who realize the truth of this instruction may use it successfully as a baptism to bless others, and help those who need to realize their union with God. But, dear students, let your blessings rest upon all alike; be ye doers of the word and not hearers only, and your path will be made clear.

LESSON No. V.

THE PRAYER OF UNDERSTANDING, OR HOW TO SEEK.

WITH this Number of HARMONY we commence our second trinity of Lessons—numbers five, six and seven. As a short introduction to this lesson we deem it profitable to rehearse the past lessons sufficiently to place the basic truths before you with which to connect the present series.

SPIRIT, SOUL, MATTER.

1. Dear students of the Science of Spirit, or Truth, we say that it is necessary to keep the spirit of unity before you upon which to base your conclusions in solving the problem of life. The vast Universe is one grand whole; there can be but one All or Infinite. And one is unity, and unity is for ever the absolute state of one; one is not a division. God and his creation is a trinity in unity, which is absolute mathematics. So to solve the problem of life three facts only are necessary, namely the Thinker, the Thought, and the Thing thought about, and these three are one; for the thought and the principle or truth thought about are contained within the thinker. To find the true relation of God, the Creator, to the creations of the heaven and the earth, is to solve the problem of life, and to find that they are contained within the Creator; and this is the trinity in unity. The closer we hold to unity, the nearer we are to absolute truth; and the closer we hold to the teachings of the Christ, the nearer we are to unity; and the further we are from unity and the Christ teachings, the further we are from the absolute Truth, and the more complicated does the problem of life seem to us. The problem of life is contained in the trinity; and the trinity is unity; but when we seek beyond the three

essential facts we mystify our understanding with detail, which is not what it seems.

2. Man has sought out many inventions in his efforts to unravel the mysteries of self psychology and delusion. All mysticism is bewilderment in detail or expression. Where we extend our efforts beyond the trinity of truth, which embraces all, we lose sight of the unity of life and our understanding becomes bewildered with detail, which proves nothing. God and creation is the simple trinity of Thinker, Thought and Word; or Spirit, Soul (the Heavens) and Body (the Earth). The Soul is an image of the Spirit, and the body an image of the Soul; the Soul is the thought of Spirit made apparent, and the body is the thought of the Soul made apparent. As there can be but one infinite, there can be but one method of manifestation; so the method of the Soul or child is the method of the Father. As our thoughts and words are included within us, the Soul and body are included within Spirit, and the three are one. When our thoughts and words are true, or when they are those of Spirit, then the unity of the trinity is manifest in us; so by thinking the thought of Spirit and speaking its word we demonstrate the problem of life within ourselves. Through demonstration all is made clear.

3. We know that matter is said to contain sixty-four elements, which can all be reduced to the one simple element of hydrogen gas; then to look at matter as sixty-four different elements is confusion or unnecessary detail. Division is weakness and delusion, unity is strength and clearness of understanding. Unity is power because it is truth.

The Soul and body are respectively the thought and word of Spirit, and belong to it. As it is with one, so it is with all, there is no difference in truth. Soul is negative to Spirit, and the body to the Soul; as thoughts are negative to the thinker, and words to thoughts. Then Universal Matter being the spoken word of the Infinite, it comes as a diminution of power. Spirit is power itself, the thought is a manifestation of power—is powerful, the word is an appearance of power. Hence Matter is not life, intelligence, or substance; and it is not creative power.

4. The question is often asked—is matter perfectable or transmutable into Spirit? Matter being an effect can never be any thing other than an effect. It is a perfect symbol, but in no other sense is it perfect or imperfect. Our bodies being thought made apparent, when our thoughts are perfect symbols of Divine Spirit and we are unwavering in truth—that is, when we think truth without omission—our bodies will be luminous as our thoughts; as a result of

our thought they will be astral bodies; thus the body will be raised from the tomb of erroneous or dead thought to living ones; the words of truth they are Spirit and life manifest. And this is transfiguration. "The kingdom of God is not in word, but in power."—I Cor. iv, 20.

Then as God is Infinite, the Universe is a grand whole, and the things which are made visible on this plane are proofs of invisible thoughts. And invisible thoughts are proofs of the more invisible thinker. Herein lies the one method of manifestation, and the problem of life with its solution.

PRAYER.

5. The Scientist's prayer of understanding is that of rendering thanks by acknowledging that which has been received. Our method of turning from matter to spirit, and recognizing the presence of all goodness, reconciles our thoughts to goodness; and through our faithfulness in thought to goodness our understanding becomes clear. Our faithfulness is the substance of all good hoped for.

True prayer is seeking; and true seeking is finding; for true seeking is a recognition of God. And to recognise Him is to make Him manifest; and this is finding or receiving Him. Prayer does not change divine law. The infinite law is one, and may be defined in one word—love. Love is the law of being, or of all that is; it is unchanging and cannot be broken. The law of the infinite cannot be bent to any idea of the individual, but individual ideas must be made to represent and harmonize with infinite law. This is the prayer of the Scientist. So prayer is not intended to change divine order or plan, but is an earnest seeking to adjust and reconcile our understanding to the Spirit, which is unity. It is the Soul's earnest desire to be conscious of her oneness with good, or to know God and be relieved from the bondage to sense. Prayer and Faith go hand in hand; so if we pray for health or happiness, or to have any condition removed, that we may realize that we are at one with all goodness, we must have faith that the condition hoped for is possible; thus faith is the substance of that which we pray for.

6. Many persons pray for health, believing more in the appearances of disease than they do in health; they pray to the Father to be relieved from suffering, but they decide to take some medicine in order that they may feel sure of getting well. And if they be not relieved either by medicine or by prayer, they conclude that they are unworthy to be answered; the true reason why their prayer appeared unanswered was their division in faith, in reality it is not unanswered, for they get according to their divided faith. If their faith

in medicine were strong enough to re-establish an equilibrium, it has been the substance of what they hoped for. But such cures (so-called) only change one belief for another; and are not permanent, because they do not bring the patient into knowledge of truth. But if they are relieved from pain by their faith in medicine, they think no more of the efficacy of prayer. What we have faith in we pray to, or yield our thoughts to obey.

7. "If any man lack wisdom let him ask of God, that giveth to all men liberally, and it shall be given." James I, 5. But we must believe that wisdom is for us. Then true seeking is acknowledging, that what you wish to receive is, and is for you to manifest. If then we acknowledge the truth that all good is omnipresent and is our life, and that we have no other, we shall learn to glorify God in our bodies—as St. Paul said; and we shall find our life to be the infinite life, and we shall lose all thought of separateness between ourselves and others. And this is Divine love. So he that finds his life shall lose it. Then let us seek in faith believing, not wavering, and we will become stable in our thoughts of truth, and cease to be "tossed to and fro by every wind of doctrine." Let not that man who doubts or is "double-minded" think that he shall receive any thing from the Lord. Why? Because as long as we are wavering in our thoughts we are not truly asking of God; that is, we are not manifesting God in our thoughts.

Is it not clear, dear students, that the efficacy of prayer is destroyed because of unbelief; and that we hold conditions of suffering because of our belief in them! Persons who are in doubt, would be surprised, if they did receive what they prayed for. He that prayeth with understanding will pray in faith believing, that what they pray for is; and is for them; or that "God is a rewarder of them that diligently seek him." God, the giver of all good, being our life, we will receive goodness by manifesting it in our thoughts. And according to our faithfulness in thought to goodness, so will it be to us in expression. Unless we watch and pray continually we shall not overcome. Unless we face the good and acknowledge its presence continually, we shall not be able to put away erroneous thought; the faithful in thought to goodness will wear the crown of spiritual knowledge and power.

8. Prayer is a recognized need, the Soul's earnest desire; it is an effort to become or unfold. So it is apparent or expressed in all nature. With unwavering energy every Soul in nature prays, or strives to manifest itself. The Divine Mind, which pervades all, acts in all; and the substance of that action is faith pressing the Soul onward and upward toward a perfect manifestation

of itself. Prayer may be said to be the effect of divine faith unfolding or speaking forth words or forms in Nature representative of ideas, pressing onward and upward, causing growth and expansion whether we will or no. So prayer is the Soul seeking to reveal the inner and invisible life of God in the seed, the plant, the animal and man; causing the seed to struggle in the darkness, to burst the ground apart, to come up and face the Sunlight; the plant or tree is the answer to or result of that prayer or seeking; it is the experience of that soul or outgrowth of its effort to manifest its invisible life. "Through faith we understand that worlds were framed; so that the things that are seen are not made of things which do appear." All that is formed and is visible is a symbol in and of the silence, formless and invisible. All power is formless—"the kingdom of God is not in word but in power."

9. We are commanded to overcome evil with goodness. "Be not overcome of evil, but overcome evil with good." "He that loveth another fulfilleth the law." Then to fulfil the law by loving is true seeking. As there is no power, but God; to overcome evil with goodness, is to recognize the truth, that there is nothing but goodness. Then think and act accordingly. This recognition is the absolute method of seeking; and is the method that will bring the highest unfoldment; for you will manifest what you recognize.

Darwin suggests, that the way the eagle got his wings was from his inward impulse to soar. This inward impulse is the silent prayer inherent in—and seeking expression in—all nature; that is, prayer is the silent impulse, which moves alike in the blade of grass and in the man, moving onward and upward to a realization or truthful understanding of itself; that is, every Soul is striving to know itself.

10. Then, pray without ceasing; but let your prayer be one of acknowledgment, a prayer of Spirit and of understanding; such an one will be an acknowledgment of goodness in all your ways. "Happy is the man who getteth wisdom; she is the tree of life to them who lay hold upon her." "Through wisdom the Lord hath formed the earth." Then, to pray understandingly, enter the silence; and there found the mansion of truth in your consciousness, and live in it. And when you enter the silence close the door of sense-delusion, and commune with infinite Spirit. Then the mansion of truth which you have founded in consciousness in the silence will become your habitation on this plane; that is—"thy father which hearest in secret will reward thee openly." The omnipresent Spirit is the closet, the place which God hath guarded by a silence most profound. So, when ye enter this closet to

pray, forgive if ye have aught against another, that your Father may forgive your trespasses. This shows us, that to be forgiven is to correct our own errors, and that true prayer is adjusting our thoughts to God, which is fulfilling the law; and in so doing we prove our faith with works. "Therefore I say unto you, what things so ever ye desire, when ye pray, believe that ye receive them, and ye shall have them." So, according to our faith, shall we receive. Then we should be careful in what we put our trust. Let us not put our faith in beliefs; for false beliefs are obsessing ideas which will not be turned out, but by the prayer of understanding, or by a knowledge of the truth that God is all in all. With thoughts adjusted to this all inclusive truth, whatsoever ye ask in faith, by speaking the truth, ye shall receive or manifest on this plane. Then always pray by speaking the truth, and it will make you free; such a prayer is acknowledging God in all your ways, which will lead you into all wisdom. "Pray for them which despitefully use you," by holding them in your thoughts in love and truth, and you will fulfil the law of being, which is reconciliation to God. Love is the angel of Peace that will guide us out of all darkness, and Truth is the light accompanying Love, which illumines the understanding and frees us from the bondage of sense. Love and Truth will free us from all limitation and unconsciousness.

QUESTIONS AND ANSWERS.

1. Q. *If God is all, how did the appearance of error or evil come into the world?*

A. One says it came through man's ignorance. We will not be able to solve this problem for ourselves until we realize that there is at all times but one method. So the way error comes into the world at this time is precisely the way it came into the world at the beginning; for in truth now is the beginning, and now is the ending. But what is ignorance? Ignorance is unsuspectingly taking things for what they are not. And what are things that are taken for what they are not? Things are forms; that which is made to appear. So ignorance is unsuspectingly taking forms to be real, and believing them to be ourselves; which is ignoring spirit, which is our life. And our consciousness becomes fixed in what we face and perceive and believe to be real.

2. Q. *How did you say the consciousness becomes fixed in the letter or form?*

A. The consciousness becomes fixed in the letter or form because it follows the thought. What we think about that we are conscious of. As we have believed the body to be real we have thought we were dependent upon it for happiness and health, and that it has been the cause of pain and misery. The truth is the body is not a cause for anything. These beliefs are the cause of the consciousness being fixed in the letter or form; which is the cause of suffering. As thought produces form, the soul has looked upon her own production and has believed her production to be herself; instead of realizing that she is the producer. For this reason is the consciousness confined to the form or letter. This is ignoring the Spirit or Divine Life for the letter, and is idolatry; and all idolatry is ignorance, and the cause of all suffering. Ignorance or ignoring Spirit is turning our face from Spirit, or it is facing the wrong way. Hence the appearance of sin, sickness and suffering have come into the world by facing the wrong way.

3. Q. *What is the way of return to knowledge and power?*

A. The way to knowledge, power, health, and all that is divine is to turn around and go in the opposite direction. Thus changing our view, our thoughts and beliefs change, and we find our invisible self, which is the manifestor. All Souls have this experience. They have their origin in God, they go out from the Father in consciousness, as described above, as a natural result. Because without experience they are without knowledge concerning themselves as to what they are. All will free themselves from sense delusion, and demonstrate the problem of life for themselves, and return home in consciousness to the Father through knowledge and faith gained through experience, to find that there has been no separation, and to free our consciousness and understanding from form is to free them from sense, and it is to realize the true peace which passeth mortal understanding.

4. Q. *Do thoughts of others influence us, or our children before they are old enough to think for themselves?*

A. Thoughts do not influence us (being), hence they do not influence the real child. Thoughts cause us to change the condition of our thoughts, and thus the body becomes affected either for health or disease. In the bodies of our children our thoughts are expressed; the thoughts of the parents and friends may be externalized in the bodies of children before they are old enough to think for themselves. So you can see how essential it is for us to know the

truth, and hold ourselves and our children therein, in order to express harmony and health in the body.

5. Q. *Is thought affected by things around us?*

A. What we see does cause us to change our thoughts, and we think according to our surroundings until we awaken to Truth. Not until we awaken to truth can we stand unchanged in thought by our surroundings. When we know what temporary appearances are, we attach no importance to them.

6. Q. *As we have a material nature, can we ever live entirely in Spirit?*

A. It is an error to suppose that our material nature is us. The experience of manifesting this material nature is the experience which brings us into a consciousness of the Spirit, and enables us to live in the Spirit. Spirit is our being, and we are divine. When we live in Spirit we simply manifest our true selves; and when we manifest our true selves we manifest divinely. The idea of there being a lower and higher Self, a physical and Spiritual self, is error. Unity is truth; you are one, and not two. You are the Divine Soul, Atma, or Spirit. To represent ourselves in our thoughts and deeds is to prove that we are divine.

7. Q. *Will every soul have to go through the experience necessary to demonstrate to itself the nothingness of evil?*

A. Yes; each soul will demonstrate the problem of life for itself, and prove the nothingness of evil; or that the unconsciousness of good is not a power, that to ignore God or goodness in our thoughts and deeds is not an expression of truth.

8. Q. *Does that which applies to Jesus apply to us?*

A. Yes; certainly. He pointed the way in which all may walk, and gain a consciousness of their union with God. We hold precisely the same relation to the Father as did Jesus; and this is an unalterable truth, to which we will all awaken in time.

9. Q. *We can think as quickly of a far place as a near one; can we see similarly?*

A. Yes; we can see as far as thought can reach. True seeing is mental. Through faith you may see physical surroundings, but it is not a desirable attainment to work for; for, dear students, to do so would keep your consciousness limited to form; and your realization of life, of truth, and of all that is permanent would be limited.

SEARCH WITHIN.

O dependence can be placed upon the joys of sense. Every human being that is finely constituted, must thrill with delight in breathing balmy air, gazing upon a lovely landscape, admiring reproductions of the highest forms of Nature's beauties upon the canvass or in the marble, in listening to the tuneful songsters of the woods, and the cultured tones of voice or instrument. Yet to all come hours, when sorrows and griefs blind the eye to beauty, deafen the ear to melodious sounds;—and the soul, that has depended upon the outward things of sense for its all, must sit sorrowing amid the ruined shrines of its false Gods.—Then to such an one, amid the silence, if the inner ear be opened, comes the still small voice, "*Thou shalt have no other Gods but Me.*"—Does the import touch the living Soul?—Oh! let it not come in vain, ye who have knelt desolate among your fallen idols!—Forsaking all thoughts of outward comfort, turn, with closed eyes and ears of sense, to this inward voice speaking from the depths of thy being, truths which will illumine the night of thy mind; and as the glimpses of light grow brighter, consciousness awakes to the knowledge that the God of Life, Love, Power and Happiness lives in thee—*yes, is Thee.*—To all who are awaking from the old ideas of meekness and subjectivity to the obnoxious environment of their life—long bondage, the fears and quailing dread when some monster demon of sickness, grief and misery presents again its well-known terrorizing form, nothing is necessary to drive away the unwelcome visitant, but to recognize the Divine Power of the God within, and with calm unterrified faith and trust in that Omnipotence, bid the phantom born of thy erst obscured senses leave thee. And lo! as the rays of Truth illumine thy being, the shapes formed in and of the darkness melt away.

Never for one instant forget that *thou art Master*, and thy senses will be thy willing servitors.—Then away fall doubts, fears, withered hopes, mistakes, everything that had obscured thy vision—Now arise, oh! newly-born Soul in thy might, for the Truth hath found and glorified all thy being.—Assert thy majesty and power. With purified inward sight, all things which seemed dark, are illuminated.—For thee the sunshine now is always resplendent;—harmonies of the spheres always sounding.

Knowing thyself a child of God, the recognition of thy birth—right brings all thou wouldst have.—To any heights may thou ascend, for thy Spirit is *at one* with the Eternal Spirit. All things seem possible to thy

aspiring soul!—Faith in thyself, knowledge of the '*I Am*' within thy own being, lifts from thy path every obstacle.—As thou dost recognize thyself, power shall come and increase; no more enslaved by the senses, they shall obey thy dictates, and former limitations will be mastered by the will of enlightened thought—*Omnipotent Thought*, which sways the Universe.

I see possibilities to all Souls who can hear the clarion tones of Truth now singing through the world—possibilities almost undreamed of heretofore; when invoking the Divine Will within us, we shall rise dictators of conditions to which we have bent in abject submission.—Away with the old falsity of belief in non-assertion of our capabilities; of meekness and slavery to a faith which would have us bow to the yoke of an utter ignorance of our real strength, knowledge and wisdom, when illuminated by the inner light of Divine Goodness and Love.— — The dawn of a new Cycle is here—a release from the thralldom of sense-life.

D. ———

Grass Valley.

STUDENT'S DEPARTMENT.

ON BEING.

BEING or Spirit is that uncreated, unchangeable source of all expression, that is above all, in all, and through all. It is self existent, infinite and limitless. It is perfection itself; and its one law is the Law of Love.

As being embraces all that is, it is goodness itself, power itself, love, wisdom and truth. Surely then there can be no adverse power; there can be no evil; there is no evil. What is termed evil is error or ignorance caused by a divided or darkened understanding, a perception not enlightened by the Sun of Truth.

Thought is the creative power. All expressions have had their origin in thought in the Infinite Mind. All creation is embraced within that one great Mind—for there is but one mind or substance, one Spirit. Spirit is boundless, limitless, and formless. We, as children of God, had our origin as thoughts or ideas in Divine Mind. As we appear to-day on this earth plane we are expressions of these ideas. The expressions are not our *real selves*; the real in Spirit. At the centre of our Souls we are perfect, pure and good. In expression we are what thought has made us; and these thoughts have been not only our own, but those of our parents before us. As we attune our

thoughts to the Good, and bring every thought into co-operation with the one law of love, we shall grow in the likeness of Spirit; for love is the road which leads to health, perfection and happiness.

To arrive at a true understanding and a clear conscious recognition of Spirit is the ultimate which all are striving for, whether consciously or unconsciously. It is only through the recognition of truth that we can come to know Spirit, which is Truth itself. All we can know of Spirit is what we recognize in our thoughts and make manifest in our words and deeds. As we come into this recognition, so shall we come more and more into the power, love and wisdom of the Father; for Spirit is an ever living fountain in which we can manifest limitless power for good. If our thoughts are right, our words will be—as the wise man said—“like apples of gold in pictures of silver.”

To attain the good and to realize consciously the presence of Spirit requires work on our part. We must face the truth, we must image in our mind the good and perfect—what we are in Spirit; not looking to or judging from the sense plane, for the sense perceptions ever lead astray—to the opposite of Spirit. As with earnestness of desire and steadfastness of purpose we affirm the attributes of Being, we shall not fail to make them our own; for Spirit always responds when called upon in the Spirit of truth and sincerity. To speak the Truth is to manifest Spirit.

M. A. GREEN,
San Francisco.

ON FAITH.

Faith is the evidence of things hoped for. When we ask for any thing and receive it, it strengthens our faith; it gives us peace and happiness. Jesus said, if we had faith as a grain of mustard seed we could remove mountains; if we only had faith to do what there is before us and leave the result with God we would do well, but if our works do not bring the result we are looking for we are apt to get discouraged. And again, when we ask for a thing and receive it, we are often surprised and almost frightened. Why do we not have more faith! We often think it is for others and not for us. If we are the children of God, why do we not exercise faith in every thing we do! God is with us all the time; we should act as if he was. To do so is to be faithful.

A. STRATTON,
San Francisco.

DENIALS AND AFFIRMATIONS.

We must affirm that as Infinite Spirit fills the Universe, it is full of Truth, Life, Love, Harmony, Goodness and Power to all other attributes of Divine Being. Therefore we must deny that there is any reality in Death, Weakness, Aversion, Doubt, Fear, Sin or any thing else, that may appear on the sense plane and that is not contained in the attributes of Infinite Spirit.

E. O. DENNISTOUN,
San Francisco.

NOTICES.

Testimonia. Price 10 cents, \$1.00 yearly. E. A. Sheldon, publisher.

The first No. of *TESTIMONIA* is an essay "The New Renaissance," by Miss Susie C. Clark. From it we make the following quotations—"We only find darkness and threatening when we go out from God. As we draw nearer to Him we come into the sphere of the only source of light, of peace, and happiness unspeakable. — There is much mistaken meekness and resignation exercised in the acceptance of the ills of the flesh, from the erroneous belief that it is God's will, a dispensation of God's merciful providence. Monstrous doctrine! If disease and pain were visitations of God's unerring wisdom, or sent by His hand, what irreverence to ever try to alleviate it."

TESTIMONIA promises to be in every way a valuable addition to the monthly literature.

The Morning Star. A Theo-Philosophical Magazine published monthly by the Plough Publishing Co., at Mackill & Co's., 127 Stockwell St., Glasgow, Scotland.—Price, 5 cents, or 50 cents per year.

We sincerely welcome this little sixteen page monthly from Britain; and think it will have a large sale throughout the States and in Australasia. It is very neatly got up, and contains some beautiful thought, chiefly from the writings of Jacob Boehme, and a rare book entitled "*Medicina Magnetica*."

The price, which is exceedingly reasonable, may be forwarded to the Publishers in United States postage stamps.

Harmony, the Real Secret of Health, Beauty, Happiness—or Vegetarianism from Principle. By Adelaide Johnson. Price 25 cents.

This pamphlet of 24 pages contains many good things indeed; and is beautifully written—evidently by an artist in expression. In recommending it to our readers, which we do, we present one thought with the recommendation—namely, let us not be guided even to a seemingly right step by a wrong motive. Disgust or prejudice against meat should not be our motive for becoming Vegetarians; but let us be guided by that same principle that lights every Soul that comes into the world, and which is the one life alike of the animal and of the man.

CORRESPONDENCE.

MEDITATION FOR NOV. 28TH. "THE ONE MIND."

Will any one, however sceptical, deny a power in the universe extraneous to man?

Can man fashion a flower? Given the seed and proper conditions he can produce one, but can he put within the seed the principle of life?

Edison's Nutricator may yet produce a variety of food from clay, but whence comes the inherent life of clay?

There is then, a principle of life which no man can impart; an intelligent power at work everywhere.

This one force is what we call God; and Christ said, "God is a Spirit."

Locke tells us that "Spirit is a substance."

Spirit and Mind are synonymous. Mind, meaning "the entire spiritual nature."

Then God is Spirit, Substance, Mind.

This Great Universal Power, or Principle of Life, is Mind; ubiquitous Mind, or, "The One Mind" is all there is, the only reality, and we are individual manifestations of the same. God expresses Himself through His creations. "In Him we live, and move, and have our being."

ELEVE.

MEDITATION FOR DEC. 5TH. "I AND MY FATHER ARE ONE."

A good way to realize what "I" means, is to close the eyes, retire within, and say slowly several times, "I."

We at once feel that we are something more real and enduring than the body, and are conscious of power, both developed and undeveloped.

The "Father" is the Infinite Spirit of Life, Truth, Love, Power, Wisdom, Goodness, Purity, etc. He created us from Himself, therefore, endowed us with all these attributes, which we are to manifest in thought, word and deed.

Then "I," am spirit, and one with Infinite Life, Truth, Love, Power, Wisdom, etc.

"I" have no life of my own, God is my life; He lives in me; therefore "I and my Father are one."

ELEVE.

NOTES.

HARMONY is out of the Printer's hands by about the 20th of each month, and should reach all its American Subscribers by about the 1st of each month for which it is issued. Whenever Subscribers fail to receive the Magazine, we shall be obliged if they will inform us of it without delay; and we will mail others to replace the missing numbers.

The New Years Eve entertainment given by the Metaphysicians of San Francisco and friends was a great success. After the programme of songs, music, recitations and addresses and Supper, the audience watched the old year out and the new year in with thoughts of love and good will towards all. The proceeds go to the "Universal Home Fund."

The afternoon Classes on Thursdays and Fridays at 2 p. m., and the evening Class on Wednesdays at 8 p. m. at The Home College are open to receive pupils at any time. After the afternoon Normal Class closes (about the end of February), an evening Normal Class will be opened, which students from other Colleges can arrange to attend.

"The Divinity of Humanity as taught and exemplified by Jesus the Christ," by Dr. J. H. Dewery, will be the article in Feb. issue of *Testimonia*.

We learn that the *Gnostic* has finally ceased to exist; and that Subscribers will receive The International Magazine of Christian Science in lieu of The *Gnostic* for the balance of their subscription.

It is a noticeable fact, and a very significant one too, that in the principal Daily Papers in the United States may be found column after column of reading matter expressing just such ideas as are heard in Metaphysical Colleges. The Medical fraternity are likewise complying in a degree with the general demand for 'reason' in their methods, and few now diagnose any case without taking into consideration the patients 'state of mind' prior to the expression of the inharmony manifested. Nor need we stop with the Doctors, for Scientists generally are seeking (and finding) an invisible cause for the phenomena under investigation. Reasonable men and women cannot hold to a theory that makes any phenomenon a cause.

We are glad to learn of the successful healing done in this city by Mrs. J. H. Slater of 424 Twentieth St. Also instantaneous healing by Miss Penniman 6 Eddy St; and by Miss E. O. Dennistoun. For of such is the power of truth.

The reception tendered to Mr. W. J. Colville on his return to San Francisco was a very gay affair, Irving Hall being comfortably filled. The abundance of floral decorations surrounding the favoured recipient were beautiful. In a short speech Mr. Colville expressed himself as full of appreciation for all the kindness manifested, which he accepted as tendered not to the person but to the principle of truth which the friends recognized.

If you desire your friends to have a clear statement of the orthodoxy, simplicity and beauty of Christian Science, send for the Pamphlet called

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HARMONY

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MARCH, 1889.

No. 6.

ONENESS.

ONENESS is the Creator of One; One is the idea of Number. All numbers are varieties of the number One, which proceeds from Unity, which is Oneness manifest. Thus we complete the circle from Oneness to Oneness.

There is one Spirit, one Soul, one 'Body. Within Spirit is Soul; within Soul is Body. Within the Universal Soul are all Souls that take to themselves bodies. Within the Universal Body are to be found all bodies that exist.

There is One Mind, one 'Idea, one Word. Within the Mind is Idea; within Idea is Word. Within Idea are all thoughts. Within Words are to be found all letters.

There is one Creator, one 'Man, one 'Woman. Within Creator is Man; within Man is Woman. Within Man is the type of every creature. Within Woman is to be found the nature of every type.

There is one Principle, one Solution, one Book. Principle, Father; Solution, Son; Book, Matter. Principle contains Solution; Solution contains Book. Principle perceives and solves; Solution is its work. Solution perceives and solves; Book is its work. To Solutions there are no beginnings, to Books there are no endings. Solution is end without beginning, Book is beginning without end.

Whoso understands Oneness the flaming swords touch not, but he passes again within the Garden of Eden to eat of the Tree of Life.

* * * * *

In truth we live; and if we do not think the truth, we are untrue to truth. Every unpleasant feeling is a sign that we have not been true to the truth.

¹ Matt. xxvi, 26.

² i. e., The Word in St. John I, 1.

³ Gen. I, 26.

⁴ Gen. II, 22; 1 Cor. xi.

The judgment of this world is its own opinions. To it the day is light because of the Sun; but the night is dark because it sees no light. But, when the world does perceive the light in the darkness, then is the prince of this world cast out.

Love is our being; and this we seek to manifest by our thoughts. Thus we may base our love either in the spiritual or in the material. That is, we thus think we are Spirit or Matter. In the one case we decide we are Goodness; in the other case we decide we are its forms. We cannot serve *both* God and Mammon.

By our works and not by our claims shall we be known. If any one would be an Apostle of Christ, let him do the works of The Father, but let him refrain from outward profession of Apostleship.

On Earth we gain knowledge by experience; therefore let us work now, while we can, that at night we may rest.

Truth is the food of which, if ye eat, ye shall not hunger.

Whosoever trusts to the light of another will stumble at night by reason of his darkness; but whosoever walks by his own light shall not fall, for truth fails not.

God. The Infinite Spirit is everywhere the same (The Unchangeable).

Therefore He is One (The Perfect).

Therefore He is indivisible (The Atom).

Therefore He is invisible (The Unmanifest).

Therefore He is silence (The Still Voice).

Therefore He is stillness (The Motionless).

MEDITATION.

LET us state shortly the substance of our preliminary remarks under this heading during the last few months. When we have been advised to "look within" during our meditations; to concentrate by looking "within"; to seek the kingdom of heaven "within"; we have very likely directed our

attention within the physical body to a region near the heart where impressions may be felt; or we have, perhaps, concentrated by focussing our attention to a centre within the brain, where pictures may be perceived. But neither of these methods is true concentration; within the material body is not the mystical "within." Consider any living thing—say a man; one thing we know about him is that without life the body is useless; in other words, that the life is the reality of the man, that the body is an instrument by means of which the life manifests itself; the body is visible, the life is invisible; the body is in particular places, at particular times, but the life is everywhere at all times; the body is, as it were, something focussed or bound, but the life is free—pervading all space; body is external, or the "without," life is internal, or the "within." This is the true "within", in which, if we be concentrated, our attention will not be focussed, and our brains contracted; but our attention will be simply *on the subject*, and the brains relaxed. True concentration is not to a place, but to a state—namely, the "within," or life, heaven, Truth, etc. True concentration cannot be attained by object gazing, but fixity of gaze and all external things will be added to whosoever attains the "within". Thus, instead of feeling focussed, let us feel expanded, not in place but in state, even to life itself, which is omnipresence. And the best way of attaining to this highest blessedness is—to pay attention to whatever we have on hand, and attend to it with Love. If we follow out this rule we shall quickly realize that heaven or life is now—eternally; consequently questions of time dwindle into insignificance, and as a mere secondary consideration we arrange to meet together at some particular hour of a day; the hour thus fixed is not because of any particular benefit that is to be gained by members sitting in different parts of the world at the same time, for there is no particular benefit to be gained by so doing; but it is because where a few meet together in the spirit of truth they may help one another in the search for it. Truth is the importance, not time; our motives should be based not in temporal things but in the eternal. How we base our motive or faith in the one or in the other may be easily understood. For consider how we become conscious either of temporal things or eternal; is it not by our thought? We are not conscious of anything except we think about it; even the most familiar object might be prominently before our eyes, but it would remain unrecognized by us until we thought about it. By our thoughts we place our faith where we will, either in the material or in the spiritual. But we now no longer seek the kingdom of heaven in sensational enjoyments, for these pass away; for we know that our Home is permanent and passes not

away, we therefore seek the permanent by recognizing it in our thoughts and thus base our faith or motive aright.

March 6th.

Subject for meditation:—Man.

"The first man Adam was made a living soul; the last Adam was made a quickening spirit." I Cor. xv, 45.

The knowledge of 'man' is, perhaps, as much veiled from most men as is the knowledge of Genesis itself. We are accustomed to think that man is the male portion of the human family, and there we generally let the matter rest. It must be remembered however, that man is a living Soul in the image of God. Now what is an image of anything? Is it not a *complete* representation of that thing? And an image or likeness of any principle or truth must be its complete representation. Hence the image or likenesses of God, which is all principle, every truth, must be the complete representation of Him or Life; it must contain all forms in one form, all images in one image, all likeness in one likeness. And this is the Universal Soul, God the Son or Man in the image of the Creator. Oh Man! awaken from thy sleep and know thyself.

"And Adam begat a son in his own likeness, after his image", etc. Gen. v, 3. That is, and Man commenced to create forms in his own image. These forms that are in the image of man are all the forms in the whole material universe; in other words, the whole material universe is the demonstration or image of Man. Let us then think of ourselves as we are, and not as separate from any form of life; let us not think of the human race as merely containing man and woman; all life is man; "Woman" of the bible is not the helpmate of man as most understand it [See opening lines on Oneness]. Whoever knows man, as he is, is the last Adam—a quickening spirit. We are all Adam, but not all have eaten of the tree of the knowledge of good and evil to the attainment of wisdom; yet whoever has attained Wisdom, as a god, is a quickening spirit.

And finally, just as a representation could not exist without the thing represented, just as a demonstration could not appear without the principle; so, neither could Man exist, nor his demonstrations appear, without the Spirit of God which is eternal life, truth, wisdom and justice; with which we are one; to whom alone be all glory for ever!

March 13th.

Subject:—Swear not at all.

"But let your communication be, Yea, yea; Nay, nay; for whatsoever is more than these cometh of evil." Matt. v, 37.

An oath is a symbol by which one places himself under bondage to do or say, or refrain from doing, saying or accomplishing some particular thing. Now to be under bondage is not to be free, and no good can come of it; if we be not able to restrain ourselves from thieving and wantonness, then are we under bondage to these adverse propensities; and if for a time we end these propensities by reason of some pledge or other bondage, then are we in double bondage, firstly to our dissipations, and secondly to our pledges; but if we break the bonds of disobedience by preferring knowledge to ignorance, we shall stand free from corruption by reason that we are free indeed. Therefore, let us not place ourselves under any promises, pledges, or other bondage—or require it of others, whether in law courts or out of law courts; nor emphasize our remarks beyond the straightforwardness and simplicity of a simple affirmation or denial, as the case may require. To do more than this is to place oneself under suspicion; for oaths are only for the bond, the free are beyond suspicion.

March 20th.

Subject:—Resist not evil.

The word "evil" is intended to designate an absence of goodness, *not a presence of the opposite of goodness*; but sheer absence, or ignorance, or unconsciousness. Suppose that some one offer us, what is commonly called, an insult; now we know that it is nothing, or prompted by a not knowing any better; then if we resent the insult we seem to make something of it. We allow it to become a reality in our thoughts, and this strengthens the one who offers the insult in his opinion that the insult is something. We admit a reality of whatever we struggle against or resist; it does not make evil absolutely real, because we think it real; but if we allow ourselves to live under the belief of falsehood, we are in darkness or falsehood ourselves. If any one would injure you, stand unmoved, denying the possibility of injury, and you have deprived injury of its sting and made a friend of an enemy. If any one would deprive you of worldly goods, resist not; but show him you unconcern and that you value not earthly things; then you place upon earthly

things their proper value, and make a convert of your prosecutor. If any one act meanly towards you, do not you so to them in return, making them your example; but be generous and liberal towards them that they may see your good works and glorify the principle that prompted you. Therefore let us not make another's injustice our injustice; or another's wrong-doing our wrong-doing, by resistance. But let us walk in all respects according to our own light, and not according to another's darkness; with personality under subjection, and desires outgrown; so shall we in this life attain to life eternal—and not ourselves only, but those also who would have had us resist their evil. Let this be our example to our neighbours, that we resist them not; and this is the judgment that is come upon the world through Christ, that the absence called evil no more appears where the presence of truth is recognized.

March 27th.

Subject:—Ask, and it shall be given you.

When the subject of "thought" is understood, it will be found, that we neither attract to us nor are conscious of any thing or any principle that we do not attract or recognize by our thoughts. To ask is to recognize and attract to us what we ask for; whatever we receive, we receive in this way, and in no other way. Each is responsible for their own gifts; but only when the impersonal Goodness or Spirit of God is sought and recognized, will we receive on Earth that Ease which is the true image, representation, or manifestation of health, life, or the Kingdom of Heaven. "Thy will be done on earth as it is done in heaven!"

A REVIEW OF THEOSOPHY AND "THE SECRET DOCTRINE."*

SECOND NOTICE.

NOW, to speak of "The Secret Doctrine." The two large volumes before us, comprising in all some 1600 pages, promise to be but half of the complete work; two other volumes—it is stated, are almost ready for the

* The Secret Doctrine—The Synthesis of Science, Religion and Philosophy. By H. P. Blavatsky (Published by the Theosophical Publishing Co., L'd. Price for first 2 vols. \$10 00).

publisher. Volume I treats of Cosmogesis; Volume II of Anthropogenesis. We learn from the preface that "The Secret Doctrine" is not a re-writing of "Isis Unveiled," and that in its pages are but few extracts from the same author's earlier work; that it is a collection of truths that may be found scattered throughout thousands of volumes. In the following extract the Author sets forth what she claims for her new work.

"That it has many shortcomings the writer is fully aware; all that she claims for it is that, romantic as it may seem to many, its logical coherence and consistency entitle this new Genesis to rank, at any rate, on a level with the 'working hypothesis' so freely accepted by Modern Science. Further it claims consideration, not by reason of any appeal to dogmatic authority, but because it closely adheres to Nature, and follows the laws of uniformity and analogy.— The aim of this work may be thus stated: to show that Nature is not 'a fortuitous concurrence of atoms,' and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths which are the basis of all religions; and to uncover to some extent the fundamental unity from which they all spring; finally, to show that the occult side of Nature has never been approached by the science of modern civilization."

As to these aims, and judging from the first two volumes, we should say that the work will show that Nature is not a fortuitous concurrence of atoms; and likewise it will show that there are forces in Nature at present unknown to the Scientists of modern civilization; but we are not prepared to admit the possibility of any truth whatever falling into degradation; and as to truth being the basis of religion—as if religion were something built upon but separate from truth—we consider truth the whole of religion, and religion the whole of truth. We cannot endorse the claim that the Author has assigned to man his rightful place in the Scheme of the Universe, nor that much has been presented that will of itself tend to unity. Indeed we have rarely met with any work, so learned and with so much research, having withal so little knowledge. We recognize the Author's broad good will to humanity at large that has prompted her wonderful effort; yet if we accept her own criticism of her own book, she is the severest possible critic of it. In a few words, this is the ground of her philosophy; there is One Infinite God, who is all knowledge, but absolutely unknowable.—From any philosopher who voluntarily takes such a position as this, what knowledge is to be gained! Such philosophy is its own severest condemnation. We say "her philosophy," for although "The Secret Doctrine" is not presented as containing any more than a collection of

sundry truths, still it is really (so far as Vols. I and II go) the Author's interpretation of those truths, and must be accepted as hers and not the theosophy of ancient philosophers.

SOURCE:—In the Introduction great stress is laid on the importance of recovering ancient books, which are spoken of as the Sources of Knowledge. This is an example of what we meant in our First Notice by an intellectual philosophy; books are never Sources of Knowledge, but Knowledge is the Source of books. Now the real reason why these have been hidden from the world is the inability of the World to understand them; the requisite now is rather to get that understanding than the books.

GOD AND MATTER:—On page 10 of the Proem we come again at a cause of many theosophists' confusion. — “The Occultist accepts revelation as coming from divine yet still finite beings, the manifested lives, never from the Unmanifested One Life.” — Here we read of a life as being outside of the one life or being. This comes about by an intellectual comprehension of life; intellect sees many lives and many gods, and personality generally; whereas reason or intuition sees but one life, but one God, and personality as merely expression of consciousness or character. And if we accept revelation as if from other sources than the One and only Source, then we are setting up other gods before the one; and exactly this is idolatry or personality. Further on in the book we come to another source of confusion — “The seven cosmical elements are simply conditional modifications and respects of the One and only Element. This latter is not ether, not even A'kasa, but the Source of these. — For occultists, however, both ether and the Primordial Substance are a reality. To put it plainly—Ether is the Astral Light, the Up-adhi of Divine Thought. In modern language the latter would be better named *cosmic ideation—Spirit*; the former *cosmic Substance—matter*. These, the Alpha and Omega of Being, are but two facets of the One Absolute Existence. — All who sought to give a name to the incognizable Principle have simply degraded it. Even to speak of Cosmic Ideation, save in its phenomenal aspect, is like trying to bottle up primordial Chaos, or to put a printed label on Eternity.”

What does such a Statement mean? It means that matter is a condition of God: it means that material things are the Creator itself. And how does it come about that such statements are made? It comes about by trying to intellectually explain away that which seems to the senses to be a reality; it comes about by trying to explain God by what we see; it comes about by not realiz-

ing that God is one Spirit or only cause, and that matter is appearance or only effect. With all love we say that so many pages on the Secret Doctrine is only possible by trying to explain false premises; the gifted author doubtless thinks the work one of love in cause, whereas it is a work of effect in effect; the intention is all goodness, but the execution is entirely in the letter and not in the Spirit.

Throughout the work under review it is manifest that the "Unknowable God" of "The Secret Doctrine" is a Material God, notwithstanding that the God of the ancient books quoted therein is exactly the opposite—a spiritual, impersonal God; showing how very little these "Sources of Knowledge" have been understood, and showing above all the necessity of seeking knowledge within instead of without. Pantheism does not teach, that God is all that *appears*; it does teach God is all that *is*. It is in trying to explain away appearances, that good and earnest students are very apt to run into the path of conjectures, that leads from bewilderment to bewilderment; and lost in the deserts of language and book learning the cry of despair goes up—"Alas! there is no God—or none for me, for He is unknowable; I am lost, lost!" Not lost, friend—"Come unto Me, and I will give you rest; My yoke is easy, and My burden is light." We would not say, do not read "The Secret Doctrine"; we do not say refrain from travelling any path of experience you may think necessary; we say read it, travel your path, have your experience, but be guided by reason—God is Reason, not Matter or A'kasa, not even the Soul, but the creator of all these; He is with you throughout all your anxieties, but despair is so loud, so intense, and the presence you seek is so silent, so still. Listen not, friend, for the audible inner voice of a Master, not even of a Dhyana Chohan, but seek only the absolute silence, without which you would not be, and with which you are always one. Then shall you realize that God is one Spirit and is All; and that matter, A'kasa and all bodies are appearances only.

The following is the Author's statement of Being; there is "an omnipresent external, boundless and immortal principle on which all speculation is impossible, since it transcends the power of human conception and could only be dwarfed by any expression or similitude. It is beyond the range and reach of thought, unthinkable and unspeakable [Vol. I, p. 14]. — Hence while it [A'kasa or the Astral Light or Universal Soul] is the *Universal Cause* in its unmanifested unity and infinity, it becomes with regard to mankind, simply the effects of the causes produced by men in their sinful lives [Vol. II. p. 511.] — Thus then, the first fundamental axiom of "The Secret Doc-

trine" is this Metaphysical One Absolute Be-ness, symbolized by finite intelligence as the theological Trinity." The erroneus interpretation of the fundamental axiom is, as we have shown, the false premises upon which "The Secret Doctrine" insecurely stands. As to the concluding sentence of the above quotation, we will simply say that the true perception that the One Absolute Be-ness is a Trinity in Unity, is conclusive evidence of infinite intelligence; The One Be-ness is alone able to truly perceive this one fundamental axiom; and all who perceive it are consciously at one with Be-ness.

MAN:—Man is not assigned his rightful place in the scheme of the universe by any other position than that taken by Jesus of Nazareth—"I and the Father are one." And this position we state will only be perceived by those who—having worked their way by thought beyond the deserts of materialism—being pure in heart, perceive God or Goodness as it is. Then indeed will all nature, matter, A'kasa, or light be truly beautiful as a manifestation or representation of that Be-ness which is "in heaven" or impersonal. Then indeed, and only then, will the whole material universe, with all its inhabited planets enchained around their inhabited Suns, with all its interstellar spaces full of the myriad forms of that one Life which pervades and is the reality of all, be understood and appreciated, and the infinity of the perceiver be recognized. Is the Infinite rejoiced at the recognition? Imagine the joy of great Peace; then ask the quiet student, who has perceived truth; ask the gentle Master who has stood face to face with Principle; ask the loving Chela, who has found the silence, and each will answer you from a source that is not books, from a centre that is not bound, from a heart that knows no limitation—"Friend, my Peace is yours."

MIND:—We desire to make a few short extracts on the subject of Mind. "Mind is a name given to the sum of the states of consciousness grouped under Thought, Will and Feeling. During deep sleep ideation ceases on the physical, and memory is in abeyance; thus for the time being 'Mind is not', because the organ through which the Ego manifests ideation and memory on the material plane has temporarily ceased to function. — During the long night of rest called Pralaya, when all the existencies are dissolved, the universal mind remains as a permanent possibility of mental action, or that abstract absolute thought, of which mind is the concrete relative manifestation." Then if mind be a possibility of mental action, it must be the effect of which mental action is the cause; and of course this would make mind concrete, dependent on memory, etc. But what caused mental action? What causes

thought? Surely the thinker; that is, the Mind. Hence mind is Being, or Abstract, not mental action or Concrete. And mind or being is all; human mind or human being is divine mind or divine being—else God or Being is not infinite. Such a question as is asked on p. 81, Vol. II, shows a deplorable tangle—"What is human mind in its highest aspect; whence comes it, if it is not a portion of the essence—and in some rare cases of reincarnation, the very essence—of a higher Being; one from a higher and divine plane?" To Mind or God there is no higher or lower. God does not judge by appearances, and to him the writer of "The Secret Doctrine" is as much as the least insect or greatest Dhyan Chohan; and neither more nor less. Being, like a mathematical point, has neither parts nor physical magnitude; it cannot be portioned—so much to one, and so much to another; but each is all, and conscious of it in Being, though we do not say sensible of it in manifestation. To all who have conception of goodness the idea of it being divisible or portionable is unthinkable.

In conclusion, we hail the "revival of Theosophy," and rejoice at the beginnings with which the name of Madam Blavatsky will remain associated; also at the success which is attending the Theosophical Society throughout the world in its efforts to universalize thought and spread the tenets of Understanding. But before Theosophy is understood "The Secret Doctrine", and kindred thought, must with kindly hands be laid on the shelf of oblivion as unreliable guides. — — There let it rest!

"THE NEW ORDER."

AN OCCULT STORY.

BY

A ROSICRUCIAN.

CHAPTER IV.

The Double Existence.

Preface. Chap. I, The Home. Chap. II, A Revelation. Chap. III, Invalids. Chap. IV, The double existence. Chap. V, The Master and the Retreat. Chap. VI, Training in Occultism. Chap. VII, An Unexpected Visit. Chap. VIII, Illumination. Chap. IX, Metaphysicians. Chap. X, Occultism Unveiled. Chap. XI, United. Chap. XII, Conclusion.

"CERTAINLY, I agree with what you say, Mrs. Firth," said Mr. Fairchild, on the occasion of his visit to "The Home," in response to the invitation and just as communication by word is the method appropriate to

this material plane, so communication by thought is naturally the method appropriate to the astral plane or in dreamland, and the reason why we are more or less unconscious of the thought world during the day is, as you say, because our attention is taken up with words; similarly during sleep we are more or less unconscious of the word world, because our attention is upon thoughts. The only thing unusual about your experience was that notwithstanding you were engaged in the thought world you were conscious in the body of what you were doing out of the body. And I don't mean by this that you are anything that can get out of one body into another, but what I mean agrees thoroughly with your teachings, namely, that although you pervade all bodies equally you concentrate upon those centres of personality, both the material body and astral body, in which you as an individual seek experience. But the astral plane being the pattern of all things we see here, you were no doubt surprised how accurately every thought is registered there."

"Yes. And I must tell you as far as I can remember, what I saw. After Nellie had explained to me how that her earthly condition was brought about by too intense anxiety about her father, which I no doubt intensified, she pointed out many persons, who are called insane, criminal, etc., whose insanity and vice were owing either to an absence of attention to or centering in their physical consciousness, or to a presence within their physical consciousness of some erroneous idea held to chiefly through obstinacy. These persons were in Asylums or Gaols; but I could foresee with perfect certainty that such cases will in the near future be handed to competent metaphysicians for treatment. But what a beautiful land of thought we live in and know little or nothing about! a world of magnificent cities, full of busy people—most of them much further advanced than we appear to be; let me tell you of one. It is a City built of White Marble ornamented with the most brilliant jewels; I seemed to know the City well, yet to my physical senses it was all wonderfully new, and I asked the name of the City, and I was told Salem. The Streets were all laid out with perfect regularity; here and there were public gardens, the trees and herbs and flowers were most exquisite. In them I saw many creatures, pure white, the like of which I had never seen before, and I understood they were the forms of 'elemental spirits'. Now and again I perceived people who are my friends on Earth; one gentleman I particularly remember, he was seeking lodgings in Salem, and was speaking to the landlady at her door; she was telling him that Salem was a City of Metaphysicians; and he was telling her that we had a great many Metaphysicians on Earth, and that he knew something of the Science; after which he made this remark, 'O

what a cross dog!' (referring to an angry looking little white dog the landlady held under her arm). 'You must not say that,' said the landlady, 'treat it, he is not cross.' This little incident caused me to ask Nellie if there were any sick people in Salem, and she said that there were but very few and that they were never attended to as sick 'Things here are carried on just about opposite to what they are on earth'; said a bystander, who either overheard my question or saw my thoughts, I do not know which. 'Hospitals are better calculated to make well people sick than the sick well, and prisons are little else than nurseries of vice. Here, if any one meditates crime he naturally seeks the companionship of the purest citizen with much the same motive as a sick man on Earth seeks some physician'. I asked the speaker if he had been long here (in Salem); his answer taught me such a lesson, that I will repeat it—'My sister, you are evidently now speaking to me after the manner of a child of Earth; you are questioning me as if I were the object you see before you. I perceive you understand me. Indeed I have this body, and also an earthly body—even as you have; but neither you nor I are either of our bodies. This City you so much admire is but a reflection of thought—the thought of us, its citizens.' Later on I learned that not all cities on this ideal and real Earth are inhabited by metaphysicians; but that there are many different ones corresponding in thought to such as we see expressed on this material plane that we generally call Earth. Indeed I visited many cities, that I have forgotten the names of now. One I particularly remember because of its luminous appearance at a distance, but when we approached it, it looked so dull and cold. It was inhabited, I was told, by such people as were making extraordinary efforts on Earth to be recognized as great persons; I could see that among them were sundry 'discoverers of knowledge', monopolists, possessors of mysteries, influential patrons and their followers. Close to this City is another, somewhat similar in appearance, but not so false-shining, and in it dwelt those who allow others to do them homage, together with their homage-payers. Here I was surprised to see so many eminently 'respectable' and philanthropic people; leading teachers and preachers in every department. During our return to Salem I noticed that different methods of travelling were adopted; those, such as ariel machines driven by etheric force, will shortly be used by the inhabitants of Earth. I asked how such a useful invention might be discovered to the people; and was told—'By the right living of the people; all progress comes as a result of goodness.'

"Well, did you see Mr. Firth in your travels?" Asked Mr. Fairchild.

"Yes. And it seems that Nellie is always with him. He dwells in a city

near to Salem, the peculiarity of which is that it seems dark without, but light within; it is just the opposite of the falsely-shining city I spoke about awhile ago. Nellie told me that it was not so very long ago since Mr. Firth gave up the life of Personality for one of extreme Humility, which seems to characterize the dwellers in his city."

"Then, from what you have said, it would seem that you, at any rate, have no doubt about double existences; this you have witnessed through your senses, just as I suppose all seers have witnessed the same phenomena. And I can corroborate what you have said from quite another standpoint; for in principle it must be that for every ultimate expression—such as the earth and all upon it—there is a pre-existing pattern. We know that it would be impossible even to write a letter unless the thoughts corresponding to the words written pre-existed. So I know that there is a corruptible body and an incorruptible body, a word-world and a thought-world. But that lesson upon the absolute unimportance of any body, is one we all need so much to learn and to live."

"I can assure you I am thankful to my unknown friend for his lesson. But for a long time past, while reflecting upon such subjects, I have seen how erroneous it is to attach importance to the body. Although you say truly indeed, that there is a corruptible body and an incorruptible body, still no matter which body we consider, it will be forever body—a mere symbol of being; it may be a more or less glorious symbol, but symbol it will remain forever. How mistaken is the conclusion that the symbol is the real, or that matter is spirit!"

"There is one part of your experience with Nellie, that I hope to hear a great deal more about before long; I mean in the City of Salem. And I shall want to hear all about the City itself, its laws, both moral, social and political; for as you know, I am somewhat of a radical on these subjects. As I have considerable to prepare for my school to-morrow I must say farewell till some future opportunity offers me more of your interesting descriptions."

DIVINE LOVE AND UNITY.

THE hour cometh and now is, when the true worshipper shall worship the Father in Spirit and in truth. As the Spirit of God is one and is truth—if we worship in Spirit and in truth, it is necessary that we fulfil the law of Unity, which is love. The command of the Spirit of Unity is, "Thou shalt love

thy neighbour as thyself." This command can only be understandingly fulfilled by perceiving one Spirit in all; and then by thinking and feeling toward all just as we think of and feel for ourselves. The time cometh and now is, for humanity to see beyond the visible—this veil of shows—and pass out of deceptive appearances and beyond seeming differentiations of matter into the Spirit of Unity, which forever is in all places. As now is the time of a general awakening to a consciousness of unity, it is the time of earnest recognition and practice of divine principle.

As we realize that the law of love is written in the fleshy tablets of our hearts, and that it is working therein, we endeavor to keep the Spirit of Unity in the bonds of peace in our dealings one with another. To see with understanding is to see that unity is, where diversity appears. There is but one infinite spirit, but there are myriads of images or creations within the one.

So where diversity appears unity is the cause; so we find that all cause is unity, therefore all effect must be unity. There are myriads of thoughts formed in every soul; but with this diversity of thought there is but one thinker. "There is one body and one spirit, even as ye are called in the hope of your calling." As there can be but one Infinite Spirit, there can be in fact or truth but one principle, hence one body and one calling. By the light of unity we perceive that the purpose of the one spirit is the purpose of all; the high calling of one belongs to all. But to keep the spirit of unity in the bonds of peace it is necessary to perceive that we are called by the Spirit, in one calling; and that every individual is working out his or her own salvation according to the Spirit of Unity or divine truth. As the one Spirit is all, all are called to seek and know their own source.

In the external appearances of this plane of manifestation there seems to be a great diversity in our callings, but this diversity is only seeming. Humanity, like a hive of bees, is working to accomplish one common purpose. Bees go out from their hives in various directions seeking the variety of flowers for the one purpose of gathering honey. When seen at work away from the hive intent upon their purpose, they seem to have different callings; but when they return to the hive it is seen there is but one purpose. So it is with humanity; every individual soul has its origin in spirit, and like the bees each soul goes out in consciousness from the Father for the one purpose of gaining individual experience. But when we look upon each other as separate and apart from the Father, busy about our daily work, we seem to have different callings and destiny.

This judgment is according to sense and is erroneous; for when we return

home to the Father in consciousness it is seen there is one purpose, one calling; which is that of gaining individual experience and knowledge of God. Then it is that we see all humanity as belonging to God; and as in the hands of omnipresent goodness. Then it is that personal will and desire about humanity cease, and we are willing to trust the omnipresent goodness; when the individual holds humanity in truth alone, administering to all as if only to one, he begins to know what is meant by worshipping in spirit and in truth.

Necessity is the child of unity, and unity is the mother of necessity. We desire to show you, that unity is in all seeming diversity of business life. The healer is essential to the patient, and the patient to the healer, that God may be made manifest; and this is the unity of necessity. The Artist supplies a need to the student and lovers of art. The need of every individual is at one with the want of the dentist or with his profession; and he supplies a want in every person. The Merchant, Tailor and Dressmakers' callings are at one with the universal demand for bodily covering or clothing; and a universal demand for clothing is at one with their business. The business of the architect, contractor and builder is in unison with the race-belief that houses are a necessity; and property-owners and tenants are at unison with their business. The music and songs so perfectly rendered in this age of illumination, to which all listen and enjoy with unity of interest, is the melodious expression of the unity of spirit, or, we may say it is the art of combining sounds in a manner to symbol the harmony of the spheres, which is the spirit pervading all. Music meets with and calls forth harmony in and from every soul. The baker and fruit-merchant are necessary to the housekeeper; and the housekeeper is in harmony with their calling. The restaurant-keeper supplies a universal necessity, a necessity often felt by every individual. All can testify to the unity in the demand for physical food. And yet partaking of physical food is but a symbol of truth. Truth is the food of which, if ye eat, ye shall not hunger.

OM.

"This word, so rightly breathed, signifieth Brahm,
And signifieth Brahma. GOD withdrawn,
And GOD manifest. Who knows this word,
With all its purports, what his heart would have
His heart possesseth. This of spoken speech
Is wisest, deepest, best, supremest! He
That speaketh it, and wotteth what he speaks,
Is worshipped in the place of Brahm with Brahm!"

— EDWIN ARNOLD.

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PREFACE TO LESSON VI.

PRAYER OF UNDERSTANDING OR THANKSGIVING.

OUR Father, which art all and which art Infinite spirit, we glorify Thee as One and seek to serve Thee in simple, fervid faith.

We thank Thee for the knowledge, that Thou art all being, creator and manifestor of all.

We thank Thee for the knowledge that we are Thy children; that Thou art our Father, and that we have no other. And that Thou hast made us whole, and like unto Thyself, good, holy and entire.

We thank Thee for the knowledge, that Thy decisions are not for time, but for eternity; that all things are good, for Thy word cannot be altered by mortal belief. We know it is Thy will, that we should think as Thou thinkest; and abide Thy decision, knowing naught but Thyself.

We thank Thee for all experiences, which lead to the light of Thy truth.

We thank Thee that Thou hast rolled the stone from the sepulchre of materiality and limitation, and that we are raised from the unconsciousness of matter to the consciousness of Thy eternal Life, Love and Truth.

We thank Thee for the knowledge, that Thou art omnipresent life, love and truth, all-goodness; and that we can never be separated from Thee or their presence. We love to speak Thy word by loving all. We love to speak Thy word by being faithful in love to Thy children, and to all things, as Thou art faithful to all. We love to speak Thy word by bearing witness of Thee in our secret thoughts. We love to recognize and love Thy holy presence in all places, at all times, in all things. We love to be what we conceive Thee to be. We are in love with Thy life, love and truth; and we love to look upon all with Thy thought of perfection. We love to say, that in the pure all things are pure; and to goodness all things are good. We love to see as Thou seest, that there is no shadow; that Thou shinest in what seems dark. We love to face absolute goodness, and realize that Thou art all; and say that our peace passeth understanding. We thank Thee that we are in love with life, with love and truth.

May this be used as a treatment for yourselves and for others! Let your recognitions be of perfection only, and let them apply to all alike. While using such treatment, let no reference be made to appearances that you may be desirous of removing.

LESSON No. VI.

FAITH, THE SUBSTANCE OF THINGS HOPED FOR, OR THE PRAYER BY WHICH WE RECEIVE.

"Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed, by the word of God, so that things, which are seen, were not made of things, which do appear." Heb. xv, 1-3.

1. As the unmanifest and uncreate Being, which fills the universe, is all life, all law, substance and power, all mind, principle or Spirit, it is axiomatic that, if we speak the truth which frees, we are to speak the word of the all. As all Being is uncreate, all life, law, substance and power are unmanifest, silent and invisible until through thought they are spoken and made manifest. To base our faith aright is to base it in the unseen and unmanifest; and as it is the only Being, we cannot be faithful but by speaking its word; and, as there is but one cause or manifestor, to speak the word of

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the one is to speak the word of all. To base our faith in material things, things that are seen, is to base it in effect or shadow, which is neither life, law, substance nor power. As temporal things pass away, the foundation upon which we have builded is as sand; disappointment, sorrow and pain follow such building, as the wheels of the carriage follow him who draws the carriage. We are to realize, that the unseen, uncreate Spirit of Goodness is that which creates and manifests all; so, if our faith be based aright, we shall place ourselves in thought at one with Spirit, and work to manifest the faith or Spirit. Jesus called forth an expression of faith, or recognized it manifest by those he healed before he spoke the words, "Be healed, sin no more. Thy faith hath made thee whole. According to thy faith be it unto thee." The word of faith called forth or acknowledged by him united their thought and consciousness with his, in order that the evidence of the unseen power of the Spirit might be made manifest in them instantly. God rewards openly by manifesting in us the condition hoped for.

2. "Through faith we understand, that worlds were framed by the word of God." This text teaches us that faith is power, and that it is the substance of the thought which precedes the word or outward manifestation. Faith is the power and substance, which frames the planets. Then should not our every thought be based as the thought of Spirit is based? For if it be the power and substance of the planets, it is the power and substance of all things that are seen, of all that is made manifest; and the planets and all that is manifested are the proofs of the faith of the unseen, the unmanifest. So it is written, That he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek him. So he that cometh to a consciousness of life, law, substance and power, peace and harmony must believe that they are; and that they are the Spirit or Being, the only manifestor. If we do not believe that life, law, substance, peace and harmony are, and are for us, it is useless to attempt to pray or ask for them. We cannot expect to manifest what is not, or which is, but is not for us. If we ask without believing we ask without faith, and we do not receive or manifest truth because we ask amiss; if we do not have faith in the unseen or uncreate we ask amiss. All that is, was and ever will be, is real; and all reality is unseen. That which is seen is the mathematical demonstration of the principle which is not seen. The seen is effect, not cause; it is dead, and not life, it is the letter and not the Spirit. So that which is seen is not life, law, substance, or power. There is but one cause of manifestation; manifestation cannot become cause. Here the question so often asked will arise,

Whence comes the seeming inharmony, sickness, sin, and all imperfect manifestation? All that is called inharmony, sickness, sin and imperfect manifestation comes from facing the wrong way, and from trying to make matter a cause, and believing that it can bring us pleasure or pain; that is, all imperfect manifestations are due to or the result of the false belief or position from which we calculate, when we calculate this plane to be a plane of cause; for it is placing the letter where Spirit should be, that is mistaking the example for the principle. We are thus trying to solve the problem of life according to the letter or example, i. e., matter, and thus ignoring principle or Spirit. The result is that our bodies (or the blackboard of nature) are full of mistakes.

3. As the Spirit is all, we are just what we are by virtue of Spirit being what it is—the only Being. Then it is not sufficient that we have faith in Spirit, but that we express the faith of Spirit. If we truthfully represent our Being in our every thought and deed, we shall truthfully represent our Being in our every thought and deed, we shall truthfully represent Spirit in every thought and deed. There is no limit to the life, substance, power and harmony of being; the more we give of life, power, substance and harmony of being the more we have or manifest. Then, dear students, it is clear, that there is but one Spirit or manifestor, and that the inharmonious demonstrations are simply the mistakes of wrong calculations made apparent in the body or on the blackboard of nature. Such out-picturing as neuralgia, headache, rheumatism, dyspepsia, etc., should be regarded as mistakes made in working out the problem of life, and that the remedy is to turn from the out-picturing and erase it by thinking or working according to the principle. A thoughtful child would not look upon the mistake made in working the example and expect it to become a cause for future consideration; he would erase it and commence again, and in future consult the principle every step of the way. This is our simple method; we erase all imperfect examples or manifestations from our consciousness, and consult the principle or spirit every step of the way by thinking its thoughts. As the principle of mathematics knows no error, the spirit of absolute goodness knows naught but its own; to erase false belief is to speak the truth; and to speak the truth is goodness manifest, the Christ. To the pure all things are pure; perfection knows no imperfection; so the science of spirit will lead out of all belief of imperfection. The scientist calculates that the Spirit is infinite, the only creator or manifestor; to calculate according to truth is to do away with all error or belief, and express truth, which is a knowledge of freedom and har-

mony itself. Having based our faith in things seen or temporal, and in sensation, permitting them to form a basis for our judgment, we have manifested our false method of thinking in sensations of disease—a lack of ease. And when a lack of ease is made apparent in sensation, we name that sensation and claim it as a cause for something else, holding it in thought and consciousness where Spirit should be; thus ignoring Spirit for appearance we add error to error. The way out of all imperfect manifestation is clear; truth is whether we express it, or not; truth heals; truth makes free. To express truth is to be free from limitation and suffering. Do not believe there is another cause than God, and you will not base your faith or love in temporal things, nor meet with sorrow, disappointment or pain. Cease trying to serve two masters, and you will cease trying to make effect cause; and your expressions of truth will be perfect ones, or your demonstrations will be correct. When our eye is single to truth—the infinite one, our body shall be full of light.

4. Let not your inmost thought convey to your consciousness the error of thinking that any external thing or effect can affect you, or have power over you. Let not yourselves think that the body or sensations of pain or pleasure can be a cause; regard them as effects over which you have control. As it is an unalterable truth that Spirit is infinite and indivisible, we can only regard the things that do appear as finite, they are the orderly and mathematical demonstrations of Spirit. Forms appear and disappear in matter, a'kasa, or the astral light at the dictates of Spirit as examples on the board at the dictates of the thinker; forms of themselves have no more life than the figures on the board; bodies hold precisely the same relation to Spirit that the example demonstrated upon the board holds to Principle. When this is thoroughly understood we are ready to serve one master; when we are ready to serve one master we are ready "to walk in wisdom's way rejoicing in the habitable parts of the earth," that is, rejoicing in all bodies, our delights will be with the children of God. God is continually saying, "Let there be light"; and when we awaken to the light of truth and wisdom, which is ours, we shall rejoice as one conscious of the Spirit, as one brought up with it. Through perfect faith in the One we shall serve it by faithfully manifesting its truth. When the thought is perfect, the word will be perfect, Spirit saith to the Soul, Walk in Wisdom's way, by the light of truth; undivided faith based aright leadeth to all truth and to the fulfilling of the law—Love. "Be ye perfect as your Father in heaven is perfect;" means, bear perfect witness of the Spirit—that is, speak the truth of that which is; and to do so is to find the Kingdom.

HARMONY.

5. That which we have faith in we are faithful to. To have faith in Spirit, the All, is to be faithful to Spirit—the All. But to be spirit is to be faith, and to manifest it without doubt. Obedience is the straight and narrow path that leadeth to Spirit and Faith. As by faith worlds were framed by the word of God, faith is the substance or power of the thought spoken; it invests the thought with power to manifest in the body. If thought be without faith, it is without substance. "According to our faith so is it with us." "Verily I say unto you, whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein." But not until we lay aside personality and acknowledge the present source of spirit as children, through being obedient to truth, can we gain a spiritual consciousness and come to see with the eye of Spirit. To speak truth is to speak that which is true of all for all; it is truth alone that brings us near to God; yes, even unto Him.

"Renouncing self for Me, full of Me, fixed
"To serve only the highest, night and day;
"Musing on Me—him will I swiftly lift
"Forth from life's ocean of distress and death,
"Whose soul clings fast to Me, Cling thou to Me!
"Clasp me with heart and mind! so shalt thou dwell
"Surely with Me on high. But, if thy thought
"Droop from such height; if thou be'st weak to set
"Body and soul upon Me constantly,
"Despair not! Give Me lower service! seek
"To reach Me!"

He, who is faithful by speaking the truth, doeth the will, and beareth fruit of knowledge, power and harmony. But if you cannot speak the whole truth, if you clasp the Spirit heart and soul in every hour, despair not; every truth spoken is an acknowledgement of the Spirit, it will bear its fruit. But, dear students, remember—the peace of God is nigh thee; and by renouncing form, the manifest, for Spirit, the unmanifest, you will find the Kingdom of Spirit; through faithfulness to truth all come to it in consciousness. All, who live the life in full devotion fixed to serve the Spirit night and day will know

"'Tis life to live
"In single fervid faith and love unceasing,
"Drinking the blessed Amrit of My Being!"

How well we know 'tis life to live in undivided faith! To live in the Spirit of unity is to know, that the One is all; to fully realize this is to feel as safe and secure as Being is safe and secure. To know that the one Spirit links together with its unchanging love and life, is to realize the true meaning of the fatherhood of God and brotherhood of Man.

6. If it be that we have ears to hear, and hear the still small voice, we will hear it say "I am the way, the truth and the life; my faith is thy faith, my word is thy word; bear witness of me and thou shalt have health, harmony and power." If we be ready to serve the Highest night and day in our thoughts, swiftly are we lifted above the ocean of distress, the stones of limitation are rolled away, and we witness a great flight of afflictions. He who lives in single or undivided faith or love,

"Who hateth nought
"Of all which lives, living himself benign,
"Compassionate, from arrogance exempt,
"Exempt from love of self, unchangeable
"By good or ill;"

is doing the will and expressing the Father. And the expressions of the Father or Spirit prove that the Father or Spirit is, and that it is the being which is expressing. Through faith do we see or perceive the Spirit; and as we cannot see God except with the eye of understanding, and as we cannot hear Him except with the ear of understanding, to see or to hear is knowledge. To get knowledge is to be faithful and studious to being.

7. Faith is the prayer by which we receive, for it is the substance of all manifestation; it is the prayer which brings health, peace and harmony, for it is the recognition of all goodness, and must precede thought and word. In healing you should realize that, as all truth, and only truth, as all power and only power dwells in Spirit; and as spirit is everywhere (omnipresent) at all times, there can be no other presence at any time than truth and power. All belief of an opposite nature is false. You should affirm the truth of spirit for your patient; speak your word with perfect faith, for truth spoken is Spirit manifest. God is manifest in His words; His word or manifestation is One; the word is God revealed; it is *Harmony* and *Peace* upon earth. In forming treatments consult the prayer of understanding—the preface to this lesson.

GOD IS MY LIFE.

JOSEPHINE R. WILSON.

THIS statement—God is my Life, is made daily by the mind; yet the question still comes to the teacher of Science, Why am I not healed?

Spirit or Life is not a person; it is a principle, which contains all things within itself, yet is not subject to any things, all being reflections of itself. And here is where it seems quite necessary for the Soul to learn of the One Universal Life, and grasp the true idea of Life as a whole. If the teacher can clearly define the Statement of Being, seeing from within the placeless, timeless, soundless, impersonal presence of Spirit, he or she will sow seed of Divine Wisdom, that shall bear abundant harvest. To those who seek it shall be given the key by which the mind may perceive the truths of the Spirit. All living things are a result of the One Spirit reflecting its states or possibilities as object lessons to the mind. All is from the One Life. Christ still lives in us, as one with us, when we can say with him, "I and my Father are one." Do not look to person, but to Spirit, for your healing can only come from Spirit. Speak to Spirit as always near; so near that it hears your slightest thought. Presence is everywhere. Do not go out in mind to any place, for then the idea of distance causes effect; relax all of the muscles; go within where silence reigns, and wait for the voice that answers the silent listener. It cannot be heard by sound, but you may speak it forth and it will be good. You are Spirit; God is your Life. All is Life; recognize all as one, think of all men—yes, all active expressions from the lower to the higher, as your own life; differing only in the conscious recognition of Being or Spirit; and strive to recognize good everywhere, for it is from real discernment that the diseased can obtain ease.

Life contains for us all the good there is. And as you claim it as ever present, awaiting your acceptance, you will feel the power of the God-life surge through you, changing all stagnant spots, clearing channels through which the Life—which is Spirit—reflects as you think or desire under the law of good. You who recognize the All-Good, everywhere present God, will receive health, illumination and inspiration, which comes as naturally as the breath you draw; for Spirit contains all of these, and so much more than hath yet entered the mind of mortal. Seek and ye shall find Eternal Life.

STUDENT'S DEPARTMENT.

ON TREATMENT.

I FEEL it is an easy thing to write or read or speak a treatment. Our first step is to claim for ourselves what we are—Spirit. When we have reached the silence, and realized what we are, then we claim for our patient all that we have realized for ourselves, denying away seeming evil; for God is goodness, and God is all. The will of The Father is that none should suffer; as He is perfect we should mirror his attributes of Truth, Purity and Justice to one and all. The Kingdom is within, and all is perfect; if we reflect inharmony it is because we are looking on the reflected and not on the reflector. If I live and move within Spirit, I will reflect divine attributes; if I live in error, error will be reflected in my physical body. Therefore I claim that, love, truth, health and harmony are mine; and knowing that God will give of his own to his own, I place my patient and myself in his care—hoping that I may be an instrument in his hands to perfect his kingdom on earth.

Faith is the substance of things hoped for; it is the language of the Soul, and the principle upon which all religion is based. If we have not faith, even as Jesus had, we cannot expect good results from our work. The sower went forth to sow; he knew that rains would come, frosts would blight, and birds of the air devour many of his seeds; but he faltered not in his sowing. His faith surmounted all obstacles, and great was his reward. It seems to me, that faith is the very atmosphere of our being, our life, our all. Faith led the wise men to the infant Jesus; and he in his teachings and healings remonstrated with his disciples because of their lack of faith. When the tempest arose, and they cried, "Lord save us, or we perish!" He said, "Why are ye fearful, O ye of little faith! Again, to the blind men who sought him, he said, "According to your faith be it unto you." And when he sent the disciples out in every direction by twos to heal and preach, he told them to have no thought of how or what they should speak, for in that hour it should be given them. Peter had faith to walk on the water, but the moment doubt took possession of his consciousness he began to sink; so Jesus said unto him, "O thou of little faith! wherefore didst thou doubt?" And so we might find example after example where lack of faith prevented the accomplishing of some good work. Faith is our mainstay, or raft, in the science of life; to it we must cling, for it is our only support.

Mrs. McNEL.

San Francisco.

THOUGHT.

Thought is that power which creates; it is the direct cause of all external expression. As there cannot be a thought without a thinker, it is therefore the evidence of being; it is limitless, all-powerful for good or for evil—indeed no evil exists only as it is caused by perverted thought. "As a man thinks, so is he." Let no rank or poisonous weeds find a place therein; only beautiful flowers that shall give forth sweet perfume, and be a well-spring of happiness to our fellow beings.

MRS. C. CONDEE,
San Francisco.

 METAPHYSICAL TEACHING.

Metaphysical Teaching leads one into the highest thought of the Century, into a better understanding of the teachings of the *Great Teacher*, who is the highest example, and whose light has illumined the world.

Each in his own way is carving out for himself his own individuality; each and all are treading the endless path of progression; climbing the spiral stair which broadens out into the illimitable. It is said, "broad is the way" and many walk therein, but the narrow way which leads to the City of Light comparatively few enter. Still it is a happy thought, that all will reach it as they journey on. As a seed of wheat entombed five thousand years ago, and from which a crop is now being harvested, so a seed of truth, sown in the mind may lie dormant for long intervals of time, and then awaken many thoughts in the right direction and lead to highest good.

Metaphysical Teaching is now doing this work, endeavouring to awaken to the soul's perception the truths which have long lain dormant or been but slightly perceived, under the debris of false theological teachings and the material sciences.

If we have come into the understanding of a science, whose truths as taught are self-reliant, that unfolds as a flower, leaf by leaf, the mysteries of our being. If it can explain the knotty problems which the student over his midnight oil has toiled for long ages. If instead of the old law of tracing from effects to causes, they can affirm the cause, the effects following naturally. If to learn that thought is a divine attribute, and as our thought is, so are we; that a conscious perception, or unfoldment is the only way we can come into a knowledge of what life is; then indeed is Metaphysics or Trans-

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central Idealism, worthy our highest study. In that we find the Ideal is the Real; that which seems the real, is but the shadow, the kaleidoscopic changes of Time.

Following the comparative understanding of these teachings, the practical application is the greatest importance. Theory without practice is of little avail. To unlearn the lessons handed down from antiquity is not the task of a day. Years, a lifetime, may pass before the memories will be outgrown, before the early teachings and prejudices will be uprooted, and the truth allowed to take a deeper, broader, more soulful meaning. The practical application of teaching is healing. To teach, is to heal. Any thought of good spoken to a receptive soul, carries the balm of healing. Could we realize that every spoken word is wafted upon the waves of Spirit to the remotest shore (unless otherwise received), we should be more careful to store our mind's chambers with the best thought, that only the choice and good could go forth. We are continually building picture galleries upon whose walls are hung pictures—symbols of our life's-work. It is for us to choose whether they shall be beautiful, soul-satisfying, and true, or otherwise.

Mrs. H. BLUM,

San Francisco.

CULLINGS.

"I AM persuaded if we judged of spiritual things by the weight and solidity of an inward principle, and the power of a *Divine Life*, and not by the outward form and appearance or agreement to our opinions, we should discover a most harmonious agreement in the essential and radical principles of divine truth and goodness, among those who seem to oppose one another in notions and sentiments. Our spiritual wisdom and happiness do not lie in our notions and opinions of spiritual truth, but in the *Truth* itself. It is not the vessel that makes us rich, but the treasure which is in the vessel. *Divine Truth* is better understood as it opens and unfolds itself in the body and heavenly mind and life of a sincere man, than by all the systems of divinity in the world." From the February number of "THE MORNING STAR," published at 127 Stockwell Street, Glasgow, Scotland.

"Nature constitutes the sum total of the phenomenal (the appearances) of the Infinite mind. Matter is the semblance, or form of spirit, and when seen alone, as substance devoid of spirit, constitutes the idols of those who do not see the God within. To worship the form, nature or matter, is idolatry. "God is spirit, and they that worship Him must worship Him in spirit and in truth." Nature is *not the power* but the *symbol* of power; nor the substance but the shadow. Every substance casts a shadow. God is substance, matter is shadow or shade. All natural forms are appearances only, images, projections, reflections; and are, more or less, one thing or another, as mind determines." THE CYNOSURE, published at Boston, Mass.

"Jesus is the end of the law (Moses' law) to such as believe on Him. For all who have accepted Christ the law has become of none effect; but for as many as remain under the law, St. Paul says, "Christ shall profit you nothing." If you do not accept Christ's doctrine you must remain under the old law of Moses. The laws of heredity, and of punishment, must remain in full force for you; the sins of the fathers shall still be visited upon the children to the third and fourth generations. But the law of Jesus Christ is spiritual; and whoever accepts his doctrine, accepts love, purity and peace; and all who enter into the Kingdom of God, or spirit, have entered into the kingdom of righteousness, and are led by the Spirit, and for such there is no need of law, but every one is a *new man* in Christ Jesus. In Jesus, God was made manifest in the flesh, and to the flesh. Jesus worked the works of him that sent him. Whenever our will becomes one with God's will, whenever we are willing to be filled with Divine Spirit, we shall henceforth work the works of God, and God will be manifested in our flesh." From THE HOSANNA, 448 W. Lake St., Chicago, Ill.

"Prayer, to be healthy, real, uplifting, must be communion with God—spirit with spirit. There must be a realization of God as All in All, as Presence; that Universal Presence is the whole of everything, and that It is Love, Truth, Intelligence, Goodness, Power, Order, Vitality, Life; that It is the one, only and Universal Substance, and that It is Spirit; that all else beside God is shadow, His manifestation, spiritual; and God being Good, all manifestations of God must be like Him, must manifest Love, Truth, Power, Goodness, Life. Therefore when we come into the presence of God, spiritually, in genuine prayer (communion), we *know* that All is Good, hence all sense of evil and distress, of suffering, sorrow and sickness leaves us, and instead of beseeching God to remove these apparent entities, which sense has galvanized into apparent life and power, we believe that we have received their opposite (i. e., the

blessing for which we usually beseech) and we get the fruition promised in the rest of the verse—"ye shall receive;" that is, we not only spiritually realize that God has already given us those blessings, but we get the external expression of them in the visible universe, and we have opened ourselves to perceive or consciously receive, the blessings of Health, Holiness and Happiness ordinarily prayed for amiss by the prayer of sense. All this may sound abstract, but citing one little practical demonstration of our Principle may take away all the abstractness, and make it a living reality to all of us.

A patient, who had been healed of a physical disorder by this truth, had an only son who was apparently given over to dissipation and drink. For months and months this fond Christian mother had prayed in agony of soul, "Oh God, save my boy from destruction, sin and death." But how could God hear that prayer, any more than the sun could hear or understand the prayer of a man with his eyes shut—"Oh sun, stop shedding rays of darkness, send me one ray of light,"—when all the while the sun was shedding rays of light, and the trouble lay, not in the sun, but in the man who could not open his eyes. Finally the lady, after being healed and coming into an understanding of this Divine Principle, of man's sonship and oneness with God, ceased to pray and beseech God to save her son, but said, "I'll thank him instead." "Oh God," she now prayed, "I thank Thee that the boy Thou gavest me is Thy child, a perfect creation, spiritual, spotless, pure and holy—with no capacity for sensual tastes, with no pleasure nor pain in dead matter—with no love for drink, but only for Thee, whose creation and manifestation and image he is;" and then mentally to her son, "Wake up, my boy, from your dream and nightmare of self, and drink of the water of Life—your true self knows there is no life nor intelligence, no pleasure nor power in liquor. It has no more power than water, and you have no insane desire nor thirst for water. 'Awake thou that sleepest, and Christ shall give thee life'—you have no other life; this thing that says it wants to drink, and swear, and be licentious, is not you, for you are God's child, and when you know it, wake up to realize it, you will let your light so shine that others may see it in your orderly, temperate, pure, and holy external manifestation." This lady did not say one word to her son either in expostulation, rebuke, entreaty, nor even that she was treating him. Still he drank; still she faithfully held to her Principle that All is Good because All is God, and refused to worship aught save God, though her eyes, ears and heart of material sense would loudly assert themselves, saying, "Your boy is going to the devil, he is a drunken sot, a licentious beast,"—and the temptation to distrust God, and cry to him to save her boy would

arise, but faithfully she held on to her Christ Principle, which is the Way, the Truth and the Life, the narrow path of Spirit, from which material sense would beguile us to its broad and plausible road. After a few weeks, with no seeming change, the faithful mother never swerving from her Principle, refusing to judge from appearances or by external results, her boy came home one evening, and said, "Mother, I'm tired of being a beast—I mean to be a man—it's a pity if a man cannot assert himself and refuse to be a slave to passion and drink—I've been among the husks and swine long enough." Extract from January number of "*The International Magazine of Christian Science*," 13 W. 42nd St., New York.

"No one's personality is necessary to your happiness. If it is, that one is a god before God, and will have to be destroyed.

Oh, beloved, we love to think, not of a God who is exhausted by labour and needs a Sabbath day of rest. We love to think of God of whom the prophet speaks when he says, "In the Lord Jehovah is everlasting strength." Therefore that God says to me, to all, "Oh, that thou wouldst take hold of my strength!" When? at all times; in all places; and under all times. The strength of your Father is never depleted. No effort, however long continued, can ever exhaust Him. Never!" From a sermon by Joseph Adams in the "*Chicago Christian Scientist*," Chicago Ill.

NOTES.

HARMONY is out of the Printer's hands by about the 20th of each month, and should reach all its American subscribers by about the 1st of each month for which it is issued. Whenever subscribers fail to receive the Magazine, we shall be obliged if they will inform us of it without delay, and we will mail others to replace the missing numbers.

In a very fair leading article on Christian Science the San Francisco CHRONICLE has lately said, that "no one in this age of the world who knows anything of the relations of mind and matter assumes to question the control, in certain cases, of the immaterial over the material, or seriously doubts the genuineness of the faith cures in certain kinds of affections. To make a very

broad generalization, it may be said that in all nervous diseases, whether simple or complex, the body may be reached through the mind." The tone of the whole article is healthy; it is written in a spirit of "prove all things", and this is reasonable.

The afternoon Classes on Thursdays and Fridays at 2 p. m., and the evening Class on Wednesdays at 8 p. m. at the Home College, are open to receive pupils at any time. After the afternoon Normal Class closes (this month) an evening Normal Class will be opened, which students from other Colleges can arrange to attend.

"ONESIMUS TOOLE; A ROMANCE OF TO-DAY."—We understand that the publisher of the *GOLDEN GATE* is negotiating with W. J. Colville for a serial story. The first installment is to appear shortly. It is a romance founded on real life and is intended as a sequel to "Robert Elsmere." The hero is a Baptist minister from Vermont, who meets a gentleman in New York, whose influence brings him slowly but surely into the full light of a higher philosophy.

At the present day, when so many are searching for the truth, it becomes a matter of great importance that teachers and interpreters be themselves firmly established in truth. Let our counsel for good be universal in its application, never personal. Let us point out the presence of all that is immortal, that it may be sought by recognition. Personal effort and struggles only strengthen a personal will, that bears not the stamp of eternity, and must some day be sacrificed completely.

The Normal Class of the Home College held its weekly meeting on February 6th, at 2:30 p. m. It being also the open monthly meeting of the various classes, to which all are most cordially invited. The exercises opened with the usual silent meditation followed by singing. Interesting papers on Intuition prepared and read by the Normal Class, were then discussed—after which the meeting was declared open—all present being at liberty to speak or ask questions on subjects pertaining to the science. In the evening the President, Mrs. Cramer, gave her first lecture (one of a series of three), on "*Generations of the Heavens and the Earth*." Her lecture was most interesting. The second—"Evolution, or the six days labour of the soul," was delivered on the following Wednesday, February 13th, to a full attendance. The third and concluding lecture, "*The Garden of Eden and the Fall*," will be given on Wednesday evening, February 20th.

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APRIL, 1889.

No. 7.

RESURGAM.

I WILL arise and go to my Father and say—these many years I have worshipped other Gods than Thee, and there is no worldly pleasure I have not sought.

I have partaken freely from the tree of experience, and the fruit that seemed sweet has turned to bitterness.

Following Invention in her every path, I have placed my affections upon diversity and variety, inclining according to my desires one way, then another.

Unguided by Thee I have followed Notion into all her intricacies; and I have drained the cup of Forsakenness to its dregs.

I have partaken of the Opposites, Joys and Sorrows, in equal portions; fruitless Despair has been the bread of my lips; and the cup of desire for Thy presence has quenched not my thirst.

In the silence I have poured out my heart before Thee; my path is wet with tears of repentance.

I have sought Thee in Nature and found Thee not; and I have found Thee in Nature and sought Thee not. For before the Altar of Thy tabernacle have I shed my personality, and on it have I sacrificed even the distinctions of my heart.

There hast Thou sought me in my nakedness; and I hid not myself from Thee, as in the Garden.

Naked I fled from Thee, and naked I return; place upon me the white robe of Thy Presence, that they which have known me after the flesh shall know me no longer, but Thee only. For Thou alone art all, to whom alone belongs all glory and honour forever.

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RESURREXII.

And now Father, that Thou which art all, may have dominion over all. I acknowledge that all whatsoever Thou hast given me, are Thine; and this I acknowledge, that they who are in the world may sacrifice all they have of the world, that neither parent, nor child, nor friend, nor memory of a friend, nor any possession, neither sorrow nor happiness may come between them and Thee. That they may be one as we are one.

I have glorified Thee on Earth by doing Thy will.

I have exemplified Thy goodness for an example that all may do as I have done.

I have given them Thy commandment that they love one another, for Thou art love.

I have given them Thy word that Thou hast no pleasure in evil devices, neither judgment for the unjust. But that the pure in heart shall know Thee.

I have overcome the world in the world, that all may overcome as I have overcome, and know that Thou alone art Goodness only.

And I deliver all to Thee, that Thou mayest no longer be worshipped in the Example, but in Spirit and in Truth.

The day is far spent; my work is finished; to Thee I commit my Soul.

* * * * *

A PSALM.

Who can measure the life of man, or time his working hours? His life is the eternity that sits apart from labour and from rest, from day and night. The working hours are as a span, the rest is but a folded palm, which spans again anon. O God! which art unattached to labour, or to rest, beyond all expression, containing all, but Thyself uncontained—unknown but to Thyself, and by Thyself approached, how wonderful are Thy works, how great Thy rest!

O Thou, whose Spirit is Goodness, and whose life surpasses all Thy labours and Thy rests; in the heaven of thy Being we receive our prayers of

thanks, our songs of praises. Thus may we see Thee—as in heaven, so here—us in Thy presence and Thee in ours.

* * * * *

All condemnation is judgment upon the condemner; but if we abide in the consciousness of truth, happy are we, and free from all condemnation.

The sacrifice of preferences and of all personalities is the sign of the second coming of Christ. The love that we manifest without intermission, one towards another, is the second coming of Christ.

Absorbed in things we cannot understand “not things.” Our Father in Heaven, which is not things, must be perceived as abstract or principle, for IT alone is omnipresent.

MEDITATION.

April 3rd.

Subject:—What is it to live?

Surely to be conscious of life.

Suppose we ask ourselves, what are we conscious of? We should answer just what we think about. And one thinks about his business, past failures and future prospects; another about her home duties and the detail of providing food and amusement; others about grievances, sicknesses, expenditures, socialities and so forth. Now take any one of these occupations, or any of the others that occupy the thoughts of ninety-nine people out of one hundred, and we shall see that they are *things*; in other words, that the attention of most people is chiefly confined to what the senses perceive, to things that pertain to existence, and are frequently called “necessities of life,” and of all the things that are to be found on earth, of all the sensations, whether of joy or sorrow, we get out of them. Is there any one of them that can be called life? The food we eat is dead; the houses, churches, etc., are dead; gold and silver

are dead; our bodies and the earth to which they return are dead. No, there is not one thing that is perceptible to the senses, that is life; and yet the majority of people are worshipping these things of sense—a dead god, not a living God. To have our consciousness embedded in things is to be dead; to be concerned or taken up with the things of earth is to be dead to life, and to such ones it matters not whether they have a physical body or cease to exist here, they are equally dead in either case. Death is not a question of losing a body, it is a question of losing a consciousness. The Soul, whose consciousness is in things, is dead now; the Soul, whose consciousness is in Being, is alive now. “And this is life eternal, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent.” (John xvii, 3.) Then the Soul whose thoughts are of, whose attention is upon, the world and things of the world, is—*so far as she knows*—dead. What then is it to live? He that knows eternal life lives; and as the soul has become dead by basing her consciousness in the letter, so, shall she become alive by basing her consciousness in the Spirit. Death is not a species of annihilation, nor life a species of becoming; death is not a deprivation of life, nor life a something that becomes dead. There is Being which is forever life, and there appear its manifestations, which are forever dead; we are life forever, but to identify ourselves with the dead is to believe we are subject to death. The body is always dead, the life is always life; we are always life and will always have a body; we may identify ourselves with either, by placing our thoughts or consciousness in one or the other. “Choose ye this day, whom ye will serve.”

April 10th.

Subject:—Perseverance.

“We are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.” Heb. iii, 14. “Prove all things, hold fast that which is good.” I Thes. v, 21.

The subject for this evening's meditation is one of great importance to every one; for it is only through perseverance, or holding to what we want to attain, that we attain what we want. In considering it many thoughts will suggest themselves; we must learn *what* to hold to, then we must learn to hold to that steadfastly; next we must learn *what* to let go of, then to let go of that steadfastly. All that we wish to hold to is the real, all that we wish to let go of is the false. But to know what is real and what false, each must learn from experience; each must partake from the tree of good and evil, in

order to become wise. We will persevere in what we think it important to attain to, and the strength of our perseverance will be regulated according to the importance we place upon what we are striving for. But the listless and indifferent, those in doubt and nervously shifting from one issue to another, positive in nothing, remain unanchored and unstable, until the weariness of their situation forces them to take some decided stand. Such as these should guard against flying off into the other extreme, and placing an extravagant value on some supposed pearl; for the reaction of this is the old listlessness. Steadfastness is the secret of Wisdom; and whoever seeks steadfastly with discernment shall find that Pearl of great price, which is the Peace of God passing mortal understanding. If from experience we have learned not to place our confidence in Earthly riches, if we have learned to place our trust in Christ, or the heavenly riches, let us hold the beginning of our confidence with perseverance unto the end; and what is that end? It is reconciliation to the Father, knowledge of the unknown, happiness of happiness, and joy with full consciousness forever. Then let go of prejudice and prove all things patiently and perseveringly, until we find good in all things; hold fast to the good, let go of the things.

April 17th.

Subject:—"It is finished."

"I have glorified Thee on the earth; I have finished the work which Thou gavest me to do."—John xvii, 4.

Even as in the school-room and workshop, we commence and end the education fitting us for a particular occupation; so in the world or in nature we commence and end our experiences necessary to a consciousness of eternal life. The testaments from "In the beginning" of Genesis to "Amen" of Revelations, are but records of the Soul's work from Monday to Sunday. Just as any one on Earth works six days of the week without intermission, so any Soul in the Universe works six days—any one of which is as a thousand years—without intermission. The sleeps at nights, or the sleeps at deaths, are but rests during the one continuous period of labour—the six days' labour of the Soul. And to what end does the individual with ceaseless activity labour? To the end that he may receive eternal life. And this is eternal life, that each may know God. Eternal life is for each one of us, and that life is absolute knowledge of God. Therefore, dear friends, cease to think yourselves as unworthy to receive so great a gift; but make yourselves worthy by facing your perplexities, by taking up your cross and walking ac-

cording to principle, and not as a blind follower of Example. "Take My yoke upon you;" for just as your yoke makes the carriage of material burdens easy, so "my yoke"—which is the consciousness of the all-powerful—makes the carriage of all burdens, mental or other, easy. Thus will the last day's journey be along the banks of still waters; and ere the sun has set, our work will be finished. "Enter thou into the joy of thy lord."

April 24th.

Subject:—Sensation.

All feelings are sensations, and are the result of thought. It is our thought then, that we feel. We perceive objects intellectually, that is, through the senses—and the feelings that follow such perceptions are sensation. Harmonious sensations follow true thoughts, inharmonious sensations follow untrue thoughts. It is in thought that we work out the Problem of Life, but if we were not sensible of our workings we should not gain any knowledge from our work; thus the lesson of creation would be lost. The difference between Being and Sensation is this; the former is consciousness of the principle or Spirit, the latter is consciousness of the Solution or letter. Sensation is not to be despised, but to be understood; it is not to be loved, but the love of Sensation is to be overcome. Sensation or the perception of objects cannot be killed out, but the loving and living in feelings is to be outgrown. And just as the problem on the blackboard is the Student's method of learning, but is not his Master, so sensation or experience, is our method of learning, but is not our Master. Therefore, although we may seem to learn from Sensation, it is in nowise our master; and we have to learn not to be guided by any feeling or impression, but in all our ways to be guided by principle, and our paths will be paths of peace.

BIBLES OF THE AGES.

THE SMARAGDINE TABLE.

Firstly.—I speak not fictitious things but that which is certain and most true.

Secondly.—What is below is like that which is above; and what is above is like that which is below, to accomplish the miracle of one thing.

Thirdly.—And as all things were produced by the one Word of one Being, so all things were produced from this one thing by adaptation.

Fourthly.—Its father is the Sun, its mother is the Moon, the Wind carries it in its belly, its nurse is the Earth.

Fifthly.—It is the father of all perfection throughout the World.

Sixthly.—The power is vigorous, if it be changed into Earth.

Seventhly.—Separate the Earth from the Fire, the gross from the subtle, acting prudently and with judgment.

Eighthly.—Ascend with the greatest sagacity from the earth to the heaven, and then again descend, to the earth, and unite together the powers of things superior and things inferior. Thus you will obtain the glory of the whole world, and obscurity will fly from you.

Ninthly.—This has more fortitude than fortitude itself, because it conquers every subtle thing and can penetrate every solid.

Tenthly.—Thus was the World formed.

Eleventhly.—Hence proceed wonders which are here established.

Twelfthly.—Therefore I am called Hermes Trismegistus, having three parts of the philosophy of the whole World.

Thirteenthly.—That which I had to say concerning the operation of the Sun is completed.

[The above is extracted from the introduction to "The Divine Pyman-der."]

TRINITY IN UNITY.

IN the beginning was the Word, and the Word was with God, and the Word was God.—*St. John i, 1.*

In the beginning God created the heavens and the earth.—*Gen. i, 1.*

The trinity in unity—God the Father, God the Son, and God the Holy Ghost, has been considered by many people either as inconceivable or as absurd; for this reason, because they have been considered as three persons in one God-head. Persons have said: I believe that Jesus Christ was God, but he was one person, and if the Father and the Holy Ghost be two other persons, how can it be said they are one? Then Jesus said that he and the Father were one. Therefore I believe they are one, but I do not understand it.

Let us see what we mean by a person. Do we mean an individual such as we can see with our eyes, hear, and can touch? But in twenty years' time such will have so changed, that we will not know him, and in another twenty he will be dead and in the grave. Is this our friend that changed from day to day, and at last has become dust of the dust? No! that was not our friend, he did not change, for all his life he was the same honest, loving, generous soul. Then it was not his person or appearance, that we so highly regard, but his qualities as an unchanging, faithful friend. The very object of his appearing amongst us in bodily form, was that we might learn what the unchanging is—how else could we know what love and true friendship are? But if we say that the body—the changeable—is our friend—the unchangeable—we are in manifest error. But you were right when you said you could not understand how three persons could be one person; and why believe what you do not understand?

We will return to our friend again, whom we now know to be the invisible qualities he manifested, and not the body through which he manifested himself. How did we recognize his truth and fidelity? What within ourselves—and it could not have been anything outside of ourselves—enabled us to recognize his love. Was it our senses? Did we see truth through our eyes?

A friend said to me the other day, we never see except what we think about; for instance, if I am walking along the street, a friend may appear before me, but I shall be quite unconscious of his presence, though looking right at him, so long as I am absorbed in other thoughts. Therefore I do not see with my eyes, but with my thought. Now, this is quite correct; whatever we recognize, we recognize by or in thought. And there cannot be a thought without a thinker. Now we have found the real person, the thinker. The thinker is all that we can recognize, if we recognize truth, love, wisdom and justice; our friend is that truth, love, wisdom and justice; then he thinks himself into manifestation, and thus we see in his body the likeness of his thought. We do not see him our friend; the thinker is never visible; but we see the person, that is, the image, or likeness, or effigy of thought. Then the person Jesus was but an effigy or expression of his thought; but he was not even his thought, he was its thinker. Thus the God-head is not a personal trinity.

So before the appearance of a body there must be the corresponding thought; and prior to the thought must be the thinker.

Now if we consider the subject of perception, we shall readily see that belonging to perception is the perceiver and the object perceived. Objects perceived are in two distinct classes, those that are perceived with the senses

belong to the Material Class, and those that cannot be perceived with the senses belong to the Immaterial Class. To the Material Class belong all bodies, worlds and sensations; to the Immaterial Class belong attributes and principle.

By intuition the mind perceives the Immaterial (that is, principle,) the senses perceive Material objects. Perception is the consciousness in the perceiver of the objects perceived, which in the case of immaterial things is true consciousness, and everlasting truth; but in the case of material objects, it is a false or reflected consciousness, and dies with the memory of its concepts.

It seems strange that any misconception has arisen with regard to the trinity, but we can see that the cause of the misconception is in placing the person where the principle ought to be—in mistaking the thought for the thinker. Why, on this plane we see in everything a trinity! Take a chair—somebody had to think it out before he made it. Take the sun, somebody had to think it out before he made it; yet we do not say the man who made the chair is the chair, neither is the sun the Creator. So we may go through the whole list of things that the senses perceive—all sensations—and know that the power that made them or manifested them is the reality.

Like perceives like; the senses perceive sensible things, but the spirit perceives spiritual things. Now, if Christ belong to the Material Class, if he were a person, or visible being, flesh and blood, (the senses) would reveal him; but they do not, and did not. Then not being a sensible thing, he or it cannot be perceived by the senses, or in a sensible way. But if Christ be the Truth, or principle, then the mind of man, which is the mind of God, will reveal it. For there is but one mind; an infinite God cannot have a finite mind, or any finite attributes.

We can now understand the Holy Trinity. God, the Father, is love and wisdom; God, the Son, is the truth; and the perception, that love and wisdom is the truth, is God, the Holy Ghost. Furthermore, you will see that there *must* be the Trinity; for no one can become a thinker till he has something to think about, and to enable the thinker to recognize the object of thought there must be recognition; and these three are inseparable, that is, they are one. Then the Trinity is in the very essence of being, or God; to be, is to be three in one. We know that being, or God, is the same throughout all eternity; therefore now is always its beginning. The word, that is, God, the Son, is now, and the word is with God now, and the word is eternally

God. These three in one is the only reality there is; for He is infinite, and beside Him there is no other.

Now in dealing with the second text, first verse, of Genesis, let us hold very firmly to the thought that we have already expressed about the Trinity; that God is eternally conscious of Himself, which is but another way of saying that He, the thinker, is always in full recognition of Himself; following this eternal recognition is the thought; the thought always follows the thinker; thought is the first expression, a creation of God; thought is the universal soul, the heaven of our text, or the Lord of the Old Testament. Do you ask the question, when did God create heaven, or thought, or soul? There can be but one answer—in the eternal now. God did not create anything in time; there never was a time when God's creation was not. Anything that is real now, has been and is real always. His creation or thought, is permanent and perfect; it is the soul made in the image of God. But this image or thought, is not alone God; it has no reality apart from its source; compared with the thinker it is not any reality, any more than your thought is you; for if it were not for you, there would not be your thought. In the now, God made the Heaven or Universal Soul, or thought, in which are all Souls or permanent thoughts, infinite individualities.

We have perceived in Divinity, a Trinity in Unity; also, that without the Trinity there could not be any expression. We have not yet spoken on that portion of our text, which reads—in the beginning, God created the earth; but will proceed to do so now. The earth spoken of is the Universal Matter, or Akasa, or Light, in which all spoken words appear; hence it is called Matter, or the matrix of all external expression. Now this Light, or first Matter, is the universal expression of the universal soul; and universal soul is the universal expression of the Universal Spirit. One Spirit, Goodness; one Soul, the Lord; one Body, Matter; Body, Soul and Spirit, a trinity in unity, for all is one, namely, God.

The great lesson to be learned, friends, from the foregoing, is the Unity of all. There is but one time, that is Eternity; what IS now, has been and will be. There is but one Life, one Mind, one Law; *whatever is, is forever.*

Be not misled by the appearances of things. Remember Matter is an appearance, and in it you will only find appearances. Like is always found with like; bodies with matter, but principle with Spirit. Sensation and emotion are effects, and are therefore mere appearances belonging to matter; but mind and love are causes, and belong therefore to God. Thought—please pay great attention to thought—belongs to Matter or to Spirit, according to whether it

is material or spiritual. If you understand this simple sentence, you hold the key to all expression. The Universal one Soul, is ceaselessly recognizing the one Infinite Spirit, and reflecting her thoughts in Universal Matter, or Ether. Matter, the changeful expression of Soul; Soul, the permanent expression of Goodness; one Goodness, the only reality.

DREAM VISION OF THE INFINITE AS IT REVEALS ITSELF IN THE CHAMBERS OF SPACE.

JEAN PAUL RICHTER.

*German
Carlyle read
+ apprec*

GOD called up from dreams a man into the vestibule of heaven, saying, "Come thou hither, and see the glory of my house." And to the servants that stood around his throne he said: "Take him, and undress him from his robes of flesh; cleanse his vision, and put a new breath into his nostrils; arm him with sail-broad wings for flight; only touch not with any change his human heart—the heart that weeps and trembles." It was done; and with a mighty angel for his guide, the man stood ready for his infinite voyage; and from the terraces of heaven, without sound or farewell, at once they wheeled away into endless space. Sometimes with the solemn flight of angel wing, they fled through Zaarrah of darkness, through wildernesses of death, that divided the worlds of life. Sometimes they swept over frontiers, that were quickening under prophetic motions towards a life not yet realized. Then, from a distance that is counted only in heaven, light dawned for a time through a sleepy film; by unutterable pace, the light swept to them; they by unutterable pace, to the light; in a moment the rushing of planets was upon them; in a moment the blazing of suns was around them. Then came eternities of twilight, that revealed, but were not revealed. To the right hand and to the left, towered mighty constellations, that by self-repetitions, and by answers from afar, that by counter-positions, that by mysterious combinations built up triumphal gates, whose architraves, whose archways,—horizontal, upright—rested, rose—at altitudes, by spans—that seemed ghostly from infinitude. Without measure were the architraves, past number were the archways, beyond memory the gates. Within were stairs that scaled the eternities above; that descended to the eternities below; above was below, below was above, to the man stripped of gravitating body; depth was swal-

lowed up in height insurmountable, height was swallowed up in depth unfathomable. Suddenly as thus they rode from infinite to infinite, suddenly as thus they tilted over abysmal worlds, a mighty cry arose—that systems more mysterious, worlds more billowy—other heights, and other depths were dawning, were nearing, were at hand. Then the man sighed, stopped, shuddered, and wept. His overladen heart uttered itself in tears; and he said, “Angel, I will go no further; for the spirit of man aches under this infinity. Insufferable is the glory of God’s house. Let me lie down in the grave, that I may find rest from the persecutions of the Infinite; for end, I see, there is none.” And from all the listening stars that shone around, issued one choral chant—“Even so it is: Angel, thou knowest that it is; and there is none, that ever yet we heard of.” “End is there none?” The angel solemnly demanded; “and is this the sorrow that kills you?” But no voice answered, that he might answer himself. Then the angel threw up his glorious hands to the heaven of heavens, saying, “End, there is none to the universe of God, Lo! also, There Is No Beginning.”

“THE NEW ORDER.”

AN OCCULT STORY.

BY

A ROSICRUCIAN.

CHAPTER V.

The Master and the Retreat.

Preface. Chap. I, The Home. Chap. II, A Revelation. Chap. III, Invalids. Chap. IV, The double existence. Chap. V, The Master and the Retreat. Chap. VI, Training in Occultism. Chap. VII, An Unexpected Visit. Chap. VIII, Illumination. Chap. IX, Metaphysicians. Chap. X, Occultism Unveiled. Chap. XI, United. Chap. XII, Conclusion.

AS Mr. Fairchild, one Sunday morning, was walking musingly through a part of the woods close to Bartone, he suddenly became aware that he was being watched very intently by a young man somewhat of his own age, but of slighter appearance. His sharp eye fixedly gazing on him, seemed to bid the schoolmaster to a discourse; to which silent request he assented forthwith by simply following out aloud the train of thought that he was indulging in before he came up with the stranger.

"If all these beautiful sights, the woods, the sighing breezes, the flowers, the murmuring streams, the birds, their songs, and all created things with all their varied voices, colour, form, be any reality, they must be God."

This was the thought that the very presence of the stranger helped the schoolmaster to express. Neither did he endeavour to stop the flow of words that followed.—"For if not, then are all these glorious and beautiful things in some way an existence without reality, a mere fancy, the very seeing of which is fancy. But yet if they be real, even then they are a changing show; the beauties of to-day, are faded on the morrow, and the next day brings oblivion of the past. This living and this dead, this slayer and this slain, this voice of joy and farewell sigh, are these indeed, the God that yesterday, to-day and forever is unchanging? It cannot be that, that which changes is also the unchanging; neither is the dead, the life. Tell me stranger,—for I perceive with you a presence of deep knowledge—what of this fancy and of God."

"The eyes are blind that see me not in all that fancy sees, yet I am not what fancy sees. Subtle is the glance that penetrates the real, and gives to nothing its appropriate name. From the unchanging do all changes come, yet I am all and change not. From the stillness all actions proceed, yet I move not; but in time and place, my thoughts will come and go, producing nature's fancies, that fancies only see."

"One thing surprises me" pursued Fairchild, with unusual absence of timidity or sensitiveness, for to carry on any conversation with one whom he perceived to be his superior in unfoldment was usually a task of some difficulty. "One thing surprises me, to find you a master here, so far from the outside world. I am taking it for granted, that you belong to the Retreat of Sages somewhere in these parts."

"There is not a heart that beats with love or fear, but I am there. There is not a prayer inbreathed, but upon my ear it falls. Did I not say the eyes are blind that see me not in everything? But I invite you to a sight that passes fancies, to a hearing that few ears are strained to hear. For this cause do we meet. But follow me to the Retreat of Sages, and there shall you learn of the outside world, its illusion and its use."

Soon the stranger and his pupil were within the walls of one of the monasteries belonging to an order, the members of which have sought seclusion from the sin and contamination of the world. They occupy themselves in meditation, thinking that by rigorous devotion to the rosary of their order,

they will finally obtain remission of their sins and purification from evil influences. Here the schoolmaster's eyes were opened, and he saw a city occupying the grounds of this monastic order, inhabited by people given over to selfish pursuits. And he heard a voice say, Distance is illusion, and like is found with like; the fruit and the tree are always together. Then he perceived other cities, where solitude was supposed to be; but those of the cities knew nothing of the solitude, and those of the solitude knew nothing of the cities; thus was each living self deluded; a veil of prejudice seemed to separate each from the other; nevertheless there was no separation.

After this they saw another city, and were attracted to an entertainment that was being given there in honour of a certain nobleman, who had parted with all his possessions, and devoted the proceeds to the poor, and whose time was also being spent in an endeavour to elevate humanity in general. After much had been said by his entertainers in appreciation of his example and noble sacrifice, the young nobleman arose and said: "A widow had two sons, the elder of which went into a distant land. After many years word reached the mother and younger brother, that the elder was wasting his substance in riotous living. Then said the mother—son, I perceive that thy brother which is lost, seeks again to return to his home, I will send you therefore to show him the way of return; trouble not because you must leave me. Fear nothing, my Son, for on thy return with thy brother, surely our joy will be full. After a long journey the younger brother reached the distant land of his brother, where he was entertained with great show, because that he had left all to save his brother. Hereupon he arose and said—what workman receives the master's praise instead of the master, because of the beauty of some work! He who carries out the Will is not greater than him whose will is done. Remember then, the mother whom you have not seen, and whose will I do; if I am worthy of so great an entertainment at your hands, what honour may he receive, whose workman I am.

Then said the stranger, turning to Mr. Fairchild, "All these scenes are within the Retreat of the Sages, wherein also is your friend. From these you may learn the reality of life, and the unreality of life's expression; the one is absolute, without limit and unchanging, the other is apparent by reason of limit and changing; the one is, the other is not—that is, it appears; and know that in the city is the solitude, in the solitude is the city to him who seeks. Shun not either, but in each find me continually."

NOTICES.

The New Biology, by W. J. Barnett.

Short Lessons in Theosophy, by W. J. Colville.

The Divinity of Humanity, by J. H. Dewey.

Everyday Helps, by L. J. and N. V. Anderson.

The New Biology, or the True Science of Life, by M. J. Barnett, published at Boston by Carter & Karrick. [145 pages; Price, \$1.00.]

There is a simplicity about Miss Barnett's works that makes them valuable to students of Spiritual Science. What the authoress knows she expresses without unnecessary writing around the point; and she accompanies her expressions with simple and practical illustrations. The ten chapters, which the book contains, treat of just such subjects as are essential to a first understanding of Metaphysics, or the divine science of health and healing; and in such a way that no feeling of antagonism would be aroused in the reader. We should say it is just the book to put into the hands of inquirers, or those commencing to study the Science of Life.

Although *The New Biology* is written from the middle ground of philosophy, or from the plane of individual consciousness, it will not be difficult for the reader to perceive the absolute science, if he but remember that wherever the term *mind* is used, the term *thought* or *consciousness* should be understood; and generally speaking, by the term *life* is meant experience.

In Chapter IV, it is stated that "the material world is created by the Spiritual world, and corresponds to it, as the shadow corresponds to the object that casts the shadow. The interior part of man constitutes his spiritual world, and it corresponds to his exterior or material world." Now the spiritual world here spoken of, is nothing more than the psychical or astral world, and is not a creator of anything. If we were asked, "Did your thoughts create those words you have just written?" We should answer, "no; but the same thinker that thought also wrote." Although the thought preceded the word it was not the creator of it; similarly, although the spiritual (i. e. physical) world precedes the material, the former is not the creator of the latter, but the universal mind, or thinker, is the creator of both.

Miss Barnett's explanation on page 97 of the saying of Jesus: "I and my Father are one," exemplifies her conception of our relation to God; which

is most frequently illustrated by the ocean and a drop. Neither illustrations are correct, as we have often stated, for the reason that God, being immaterial (i. e., principle), cannot be divided either into states, drops, or any other portions. *

The above exceptions to the excellency of Miss Barnett's work, should not deter readers from recommending *The New Biology* to all beginners searching for a clear and practical work on Metaphysics. We expect a large sale for this work; in view of which we should like to suggest that the price of the second edition will be so reasonable, that the many may afford to purchase it.

Short Lessons in Theosophy; compiled and arranged by Miss Susie C. Clark, from the teachings of W. J. Colville. [59 pages. Price 25 cents.]

These lessons, which are in the form of questions and answers, are, we understand, having quite a large sale. Some useful lessons may be learned by a study of them. They are by no means for beginners.

"Blessed are the pure in heart, for they shall see God," said the Master; this sight of God meaning spiritual perception. Man is as invisible as God is; in whose image and likeness he is made. The true man is the invisible man.

Testimonia No. 2. The divinity of humanity as taught and exemplified by Jesus the Christ. By J. H. Dewey, M. D. [16 pages, 10 cents. E. A. Sheldon, Publisher.]

Dr. Dewey's contribution to *Testimonia* is a valuable interpretation of the Divine Humanity first exemplified by Jesus, and to be expressed by every individual of the Class of Humanity.

"The possibility of a perfected humanity on earth, was demonstrated in the individual perfection of the humanity of Jesus. 'God was in Christ reconciling the world unto himself,' was the keynote of apostolic teaching. As God is absolute perfection of Being, man as his child, cannot be brought into harmony, or at-one-ment of spirit and purpose with the Father, without becoming 'perfect as the Father is perfect;' perfect in his own being as a Son, as God is perfect in his being as a Father."

By the term "nature" of God, throughout the essay, must be understood "being;" for nature is God's manifestation; being is God himself.

Every Day Helps; a calendar of rich thoughts, arranged by L. J. and N. F. Anderson. [Price 50 cents. Purdy Publishing Co., Chicago.]

This little golden treasury contains some beautiful thoughts—chiefly from the pens of authors writing to-day—suitable to daily meditation. The price is extravagant.

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LESSON No. VII

Lesson IX
in DS - H.

INTUITION, THE EYE OF UNDERSTANDING BY WHICH TRUTH IS PERCEIVED.

THE word God is an Anglo Saxon word, meaning all good, as "the good one." We do not see God the Infinite One, whom Christ called Father, but we do intuitively perceive him. It is no more true that no man has seen God at any time, than that no man has seen man at any time. Both are alike invisible.

Tuition is the particular watch of a tutor or guardian, over his pupil, and the act of teaching the various branches of learning. Tuition refers to an individual teacher, instructing the pupil from the plane of sense in sensible things. The difference between tuition and intuition, is that in the latter, the teacher is not an individual, but is the Infinite Spirit instructing the pupil by the still small voice or thinking in the soul; it is the thought of the Father expressed in the child. Then to be intuitional is to be receptive to spirit, and to be taught by it; to be receptive to spirit is to surrender personal will and desire, and serve truth only. As like perceives like, that which is spiritually perceived, is perceived by the Spirit; it is Spirit perceiving its own Truth and the expression thereof, in the Soul consciousness. Intuition is direct apprehension or cognition of first and final truth, a perception of the prin-

ciple upon which creation is based, and upon which all conclusions must be based, if they be truthful. We cognize first and final truth when we make our thought, love and will that of Spirit; we become intuitional by turning from the problem to the principle—that is by turning from the letter or spoken word, to the Spirit, and by obeying the spirit of truth with perfect faith, trusting it for all need as a little child trusts its mother. Intuition attained is obedience and knowledge gained; or it is seeing with understanding. When the Spirit is represented in our thoughts, that is, when we think truth of the Spirit, we blend the consciousness with its source. So it is by truthful thought, that we perceive and realize the real, and what it is to be, and look upon external things, as mathematical demonstrations of Being. When the consciousness is elevated above sense, it is above delusion, and we are free from the psychological influence of the senses. Our intuitive Teacher enlightens the senses, and under its instructions we see sensible things reasonably—or the reason for them. To yield our thoughts servants to obey the senses, is sense psychology which inverts the consciousness to truth, this is unconsciousness or mental darkness.

2. To discover first and final truth is to awaken from the dream of sense. "Come unto me all ye that labour, and are heavy laden, and I will give you rest." Come unto Spirit in understanding means obedience to Spirit; which is rest and peace which passeth understanding. To be transformed and "renewed in the spirit of our minds," means that we are to practice truth; truthful thoughts are things which we need in every hour to keep the mental atmosphere free from the mists of error. It is not possible to free the consciousness from sense, and dispel the desires which attach the thought and consciousness to temporal things, and see with the eye of understanding, without first taking the preliminary steps to find the real, and then by distinguishing between the real and the unreal. When this is accomplished, it is necessary to retain the real in consciousness, until you awaken to a knowledge of yourself as the real, and of the body as profiting nothing. An external effect can never become the cause. We can believe that effects are causes, and sense the confusion of our false beliefs; but we cannot change the truth by our false beliefs. The race belief that sickness, sin and death are real, or that they are natural effects, cannot make them real or true examples of the Spirit. But all that are heavy laden with mortal care and mortal desire and beliefs, and are suffering therefrom, will find rest and peace through the truth, for it alone frees. Know the truth and it will make you free; to know the truth is intuition. Think and speak the truth of your-

self, and you will find wholeness, health and happiness for yourself. It is an unalterable truth that the opposite of sense perception is spiritual truth, and we cannot awaken to a knowledge of God, which is a knowledge of eternal life, and know things as they are, unless we be guided in our conclusions of one another by the Spirit of God, or the attributes of Divine Mind—viz., Love, Truth, Justice, Power, Knowledge and all goodness which we perceive as belonging to the uncreate Being. The way of obedience and intuition is that of recognizing God as our instructor, or it is to understand that His being is our being; and to recognize His mind and attributes as our mind and attributes, and that we have no other. The way of knowledge and power is to make God's method and purpose our method and purpose. His thought and word, our thought and word, by speaking the truth, and nothing but the truth of Him. Thus the soul becomes the willing instrument of spirit, and this is intuition. In the silence is contained all power and truth; so in the silence we find the truth and learn to know ourselves. To perceive the truth is not to create it, or change it. It is to awaken from unconsciousness to a consciousness of that which is, was and always will be.

3. Dear pupils, the truth which these lessons bear witness of, supplies you with the basic principle of the great sum of truth; and you may demonstrate Harmony within yourselves, by speaking the word with perfect faith in passive expectation. If you will consult spirit in all your conclusions, and base them on it, as you would base problems on principle, the spirit will guide you into all truth. It will instruct you to believe in God, and nothing else. It will tell you not to believe that you are sick, weak and in pain, and that you should fear or doubt, and that you are perverse. It will not instruct you to hate persons, times or places, or to have an aversion for the weather, or the daily duties of life. The word of spirit is like unto spirit; it being Infinite, there is nothing else for it to represent but itself. So when it speaks it necessarily represents itself. To overcome and blend the thought, will and desire with Spirit, means renunciation of personality. "Very near to renunciation, very near dwelleth eternal peace." ASK yourselves daily and hourly, is this conclusion true of spirit, or is it true of appearance? Seek in this way and you will find. From the silent depths of your soul, ask to realize that life and light that lighteth every soul that cometh into the world. This light is the spirit of God, which pervades you, and is the guide to all truth; take your position as one with your Maker. From this plane you can see with the spirit of understanding. Then seek in the depths of your soul, by recognizing God's presence there, and you will find and realize the real and

come to know your maker and yourself. This is intuitive knowledge sought and gained.

"Do you ask what I found in the valley?

"'Tis my trysting place with the divine;

"And I fell at the feet of the holy;

"And around me a voice said, be mine;

"Then arose from the depths of my soul,

"An echo, my heart shall be thine."

4. God's word to the soul is—you are my very self manifest, and you have^x no other being than my own. Then with all sacredness and holiness you should regard yourself whole, and pure, and Divine, feel yourself united to all life, and have a love for all things at all times. When you have done what the Father doeth, by being universal in your thoughts and deeds, you are a son with whom the Father is well pleased. To reach this exalted state is to act from the spirit within you. No one can realize their union with God as long as there is prejudice against, or a dislike for God manifest; that is, for anything in creation. Those who desire to perceive themselves as they truly are in being, must drop from their consciousness the thought or belief, of dislike and prejudice, and of evil, sickness and sorrow as real; there are no such attributes in spirit, which is all reality, the only Maker or manifestor. It is an offense against God to believe in that which is the opposite of his being. These destructive beliefs which we erroneously call sickness, sin and death, destroy the body. Then think and believe in goodness, health and life only, and you will preserve the body in harmony. First seek the kingdom of God, and all else will come. You can master your thoughts because you are greater than thought; for the reason that you are the mind which thinks. You can control the body perfectly, because you are its life. You are cause, and it is an effect or spoken word of being. When we are free from the illusions of the senses, we know that physical things are not our masters, but that it is the God in us, which lives and is master of all.

5. All conclusions based upon the truth that God is Infinite, are divine; the result of which are like unto flowers budding forth in spring time. They are all buds of health, harmony and love, springing forth from the depths of the soul. They, who are faithful in their recognition of self as one with the Omnipresent, and with earnest effort and sacred endeavour, try to express and realize their union with Infinite Goodness, will define the true terms of their relation or union with it. If you cling earnestly to these truths, and assert

that you are immortal now, you will manifest immortal power in thought; hence in the body.

To recognize yourself as eternal now, is true adoration.

To attempt to realize yourself as one, with the Father, is true meditation. *

To declare this truth in thought, word or act, is true *Faith*. It is speaking the word which makes God manifest. Denial of error, and affirmation of truth is the method of turning from falsehood to truth; of ignoring the senses, and recognizing the spirit. To be carnally minded is death; that is, to mind the things of sense is to serve them, which is disobedience of spirit. But to be spiritually minded is peace and life, because it is consciousness of life and truth. To speak truth we are to refuse to recognize self as mortal or changeable, or as being anything that is, or can be sick, unhappy or dissatisfied. If you speak truth only, you assert in thought that you are good, unchangeable and immortal, by reason of your relations to that which is, was and ever will be, and that all is permanent good. To attain clear and deep intuitive perception, we recognize our teacher, by thinking his thoughts. To state in another way—unless we think according to the principle or spirit underlying all manifestation or creation, we are not solving our problems according to that principle, nor are we obeying the command of our teacher, the law of Being.

6. Clear sight comes from drawing the line between yourself and thought, and its product—the body; between yourself and your feeling; between the mortal and the immortal; between the manifestor and the manifested—by ignoring sense, and affirming the true.

Beginners enquire what the science teachers would do if they had pain, which they could not remove. Would not they say they were sick? No. We deny its reality, as we would deny the reality of a shadow. Why should we turn from truth in time of need. It is but the shadowing forth of erroneous beliefs. So we do not compromise with what we know is not real; but we ignore and deny it, by affirming that it is false show, and then affirming the truths of spirit for ourselves restore the expression to law, for to declare the facts of Divine Spirit for ourselves, makes good manifest within us. The truth that frees should be spoken in faith, and with understanding. Do not allow your sensations of pleasure or pain, to form a basis for your judgment as to your real condition; not until we live the life, do we know the power of good that is at hand. Goodness yields not to our ideas or self placed limitations, but it is ready at any hour to give to or manifest itself in us, when we step from behind the bars of self limitation.

" So the soul receives its message
" By a route we may not trace,
" From the deeps where fathomless silence
" Broods ever in endless space.

" Where the finite may not measure
" With its puny rule and rod,
" The truths which the soul receiveth
" Direct from the heart of God."

7. Christ said, " I say unto you, love your enemies, bless them that curse you, do good to them that hate you, pray for them that despitefully use you and persecute you, that you may be the children of your father, which is in heaven; for he maketh the sun to shine on the evil and on the good, and sendeth the rain upon the just, and the unjust." To realize ourselves as children of God, we must fulfill these commandments. Our thought, word and act, are to become pure, and fall equally upon the just and seeming unjust, good and evil. This can only be accomplished by ceasing all negations, and by living a life of absolute truth. Persons who are under the delusion that they are an enemy to you or some one else, or that some one is their enemy, can be blessed, only by removing the delusion. The power of truth, alone can do this. The true practitioner of the Science of Spirit will hold all alike, in truth; and loving thought, as brothers and sisters, regardless of their thought and deed. So if any persons have the false belief, that they are our enemies, or that we are theirs, we should not allow their false belief to change our thoughts and feelings toward them; thus we continue to perceive our union with, and to retain our love for them. To give hate or revenge in return is to permit their erroneous thought and deed to form a basis for our thought and deed; hence, we are guilty of what we condemn; that is we are doers of what we hate. To be true to ourselves and them, we should change not, but regard it as an hour of need to them; then we shall not be found wanting in time of need. Not to be wanting in time of need is to supply them with thoughts of truth and love at the time that their consciousness is darkened with error. If we mentally analyze Spirit, Soul and Body, we find that all life, power, and substance is of God; and as those under false beliefs do not know this truth, and what they are—and as we do know—it becomes our duty and good pleasure, to hold them in truth and love. We perceive them as divine in being, but misrepresenting themselves in their thoughts. We speak to them in silent

thought, saying: *There is no reality or truth in the belief that you feel revengeful, or that you would like to illy use or hate me. You do not think such thoughts; it is no more you, who think, for your thoughts do not represent you; belief of hate and revenge are not even a shadow or symbol of substance. There is no attribute of hate or revenge in being. These beliefs are a misrepresentation of yourself. You are a child of God, and are divine. You understand this immortal truth, for you hear what I tell you in Spirit. You know that you have love for all persons and things; you are my divine brother or sister, and as such I love and bless you. The Infinite Being, or Spirit of Goodness, is your life, substance and power, and the same is mine; and we have no other. You are blessed with the same consciousness of truth as am I. You understand me, dear brother or sister; your false beliefs are dispelled by the light of truthful thought; you now realize that you are free, fearless and loving, and that love abideth in you, for me and for all humanity. We speak not to the patient to destroy the law, but that it may be fulfilled.*

This treatment and similar thought should be given freely to all who believe they are enemies, or have enemies, or to anyone whose understanding is darkened with the belief of envy, jealousy, malice, cruelty, revenge, etc. By sending truthful thought with love, we adjust their thought to the law of Being, and fulfill the command, "Love your enemies, and do good to those who despitefully use you and persecute you."

It is not sufficient for us to think about the goodness of God; we are here to bear witness of the Spirit of truth, by thinking its thoughts, and doing its work on Earth.

It is not sufficient that we know that truth frees, but it is necessary that we think the truth in order to realize the freedom of truth.

It is not sufficient for us to think about getting well, but in order to know the truth, that we are well, it is necessary to affirm health for ourselves. To affirm the truth of Infinite Being, to which we are eternally sealed—in thought, word and deed, is to manifest peace and harmony upon Earth. As we cannot be separated from Infinite Being, and as it cannot become less than itself, our duty and privilege is to recognize and identify ourselves with it. To do this, is to know freedom and eternal life, and to realize the peace of Being. Each and every individual has the power to perceive the truths of the Infinite Source; that is, they have the ability to truthfully interpret it, which is intuition. We can only realize ourselves as divine, by expressing the divine. As our thoughts ascend toward the Infinite

Source in resemblance to it, we ascend in consciousness toward the Infinite. We are to know freedom, and save ourselves from all difficulty by truthful thinking; for as we think, so do we manifest.

8. Do not argue upon the Science of Spirit with one another. The still small voice cannot be heard, neither is it known to speak in argumentative tones, for such is not the resemblance of the stillness of Spirit. To hear the unutterable voice of the Supreme it is necessary to attain a peaceful, tranquil habit of thought. The highest consciousness can be manifest by appropriating and trusting the truth of Being in all of our experiences, be they agreeable or disagreeable. We would here recommend students to study and practice the short lessons that appear from month to month in HARMONY, under the heading of Meditation. They who live the life will know the truth; it is necessary that we be the law—love, in order to express it in thought and deed. Correct your habits of thought by adjusting them to the principle of the Most High, and you have controlled all expression. Do not believe, that the trifling things which have annoyed you can annoy or have power over you. For, how can a circumstance or thing of time and place that is past, hence dead, annoy or trouble you? If you believe they can, then it is your belief that troubles you, and not the circumstance or thing. All our troubles are the result of misinterpretations of Being, and a lack of knowledge, or faith in and love for the ever present Being. To know, and to live the Truth is their remedy.

Do not listen to the recital of sin, sickness and sorrow, by your friends, without denying their reality in your thought; this will prevent you from sympathizing with the beliefs held by them. Give them in thought, love and truth in return. Do not speak of your own or another person's belief in sickness, as having power over you or them. Cease idolatrous thought, that forms have power over the formless spirit; for all who believe they have, or that forms are life, substance or power, do suffer. It has been written that Truth is a jealous goddess, and suffers no rivals. They who love her will serve her; she does not compromise with false thinking. Not until we serve the truth, and fulfill the unchanging law (love) of Being, or put away lying and speak the truth (see Lesson IV, Sec. 7,) are we free from subjection to the law and its chastisement; but when we fulfill the law, we are one with it.

9. They who select Wisdom for their bride, must woo her with all their heart (with undivided affection); and dismiss all false beliefs or perverse thought from the bridal-chamber of their Soul (their consciousness). This Chamber must be furnished with truth, and ornamented in the order of sim-

ple faith. Wisdom, the bride of Love is modest, and only appears in the presence of her bridegroom—Love, when the bridal-chamber or consciousness is thus adorned or furnished. They who turn from the letter to the Spirit, whose love and attentions are fixed to serve the Spirit or Truth day and night, will unite themselves with Wisdom. They who love to serve the Truth with unwavering faith, will find Me—Wisdom; for I am easily found by a constant devotion to Me—and love for truth. I am united and wedded to Love by the Supreme One, and they whom God hath sealed together cannot be separated. In whomsoever the love of God is manifest, the same is the Bridegroom.

With this number of HARMONY, we conclude our second trinity of lessons, which is also the seventh lesson of the course of twelve.

Dear students and disciples of truth; if these lessons be well studied, and practiced, you will find that they contain the principle by which the problem of life is solved; hence the basis for a clear, intuitive understanding. They are guides pointing the way by which you may perceive and demonstrate the truth within yourselves. If you have done this, you are now ready to teach and heal others, and thus awaken them to a consciousness of the ever present light, life and power.

QUESTIONS AND ANSWERS.

1. Q. *Do we, in a future plane of existence, retain our love for our own, i.e. the members of our family?*

A. Certainly; for love is immortal. To love is to fulfill the law. You cannot loose love, for it is of God.

2. Q. *Is not that love, which excludes all but our own family circle, selfish?*

A. Much of that which is called love in families, and among friends, is selfishness. You will lose all selfishness in time, for selfishness is temporary appearance, and is doomed to travel the broad road. The time will come to everyone of us when we will cease to have selfish desires, which attract and attach us to form and material effects; and we will realize the freedom of the love of God in our hearts. Love is Universal and knows no selfishness;

it is freedom, therefore it cannot enslave. It does not become less than itself, therefore it is never selfish. Selfishness is the opposite of love.

3. Q. *Then, may not all that we now call love, prove to be selfishness and pass away?*

A. Yes, all that you call love that is selfishness, will pass away; but, all the love which you now possess, whether you are expressing that love perfectly or not, you will retain throughout eternity; for such is of God. You cannot lose the real and permanent; it is the unreal and false that you will lose.

4. Q. *Why do we fear that we will not see our loved ones after they pass from this plane of existence?*

A. We fear, because of ignorance of where they are, and what they are; not until we have solved the problem of life, and learned what we are, can we know where we and our friends are. When we find ourselves, we find all souls; and as time and place vanish in the presence of understanding, we know there is no separation; that which is called separation, is sense seeing, or sense decision, and is delusion of the senses.

5. Q. *After we pass beyond this plane of existence, do we continue to have forms like unto these forms?*

A. Yes; until our consciousness is freed from form through an understanding of truth, we have similar ones.

6. Q. *Do we have the same form in the Celestial Sphere?*

A. All spheres are spheres of consciousness, and are not locality. The Celestial Sphere is a consciousness of truth. Hence we may find this sphere and live in it, with this form. Form is effect and not cause; and according to our consciousness and understanding, so will be the form. As the consciousness is spiritual in the celestial sphere, the form is also spiritual.

7. Q. *Do we always have form?*

A. Yes; to think is to form; therefore, as long as there is thought, there will be form. We will always have form, but we will never be that form. Form is effect, and we are cause, one with the maker of effect.

8. Q. *Do you think that every person can change their thoughts?*

A. Yes; we do not know any persons who do not change their thoughts; we are the thinker, therefore the controller of thought. They who believe

they cannot change their habits of thought, yield their thoughts servants to obey that belief, which is false.

9. Q. *If God is everywhere, what is meant by being lost?*

A. To God, or spirit, it has no meaning. The awakened are conscious that they are not lost, and they know that the unawakened are lost in thought and consciousness only, until they awaken to truth. The unawakened are not conscious that they do not perceive the truth. Those who believe themselves to be lost, are like one in the wilderness trying to find a path which leadeth homeward. They are like a woman looking for her spectacles, while they are on her nose, and she is looking through them. By their own erroneous beliefs, these persons are isolated in consciousness from the kingdom of heaven within them; and from God in which they live; and they mourn the loss of that which is forever at hand. To believe that we are to be cast into outer darkness, and remain there forever, is outer darkness itself; a condition than which there is none darker. To indulge in such habits of thought, is to deny the goodness and love of God and "his mercy which endureth forever." Beliefs and thoughts of being lost, are due to ignorance of where and what God and Christ (the truth) are, and that heaven is within only waiting recognition to be manifest, and that we live in the kingdom and presence of God at all times, and in all places.

10. Q. *Do not persons who believe that they are lost, feel that there is something gone, that they must look for or seek?*

A. Yes; such an one is looking for and seeking—(though blindly,) for that which is forever at hand. Salvation is not a matter of being transported, at a certain time, to a certain place or locality; but it is consciousness of, and the practice of truth. To know the truth, and serve it, is to be saved from our ignorance and selfishness, and live continually in the sight of God.

If we indulge the habit of thinking of ourselves as isolated from God, or as separated from Goodness, we cultivate selfishness thereby, which is the source of all of our troubles. If self becomes our chief consideration, it generates fear; and fear considers all that it sees, as separate from self, as an enemy to self; and self and selfish desires become its only friend, and God.

11. Q. *What is the remedy for our troubles or selfishness?*

A. The remedy for littleness or limitation, is a knowledge of God—or truth, and a love for truth, and truth's practice; truth is universal, and knows no limitation or selfishness, hence it alone frees.

STUDENT'S DEPARTMENT.

AN APPEAL TO DUTY.

DEAR Classmates and Students, one and all (for we are one), who are with me in search of Truth, or in the study of the Science of Spirit and the Christ Method of Healing. Let us in the beginning of our new work pledge ourselves in the silent chamber—the inner temple of our own true self, to stand firm upon the Rock of Truth, on which our Science is based. Let our Faith be so strong, that no tempest can swerve or loosen our grasp upon the beautiful lessons of love and truth, that have been given by our beloved teacher. Words fail to express my love and gratitude for the good I have received from the untiring efforts to bring me into an understanding of my own true self, and atonement with the Divine Self or the great *I am*, the Spirit of everything that is, I say I cannot express by words, but deep down in the innermost recess of my being, in the silent and the unseen, I can meditate and drink deep draughts of Eternal Truth, that do express and vibrate my consciousness.

The old habits of thought and beliefs are no more. Let the dead bury the dead. The future is before us; but dear classmates let us bury the past, ignore the future, and live in the Eternal now. Turn to Spirit and acknowledge the ever-present good; to live in the present and the presence of goodness is eternal life. Hold not to the past, it is dead; we have no yesterday, neither have we a to-morrow; all that we have we have now, for we are in the presence of all that is real or eternal. The least Faith has more sustaining power than the strongest reason, for the future of the soul. God works intelligently; truth alone, is real; truth fears nothing, wears no mask, bows not at any human shrine, seeks neither place nor applause, but only asks a hearing—"Recognize me, make me your own, and you will find freedom." Let us shake off the old errors of false belief in sensation, or what the senses tell us, and bask in the broad sunlight of truth. Let our Souls perceive and understand the glorious truth of Spirit, the great infinite Source of all life.

Thought is projected or expressed by Spirit, and has no limitation in space. All along our pathway God has erected signboards, "turn to the Right." The highest knowledge attainable is gained by purity of thought and understanding through meditation. When we carry our thoughts out of limitations of sense into the boundlessness of infinite life, we are raised from weakness to strength; we no longer hold ourselves in matter by our thoughts. Enter your own consciousness with the thought of yourself as a Being of Harmony. We have only to place ourselves in sympathy with our own true thought, or to think that which represents us, to bring out harmony. There is something in us, which only requires recognition in thought to bring potent forces to aid us in time of need. Here is the remedy for weakness and the seeming ills of life.

The system of mental healing, which is attracting so much interest in all lands to-day is not new, it is the fundamental principle of Christianity, the doctrine of salvation by Faith. Jesus said, "Whatever ye ask in faith, that ye shall receive." If we ask for health and happiness (which is harmony) in truth and faith, they are ours. Do we not know that the Kingdom is within, and that there is no lack of power or substance? For we are one with wisdom supreme. As I said before, the least faith has more sustaining power than the strongest reason, for the future of the Soul. Those who have not found the source of Happiness, which is within themselves, are uneasy in every station or expression of life; but he or she, who has accustomed themselves to derive happiness from within self, no state or condition appears as real evil. To many old age has the appearance of evil; but to the spiritually unfolded soul to grow in age is to come into everlasting youth. We drop from us the debris of the past, we breathe the ether of immortality, and our cheeks are mantled with eternal bloom.

When once a man has grown into the light of Spirit, and has tasted the knowledge of truth, there is no danger that he will retrograde. Such a man judges all things, and is himself judged by no man; he has reached the high moral achievement of doing right through love of right, following the intuition of his Soul. Such an one directs his consciousness inward to Spirit, and by his perfect thinking is made one with the Absolute. St Paul says, what man knoweth the things of man, save the man himself. And again, the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. So likewise the things of God no man knoweth, save the Spirit within man; the Spirit knoweth all things, and revealeth them unto man.

Now, dear classmates, let us reach out, let our thoughts expand and become more universal with Spirit, and be at one with the Absolute love, wisdom and truth, which is Divine Life, or God.

Mrs. SLATER,

San Francisco.

CORRESPONDENCE.

D. A. (Worthing) writes, can you give me any information concerning any society which is the same to a Theosophist, as a nunnery to a Catholic?

We would not advise you to act upon any idea of getting out of the busy world by retiring to any seclusion. Did you ever seriously ask yourself the question, what am I in this busy world for? You may be sure, for the best of reasons; you are here to overcome the world, but if you give up to what your sensations suggest, and go into retirement, it will be allowing the world to overcome you. The Earth is our School, and we are here to work, as a scholar is at school—to learn; now suppose scholars give up to their bodily inclinations, and go away from school, to where they can cease learning, they would not gain the experience that is necessary to enable them to conduct a business; and so it is with the Soul, she must go through her School in order to realize eternal life, and know God, the only Creator, and understand all his creations.

But in such an institution as you speak of, you could not find what you think you would; it would neither be rest nor unfoldment to you. You are seeking knowledge; then seek it with contentment, by helping to the best of your ability others on their way; forget yourself in humanity; work *where you are*, only thus is that pearl, which you seek, to be found.

We thank you for the names, and hope to hear from you again.

N., NEWCASTLE—We shall be pleased to answer such questions as you speak of.

The knowledge that vanishes away is such as the world generally understands as learning, or knowledge of material things; but that knowledge which Jesus spoke of when he said, that to know God was eternal life, will never vanish away; and it is identical with that love (i. e. charity,) which is so frequently mentioned in St. John's Epistles: "Love one another." To keep this commandment is knowledge; but this is not as the world understands it at present. On earth we gain knowledge by experience, and all experience leads to that knowledge, which is permanent; but in heaven our knowledge is complete *now*, and there we can neither lose nor gain; but, that we may make heaven manifest on earth, we go through all experiences that are necessary to that end. And this is the end—each and all without any exception, will realize eternal life and know God. Beside God there is nothing to be known, for it is all. All the sorrows and sufferings that are implied in the term "mortal thought" (there is no mortal mind, have their great uses. In one sense they are necessary, in another they are unnecessary; they are necessary only so long as we are without knowledge. It is on account of our ignorance therefore, that we suffer. They are unnecessary when knowledge is attained. "Though he were a Son, yet learned he the obedience by the things which he suffered."—Heb. v, 8.

* To mistake the things of sense for realities, is sense delusion, e. g., taking yourself for your body; and through such mistakes we bring upon ourselves discomfort, disease, etc.; and this is the bondage of ignorance. But when we have knowledge through experience, we are no longer bound, but free. Thus the truth shall make you entirely free.

Hans J. Lund, Watsonville, sends the result of his Meditation on Man.

Man: What of man? Man is the masterpiece of creation, and the highest manifestation of God, on the physical plane. Christ is the Son of God, and the ideal man, whose life we should imitate. Concentrate your thought on the life of Christ and his teachings. Close your eyes and remain silent. When your thoughts commence to wander take a glance at the crucifix, and with persistent efforts you will gain spiritual power in the likeness of Christ. This method of concentration was the cause of idol worship in Egypt; they erroneously thought that the power was in the object instead of in themselves.

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Vcl. 1.

MAY, 1889.

No. 8.

DIVINE PROCEDURE.

Without beginning is God the Cause or Creator of all States and Symbols, that have a beginning.

His Spirit is Goodness and pervades all things.

When the Matrix of material bodies was yet in idea, God created the Heavens, and gave to each its appropriate consciousness.

Contemplating all his ideas which he had made, he pronounced them good and addressed them thus:

Children of my Mind I have endowed you with a beginning which shall hereafter be known as free-will, in order that you may come to know me, and reaching the point from which you commenced, realize within yourselves eternal life.

Then the Creator, contemplating within himself, deemed it wise to provide a vehicle in which his children might bring forth their ideas.

To this end he created a great Light in shape like an egg, in material like ether.

Which having been accomplished, he bade his offspring go forth and perform works after the pattern he had provided.

And he gave them Order and Necessity.

Order, that all things might proceed according to His Law. And Necessity, that His children might be without doubt in Truth.

Thus having arranged all things wisely, and by his Providence decreeing that all should end happily for his children, he sent them forth with the desire to seek earnestly the treasures that lay within them. And that no experience should be fruitless he determined that each should find these treasures; and to this end he established in every heart the desire to seek and gave to the world Time as a limit, that they might know the illusion of things and the end of uncertainties.

Thus provided for, the children proceeded to think upon the pattern set before them; and their Thought called Nature into existence.

Whereupon seeing the magic of the power inherent in them, and marvelling at the beauty of their creations, they proceeded to become more intimately acquainted with the nature of their productions.

But, ignorant of the adhesiveness of Thought, so long as the children's attention did not yet recur to their Father, they were not aware of being lost in the illusions of their own making.

This dream of sense did not last very long however, but on awakening the children became aware that they had become implicated in the intricacies of Nature; and, had it not been for the wise Providence that gave them Order for their companion, all would have been confusion.

This condition of things lasted until blessed Experience brought the children somewhat out of their Night of Chaos. Then the Father perceiving the need of his children, and desiring that they should no longer remain children, sent His Son that they also might become Sons and return to the Kingdom that was provided for them before the foundation of the World.

* * * * *

"Blessed are they which do hunger and thirst after righteousness for they shall be filled."

"Be ye perfect as your Father in Heaven is perfect."

Blessed are they, which do partake of the Righteousness of the ever present one.

Filled are they, who drink of the water from the ever present fountain.

Righteous is it, to perceive the presence of perfection.

Filled are they, who partake of the perfection of the ever present one.

Perfect is the consciousness, which perceives the idea of being perfect.

Perfect is the Understanding, which perceives that God perfection is possible to man.

To purity all is pure.

To goodness all is good.

God comprehends himself as infinite. The whole.

Perfect and complete from eternity is God, and we through unfolding truthful thought and perception, express more and more of his perfection and completeness; perfect and complete from eternity is the *I am* of every one, and through the cycles of eternity, we shall realize more and more of the *I am*, and of self.

MEDITATION.

May 1st.

Subject:—Ye must be born again.

"Except a man be born from above—of water and of the Spirit; he cannot 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. Marvel not that I said unto thee, Ye must be born again."

The term "ye" means "each one individually." And if each one must be born *again*, it must be allowed that each one has been already born. The true meaning of "to be born" is "to become or to be derived from some source," and that which is derived is expression. Thus we say thought is born or derived from the thinker; or that the Soul is born or derived from God.

Now there is a consciousness or soul pertaining to and appropriate to every creation; and as a natural sequence to this self-consciousness, which makes the individual a living soul, the soul or consciousness identifies itself with its image or appropriate symbol; and this descent into matter is the birth that precedes the rebirth spoken of in the sentence "ye must be born again." That consciousness, which we have seen corresponds to any expression, is the Soul of that expression, and is that life mentioned in Matt. x, 39, which after a man findeth he shall lose, and losing this he shall find that life or consciousness which animates all forms.

A man must be born from above of water and of the Spirit. The term water here means the individual consciousness or life which a man shall lose; and the term spirit means the universal consciousness or life which a man shall find on losing the individual consciousness. Before the individual's

realization of his own immortal soul his consciousness is so based in the material things his attention is occupied with, that his soul is said to be dead; that is, it is unconscious of the consciousness or life that animates his form or body. And if the soul's attention or thought were continually to remain taken up with its phenomena (which are of course dead,) such soul would be continually dead—that is, without knowledge, and thus the purpose of manifestation would be defeated. Therefore “marvel not that I said, Ye must be born again.” As every experience brings added knowledge to the individual consciousness, it is inevitable that a time must come when such individual will realize life, and this is the regeneration at which we should not marvel.

May 8th.

Subject:—Blessed are the meek for they shall inherit the earth. Matt. v, 5.

The meek are the gentle, unassuming, and not acquisitive. One way to get at the meaning of the above text is to answer the question, Who are the meek? And by inference these opposite shall not inherit the earth. Then the opposite to the meek are the pretentious and acquisitive of material wealth and earthly power, and who do seem to rule and possess the earth. But such ruling is in seeming only, and the potentate who says—“I rule,” speaks ignorantly, not knowing that all things are ruled and governed in order and harmony by the invisible and universal Mind. Likewise such possessing is the mercat pretence and seeming, and instead of considering that such a man possesses the wealth, it would be much nearer the mark to say that the wealth possesses such a man.

But they who have passed through the ordeal of experience necessary to a knowledge of life, know better than to again bow down before idols. These make no pretence or ignorant assumptions, but being borne out of a consciousness of dead things into a consciousness of eternal life overcome the world, and are no more overcome or possessed by it, but are the true possessors of it. Thus only the meek shall inherit or possess the earth, and enter into the kingdom of heaven or life eternal. “Fear not, little flock; for it is your Father's good pleasure to give you the Kingdom.” Luke xii, 32.

May 15th.

Subject:—Ye are the light of the world.

“Let your light so shine before men in such a manner that they may see

We can meditate upon this subject from more than one point of view. For instance we could take the word light as a symbol of truth; and considering the beneficent part light plays in the world we could point out how this example, which appears to the intellection (or senses), corresponds to the province of truth, which appeals to the intuition (or perception.) And as valuable practice we hope that our readers will carry out this suggestion. But instead of taking the idea light and following it out, let us now take the idea suggested by the word "world," and follow it out. Now this word as here used signifies a state of darkness, a dependence on some outside source for light. We have said in a preceding paragraph that all symbols are expressions of a corresponding consciousness; and if we take this earth—in appearance opaque, dependent upon the Sun for light—as a symbol with a corresponding consciousness, we should say its consciousness was chiefly material, which is in fact the condition of the world as a whole at the present day; though that condition is fast being changed, and humanity is beginning to seek the light within instead of being dependent on some light without. In comparison with such a consciousness, then, as is wrapt up in the darkness of matter or illusion, what is the light? Surely that consciousness that is wrapt up in the light of Spirit or reality. "The light shineth in the darkness, but the darkness comprehended it not." John i, 5. Ye (that is, all who are manifesting truth), are the light of knowledge that shines in the darkness of the world of ignorance.

Then, dear readers, suppose you are conscious of that true light which is the light of the world, how are you going to use it? Certainly you cannot hide it; any more than you could a city which is built upon a hill. Besides, even if you could, it is not meant for hiding, any more than a lighted candle is meant to be covered up in some little cupboard. Then how are you going to use your light? Do you intend that it shall make you a famous philosopher, an illustrious teacher, a marvellous healer? Beware, beware, friends; a wolf is here hidden in sheep's clothing! For it is good to be a philosopher, a teacher, a healer—to bring the lost sheep into the Father's fold; what greater mission could there be! But beware. Press not forward to the work anxiously, or lest some one should be before you; but come into it naturally and orderly, and the time will be directly, when *YOU WILL NO LONGER SEEK TO BE KNOWN* but you will use your light to the glory of God, that your Father in heaven may be known, and that his children in darkness who see your light may follow it to the Manger of Truth and not to some shrine of your personality.

Let us determine well, firstly to use our talent, and secondly to use it wisely; for great responsibility attaches to those who are entrusted with it.

May 15th.

Subject.—Take no thought for the morrow.

"Take no thought, saying, what shall we eat? or what shall we drink? or wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Matt. vi, 31, 32, 33.

To-morrow never comes. When the time we did call to-morrow arrives, it is no longer to-morrow, it is to-day. So to-morrow is always in the future. All things unaccomplished, unfulfilled, unadjusted, lie in the chaos of the unapproachable future, and so long as our thoughts are for the future, the sensations that will follow these thoughts will be of dissatisfaction, of chaos, of a craving after we know not what. Oh, the longings for something in the future, the regrets about something in the past! What sorrows they bring, what wounds they reopen. For they who indulge in looking backward and looking forward have not yet outgrown the belief in sorrows and wounds.

You may ask the question, Is it not desirable and even scientific for me to hold in thought the results I wish to externalize? No, friend, it is neither desirable nor scientific; for your consciousness is thus taken up with material things—you are living in results. But live only in the consciousness of God and his righteousness, and all proper, happy and needful results, conditions and circumstances will naturally come to pass for you. By living in the present, as one with Cause, we control effect; by living in *EFFECT* our consciousness is controlled by the changeable and illusory. And of course it is no more desirable to hold in thought unsuccessful results than successful results. But the advice is often given to those who are looking upon business or any other thing with eyes of despondency or despair, to look upon the same business or other things with eyes sanguine of success; whereas that which is really needed is the eye to look upon that which produces the success or favour.

Have we accepted, and are we living this teaching of Jesus given to the world nearly two thousand years ago? Or do we continue to provide for the future? If we do, then we have not yet awakened to the Christ teachings, we have not learned the lesson of undivided faith in the Father from whom all provisions come. The saying, God helps those who help themselves, is a very true one; but it must be remembered that they only truly help themselves who walk after the law of truth, and not after the desires of the heart. Consider the sparrows, how they are provided for; certainly He whose law is of universal application will also provide for you.

Is there then nothing to be done by you? Yes, live contentedly a life of affirmation of goodness; never identifying yourself either through sympathy or antipathy with your own or another's sensations; but identifying yourself with that principle or God in which there is neither any want nor shadow of change. And so living you shall come to realize the fullness of eternal life.

May 29th.

Subject:—"All things are delivered unto me of my Father."

"And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." I Cor. xv, 28.

Here Jesus speaks of himself as the Soul that has overcome the world, and through experience in the world has revealed the consciousness of eternal life and oneness with the Father. He that is one with the All-power has power over all things; and therefore all things are delivered unto such an one. But this consciousness could not be imparted to any Soul except by the Infinite; therefore Jesus says plainly that he has received the consciousness enabling him to master all expression from the Father.

And what lessons are we to learn from this for ourselves? That He that imparted a knowledge of himself to one Soul will impart the same knowledge to all. That all will come into this same consciousness on earth through experience. Now we are all in our different ways striving to reach the same goal of happiness—and it is within the reach of all. But the world must be overcome by each before this happiness is attained. Let us then hold to the perception that God is in all things; and let us not judge from the perception of the things, but from the perception of that which pervades them. Thus, resisting not evil, we outgrow it and overcome the world.

THINKING.

THINKING is being.

Thought is the evidence of the thinker.

To be, is to be a thinker.

To think, is to create.

To create is to make an image of the thinker.

The above assertions mean much; let us proceed to understand each one of them:—God or Being is knowledge: He is omniscient: He knows ALL. Then He is a trinity in unity—namely 1, the knower; 2, the perception of knowledge; 3, the known. Hence God—the knower, the knowing, the known—which is for ever unchangeable, knows all eternally. That is, He is the perfect Thinker, eternally thinking, thought forever expressed. And therefore to be, is to be a thinker. Or would you like to consider, if it is not possible to be, yet not to think? Then you *are*; what are you? Very well, you recognise you are some attribute, to arrive at which conclusion has required thinking. Hence, to be, is to be a thinker. If it were possible to be no attribute—nothing, it would be possible to be no thinker; but *to be nothing* is an impossibility, for nothing is total absence of being, and therefore, again, to be is to be something or some attribute. But we must go further than this to prove that thinking is being; for being is every attribute, being is completeness or perfection:—God is infinite and unchangeable; and, if we were to consider him in parts, we should have to conclude that any part is the same as any other, simply because He is infinite and unchangeable. Therefore his many attributes must either be one, or their different names must be but different appellations for the same attribute. For example—if we say, God is Love, Wisdom, Truth, Justice, we must mean that these four attributes are one Principle; but if we do not mean this we shall certainly mean incorrectly; for He, who is unchangeable, cannot be four distinct attributes or principles. And again, if we say, God is Love, Wisdom, Truth, Justice, then we must mean that any one includes the other three, and therefore each one is all four attributes. Hence, to be any attribute is to be every attribute; that is, to be is to be completeness or perfection. And therefore to be the thinker is to be PERFECT BEING—i. e., God.

As to our next assertion, that Thought is the evidence of the thinker. It is surely clear to all that thought depends upon a thinker for its existence. Yet clear as this is, there is a very general belief, that its opposite is true; namely—that thought produces the thinker. We will clothe this in different language, and immediately what we have reference to will be perceived. Let the assertion read thus—*thought is the evidence of Mind*. If “Mind” and “The Thinker” have the same meaning, it follows that the statements—thought is the evidence of the thinker, and—thought is the evidence of mind, are identical. And that this is so has been fully shown in preceding numbers of HARMONY. Then, let us understand, that “Mind” and “Thinker” are two different terms having the same meaning. Next we will be agreed on what evidence is; that it is proof or showing forth, or result. Then the question is—is Thought

the result of Mind? or, is Mind the result of Thought? If it be correct to affirm the former, then God is impersonal; but not otherwise. And if it be correct to affirm the latter, then God is personal; but not otherwise. Thus we have re-stated in question form the statements already proved, that God is the Thinker preceding his thought, that he is unchangeable, and is not composed of many different gods making up ONE WHOLE; that is, He is not many, but one. But any complete thought or idea is composed of many different thoughts, just as the words of LANGUAGE are composed of different letters arrayed in varieties of ways. The complete thought or idea of God is the Universal Soul to which all souls belong, as words of language. Now we can see, that it is a perversion of truth to say, that thought is the Creation of a Mind that pervades all space; but the opposite is true—which is to say that God is not a person or individual,* but is mind. Hence Thought is the evidence of the Thinker.

To think is to create. That which proceeds from the cause is the activity of the cause. Thus, thinking is the activity of the thinker producing thought; knowing of the knower producing the known, causing of the cause producing effect; creating of the creator producing creation. And we have seen in the commencement of this article that to be is to be three-in one; thus to think is to create.

Here the question may again arise—What is God's creation, for it must be unchangeable and perfect, and that which we are in the habit of calling creation is changeable and seemingly imperfect? This question we will proceed to answer, and in so doing will demonstrate our last assertion, that to create is to make an image of the creator:—The Soul or Son is the Father's Thought; the only begotten of the Father; the perfect, visible likeness or image of the perfect invisible cause, in form visible only to the mind; always the same; at one with the Father; the TRUTH of LOVE; the known of WISDOM; the Son of God. This perfect SOUL is the evidence of the Father's knowledge, and must be his image for it is the expression of what He knows Himself to be. Nor could it be otherwise, for if it were one would have to prove that He, that is, ALL, proceeds to express some attribute or being, that Being has not within itself, which is impossible. And therefore to create is to make an image of the creator.

Thus far we have been thinking in and of The Absolute; of One Thinker --of ONE process (thinking)—of One Thought; God, his method of creation, and the Soul. We have not commenced to think about the Soul's creations in

*-see December No of Harmony on "Individuality."

Matter—suns, planets, and all material bodies, together with the sensations pertaining to them. Yet, if we were to consider them, we should see the same Creator in the soul, and the same process in creation. But we need not proceed any further, as what we set out to demonstrate has already been done and may be summarily concluded thus:

There is only one impartible thinker.

There is only one partible thought.

The appearances in matter are appearances of thoughts of the Thought.

And may be concluded thus:

God is infinite.

The Soul is expressive of His infinitude.

Its appearances are without end in number and variety.

And may be concluded thus:

To knowledge there is no end.

To ignorance there is no beginning.

JEWISH MORNING PRAYER.

Extol the living God! His praises sound!
Whose being unbegun no time can bound.
A unity is He, beside Him none,
By mortal unconceived, Eternal, One.
Without similitude, or corp'ral frame,
Man's lips His hallowed state can ne'er proclaim.
Or ere creation rose, He stood sublime;
Alone and unsustained, before all time.
To Him, Eternal Lord, all things below,
As to their God supreme, allegiance owe.
The gift of prophecy did He consign
Unto a chosen few of glorious line.
Yet like to Moses none in Israel rose,
'Fore whose wrapt gaze Himself did God disclose.
The law of Truth hath He His people given,
Thro' Him, the prophet proved most true to Heaven;

A law God ne'er will change whilst time shall be,
 Nor alter in the least eternally.
 No secret from His gaze the heart unfolds,
 Who—ere aught is begun—the end beholds.
 The good man He rewards with virtue's meed,
 And visits on the bad each wicked deed.
 Messiah shall He send, when good shall seem
 To such as patient wait till He redeem.
 The dead shall grace divine to life restore;
 Oh bless His sacred name for ever more!

"THE NEW ORDER."

AN OCCULT STORY.

BY

A ROSICRUCIAN.

Preface. Chap. I, The Home. Chap. II, A Revelation. Chap. III, Invalids. Chap. IV, The double existence. Chap. V, The Master and the Retreat. Chap. VI, Training in Occultism. Chap. VII, An Unexpected Visit. Chap. VIII, Illumination. Chap. IX, Metaphysicians. Chap. X, Occultism Unveiled. Chap. XI, United. Chap. XII, Conclusion.

CHAPTER VI.

Training in Occultism.

THIS was the subject of the Master's address on the afternoon of which I am now writing. The occasion was understood as one of special importance. Assembled in the Great Hall of the Retreat were students of all Stages in unfoldment, and representatives from many centres of occultism.

Although it was but a little after mid-day, the Hall was brilliantly lighted with electricity. All had been sitting in silent meditation for some minutes when the Master, who occupied no conspicuous place, arose, saying: "At all times in the World there have been students of occultism, for at all times in the world have there been individuals seeking for hidden pearls of truth. The wise Creator having endowed his children with a certain independence called free-will, and the desire to discover, it naturally follows that each will seek these pearls in his own way; hence there are many

different Schools of Occultism, and in no one school do any two students walk the same path. Amongst the friends of Eulis at the present day are to be found students of so ancient a school as that of Pythagoras; and the discipline of Plato's academy is not by any means unknown in this Retreat. These as well as other centres of thought continue their beneficial influence upon the Earth. But that which has hereto marked the distinctions between all these different Schools is fast being withdrawn, and consequently we see here to-day, what has never before been seen on earth, a great gathering of representatives from all these schools. But mark how this meeting has been called, how we all have been gathered together; not by invitation, either by note or by bell, not by the sound of trumpet nor impression, not by freak nor accident; but by communion in Spirit and common association of idea; so that it has simply come to pass that out of all the many different Retreats, of which the Earth itself is but one, we find ourselves all one in that New Order of Truth, to-day for the first time manifest in Harmony and such numbers on Earth.

As I see amongst you many who by most would not be called Occultists, it occurs to me to speak of the world's misunderstanding of the term; to it an occultist is one who hides (what it calls) himself in order to find (what we call) himself. To the ignorant truth is hidden or occult, and not so much as perceived as Being. These are the occultists that the sign-seeking world pronounces wise, and following whom as a sign-post they remain sign-post conscious. But this day the many schools, and their many Philosophies, are one School and one Philosophy; so that to the understanding of the New Order there is no such Truth as occultism. To whomsoever Truth is Being, to him is the priceless pearl disclosed; and he is freed from sense attractions and attachments to his acts. I see among you priests and laymen, professors and private individuals, gnostics and agnostics, which latter term has for you no significance. In the variety of thought represented there are none present but know that all variety is the orderly expression of the mind, which we are; and this is the recognition that has providentially brought us together to-day. With good reason I make use of the term providentially, for it is by the foresight of the Deity and not by any chance that we thus meet.

Happy in one important respect our meaning is different from those that occur outside these Walls of Truth; on earth we continually meet and as often part, but in Truth we meet to part no more. And all who are assembled here together to-day will remain in harmonious association forever. And

in returning to our respective occupations in the world let us carry that consciousness which to-day we make manifest to our friends in the world, that they, too, seeing our harmony may seek entrance to The Retreat.

As we look back along the seemingly endless path of our progress, we see how every experience has been our training in occultism—each has been a step deeper into the Kingdom of the soul where lies that pearl of so great price Eternal Life. Passing through the two kingdoms of Body and Soul we finally reach the Kingdom of Heaven, then to know that we have been wandering among resemblances, in pleasures of sense, amid phantoms of the mind. At first lost almost beyond the probability of reclamation, we struggled despondently in the meshes of our own laying, seeking this way then that, ever progressing in the face of all difficulties. So, forced through every stress of necessity, we have throughout all our experience unfolded almost perfect concentration and reached—or are within reach of—the goal of highest attainment on Earth. For which we continuously give thanks to our Heavenly Father, whose providence has been the guiding hand out of every perplexity and trouble. There have been schools, there are still schools, and through them each of us has passed, wherein years have been spent in the suppression of appetites and desires, in the development of the will, in education of the fine arts, in the demonstration of magic lore. And what lessons have we learned therefrom? We have learned that what has been suppressed has to be outgrown; that what has been developed has to be exchanged; that the garden of education has to be dugged below the surface; and that magic is a fire that burns whoever handles it, but to him who handles it without a burn the magic has departed. This rehearsal is appropriate; for, remembering how through times and times of arduous work and travel we sought to climb the Hill of Knowledge, now we can valuable instruction give to those who seek it. I myself was present with Pythagoras and remember well that sage's strict adherence to his discipline of food and conduct, of thought and conversation, of meditation and arithmetic. Still, neither he nor his disciples reached that goal of happiness, which to-day they and we by simpler methods have attained. And yet without the discipline of past experience we could not know the Knowledge of to-day.

The end of my address is this, that in the world is not one soul misplaced; and in his place and the performance with contentment of whatever duty is his share, each one will find the straight and narrow path that leads the shortest way to that which each one seeks."

The Master having thus spoken, others followed, saying how simplest

things are easiest overlooked; and that the veil of mystery that some held to so persistently, was but a form of that last enemy to be overcome—death or personality. And just as it is true that the end is the attainment of life, so it is equally true that the end is the overcoming of death. And there is no more death, neither sorrow nor crying, neither is there any more pain, for the former things are passed away now.

NOTICES.

She, an Allegory of the Church, by Leo Michael. [82 pages, price Lovell & Co., New York.]

This work simply purports to be an interpretation of Rider Haggard's "She."—"The ruined City of Kor represents the modern world, and She the Church, who has become the sole guardian of Truth without knowing its full meaning, and possessor of the secret of eternal life without dispensing it." There are many suggestive sentences throughout the book. No doubt it supplies a valuable key to the original "SHE," which all who are sufficiently interested in that weird romance will find acceptable. We make a few extracts. "It is possible to be dead to sense even in life, and so find the eternal now, in which there are neither to-morrows nor yesterdays, in what men have called time. To acknowledge and live no more after the flesh, but after the Spirit, is to take Truth for your bride. This is the mystery of Godliness—God-likeness. Know yourself as the Christ did—as Spirit. Nothing can rescue the Church from its night of weary watching but the light of Intuition companioned by Spiritualized science."

"The bath of fire is the cleansing power of Spirit; the recognition that we are not flesh and blood, but Spirit, is to bathe therein. As Leo and Holly both live, so shall Science and Intuition work together as one. Religion is to become Scientific and Science religious. The Church shall serve the Truth with all her wealth and power."

The "get up" of this first edition is all that could be desired; the type is large and the binding very presentable.

Truths that I have treasured, or studies of Health on a psychic basis, by Susan

Wood Burnham. [88 pages, paper cover, price , Purdy Publishing Co, Chicago.]

In the first section of her book the authoress states that there are problems which must be solved, and only those can read them who use the Key given to Swedenborg by the Lord, the Divine Science of Correspondence. This is decidedly a psychic basis, and certainly lovers of Swedenborg's philosophy are not prepared *en masse* to throw away their own reason for another's, no matter who that other may be. The night of salvation through another's merits is well nigh spent, and the day of freedom dawns for the whole world. Ill-health is but a manifestation of dependence on surrounding conditions, and of imitation and hero-worship. It is a mistake to think that health can stand on any other basis than the Divine Life.

Under the heading "The Mission of Science" are some thoughtful expressions. "That Religion and Science *may* harmonize, is the desire of all true philosophers and thinkers; that they *must* harmonize, or Science is a misnomer, is evident to the few who are nearing the heights. Changes are in externals only, principles are eternal. If Infinite mind could cease to exist, all the appearances which seem so everlasting would vanish like a bubble."

Under the heading "What does Metaphysics teach?" we did expect to get at the basic thoughts of the writer; but from this section we gain no such information. And indeed here the question of Metaphysics seems to have been overlooked. The introductory sentences, state "Metaphysics teaches or treats of that which lies beyond this physical, visible, tangible world of nature, and the relation which that Beyond bears to this which we call appearance, or that which appears to the sense." And this is all the light the authoress throws on her idea of Metaphysics. By the Beyond she undoubtedly means the psychic plane of form corresponding to the Earth plane. And as this psychic plane is treated as the plane of cause, we will not be surprised to find the abstract or the attributes of God defined as material. So we learn on page 40, that "the Will is an organic Spiritual form."

In the following extracts there is much that is excellent:—"More than half of the diseases of the day proceed from a struggle between good and evil. To make truths practical is the work of to-day; to work for the people the need of the hour. Human Souls need the Spiritual manna, as much as their bodies need material food. They may *exist* through the latter; they may *live* only with the former. The evil of our time is devotion to the Unreal; the great problem is to restore the Real." To conclude, we must say that the considera-

tion of Health from a psychic basis is as complete a failure as the consideration of evolution from a psychic basis. That is, to view Health from the psychic plane is to misunderstand Health, for judgment by the senses is always erroneous, and the psychic plane is just as material as the physical plane, hence judging from a psychic basis is sense judgment and is erroneous. We cannot therefore recommend a psychical statement of Health as a guide to happiness.

The Peacemaker and Court of Arbitration, published monthly, at 402 Race St., Philadelphia, Pa.; \$1.00 per annum; Alfred H. Love, editor.

As far as we can gather from the January and February numbers of *The Peacemaker*, which is the organ of The Universal Peace Union, its object is to introduce into every department, social and political, the element of peace; to extend the method of arbitration for the settlement of all disputes, whether of Nation, State or Individual; to encourage co-operation in the place of competition. We recommend a careful perusal of *The Peacemaker*, in order to get an idea of the extensiveness of The Peace Union's work, which we judge has been going on for over twenty years. The similarity of their objects to those of the Universal Register Committee, supplies another instance of unconscious co-operation to universal ends. Many are now working disconcertedly in similar ways, to identical ends. We look forward to a time of recognized unity amongst all such workers; of co-operation amongst those advocating co-operation; of peace and good will practiced.

NOTES.

Classes are organized at the Home College, 324 Seventeenth street, the first Tuesday of each month at 2 p m., for instruction in the Science of Spirit, and healing by the Christ method or power of truth. One course consists of 12 lessons, the term continues not over 21 days. Present or absent treatments given by appointment. Hours for consultation and treatment from 10 a. m. to 2 p. m., daily, except Sunday. Free Bible Class every Sunday at 2:30 p. m.

With the next (June) number of *Harmony* the management of this magazine will be changed. M. E. Cramer will assume the management of it for the future.

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LESSON No. VIII.

ATTRIBUTES OF INFINITE SPIRIT OR DIVINE MIND.

WHERE is the one wisdom spirit or mind—the all knowing, to be found? Shall we in thought soar to some unknown realm, or are we in thought to reach to some far away sphere, or central sun, that the light of truth may shine upon us? Is this one spirit or mind which is all wisdom, and all power, limited to time or located in place? Is it unchangeable or changeable? Infinite or finite?

2. The substance of the Bibles of the Ages is contained within the truth that God is Spirit and is all knowing, all powerful and all pervading, all knowledge, all power, all presence. This central truth contains the detail of our Science, and is the one truth or principle from which the problem of life is solved, and by which the truth is demonstrated in each individual consciousness; and it is the one truth from which if we deviate, or wander away in thought, we form erroneous conclusions, or false beliefs about the omnipresent Spirit or God, and of self, and such believing is unconsciousness. For through losing consciousness of Spirit, understanding

is darkened, and we come to believe ourselves to be that which is seen with the eye, viz., matter or effect, instead of spirit or cause. This is perversion of understanding.

3. Thé all embracing truth of the omnipresence of spirit or mind, has been but vaguely and indifferently presented to humanity as something to believe, but not to be realized or demonstrated. These lessons, which are extracts from the teaching of the Home College, are based in this all inclusive truth, and science or truth says, as God is omnipresent, there can be no other presence; then it is axiomatic that the kingdom is at hand, and that heaven is within in spirit. That the One all knowing mind is here, and is not to be sought in some unknown realm, or far away sphere, or central sun. That it is not limited by time or confined to place, for it is limitless, boundless, unchangeable, indivisible.

4. The way is clear now for you to seek interior to the soul in the depths of the silence, or in the uncreate, for the light which lighteth every man (or soul) that cometh into the world, and if you find not the wisdom spirit, or mind there, you may seek in vain elsewhere. When you find it within, you find that all is within it, and that it is everywhere. Then the real presence can be proven or manifested by correct thinking, "Things which are seen were not made of things which do appear." Cause is not apparent to sense; that which manifests is light or wisdom, spirit or mind.

5. Be satisfied to commence the work of regeneration in your present surroundings, with your present understanding. They who in thought are faithful to truth, will find the Kingdom of God and His righteousness within, then all else shall be added.

Truth is eternal, and you cannot recognize a truth or attribute of the Divine which is not in yourself.

If Divinity were not within, and you were not divine, you could not manifest Divinely. If it were not an unalterable truth that spirit is omnipresent, it would be impossible to manifest good. But, you will ask if error or evil were not present, how could we manifest error or evil? The spirit or mind which is all wisdom, goodness and power, is positive presence, the all pervading and sustaining one.

Then error or evil, so called, is temporary appearance, the effect or out-picturing of false interpretation or thinking; it is not a real presence, and can remain in appearance no longer than we darken the consciousness by ignoring the absolute and real presence.

6. The time cometh and now is, when the true teacher will teach the children of spirit from the spirit. The awakened know that the troubles and trials of existence of the unawakened can only be permanently corrected by the word which liveth and abideth forever, or by the decision of spirit, which is truth, for it alone frees. In solving and demonstrating the problem of life, all errors must be corrected by, and interpretations made, according to the spirit. By basing the thought and conclusion on the spirit or mind underlying creation, we obey the spirit of God within. In this way the teacher solves the problem or corrects the error for those who are striving to overcome effects known as evil and dis-ease.

As the teacher of mathematics does not fear the error of the example, or sympathize with it, but erases it and proceeds to instruct the pupil in the principle underlying the example to be demonstrated, so the teacher of divine science does not fear the appearance of sickness or other errors of existence, or sympathize with them, but erases them by denial, and proceeds to instruct the patient in truth, calculating from the spirit or mind on which creation is based.

7. Zoroaster said: "The Father perfected all things, and delivered them over to the second mind, which the whole race of men calls the first."

This second mind is thought. Spirit or mind made everything that was made, and pronounced it good. All things are perfect in infinite mind. "To the pure all things are pure." But existence or form is handed over, as it were, and is subject to our thought for the reason that existence or form is the result of evolution of thought.

We are free to interpret ourselves truthfully or otherwise. We may render our decision according to the Father's decision that all is good; or we may interpret existence to be the opposite, evil, and ourselves to be sinful or sick. But if we hold to the word of God and practice the truth, we work in concert with His idea of things, and do His will thereby.

Whosoever doeth the will of the Father, the same is in the straight and narrow way, and will come to see things as He sees them, and truth is the food of which if we partake we shall not hunger. Hold to the truth that good is the real presence, and that there is no other, and it will be in you a well of water springing up into everlasting life. Let your decision be one with the Father's, that all is good.

8. This is the eighth lesson in the Science of Being, and we deem it of great importance that you have a thorough understanding of the attributes of the

uncreate, and that you hold them in consciousness as a guide for your thoughts, to prepare you for future lessons and work.

Your conclusions, if truthful, will harmonize with the attributes. Not a day will pass, but you will turn from the example to the principle, or from the letter to the spirit, to adjust your thoughts to the principle or spirit, and not a day will pass but will find you further on the way of wisdom and harmony.

9. What are the attributes of the uncreate? "God is spirit, and they that worship Him must worship Him in spirit and in truth." John iv, 24. There is no respect to persons with God, for He is omnipresent. "Knowing that of the Lord (spirit), ye shall receive the reward of the inheritance, for ye serve the Christ, by speaking the word of truth." Col. iii, 24. "But he that doeth wrong shall receive wrong which he hath done; there is no respect to persons." Col. iii, 25.

Truth applies alike to all at all times, and whosoever negates and denies the presence of God, by perverse or opposite thought—by claiming the opposite of truth for themselves, will receive that which they claim—will express their thoughts in the body. Negation is a negative condition, and is made apparent in sickness, sin, etc. "For not the hearers of the law are justified before God, but the doers of the law shall be justified." Rom. ii, 13.

Now that you know that the universe is full of goodness, that it is ever present, you have the firm foundation upon which to base your thought and demonstrate the power of good.

10. We cannot be separated from infinite good, so it is a truth that when we cease to negate its presence, by ceasing to think evil or about it, or by ceasing to think sickness or about it, and allow the truth to occupy our thought, that all is good, we manifest good and nothing but the good.

Presence is an attribute. "Can any hide himself in secret places, that I shall not see him?" saith the Lord. "Do I not fill Heaven and Earth." Jer. xxxiii, 24. "Whither shall I go from thy spirit, or whither shall I flee from thy presence? If I ascend up into Heaven, then Thou art there. If I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall Thy right hand lead me, and Thy right hand shall hold me. If I say surely the darkness shall cover me, even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the night are both alike to Thee." Ps. cxxxix, 7-12.

The lesson which these wonderful texts contain, is the truth that we cannot get away from God; when in the most unhappy state of thought, that of absolute denial or mental darkness, when not even a belief in good remains, nor a ray of light is apparent in thought, even then, the light of His presence is within, around and above us. This teaching sustains our science, and proves that the spirit of truth is not changed or altered by our words or habit of thought. It does not change or accommodate itself to our misinterpretation of it. The way to a realization of the wisdom spirit or eternal life, is truthful interpretation of it, of self, and of one another.

As long as our consciousness is based in the example, we do not perceive the principle, and we form erroneous conclusions; or, if it be based in the body, we do not perceive the spirit, and our real self, hence we form erroneous conclusions of ourselves by taking forms to be real. So when the example is erased, or the body of a friend laid aside, all is gone from us of which we are conscious. This is sorrow. The fruit of negation is a darkened consciousness; whosoever ignores spirit for flesh, ignores self for raiment. This is the sandy foundation upon which, if we build, we come to desolation and sorrow. We cannot understand the absolute presence through negation. "He that cometh to God must believe that He is."

11. "In Him was life, and the life was the light of men." John i, 4. We speak the word by saying, "God is our life, and we have no other. He is the source and fountain of all wisdom."

"For with thee is the fountain of life, and in Thy light we shall see light." Ps. xxxvi, 9. By living in positive affirmation or constant recognition of good, we come to see as spirit sees. By claiming the opposite of spirit for ourselves, thought, which is the channel through which spirit expresses, denies it expression; this is weakness.

12. God is power. "Let every soul be subject to the higher power, for there is no power but of God. The powers that be are ordained of God. Rom. xiii, 1. For of Him, and through Him, and to Him, are all things, to whom be glory forever."

When we claim that we lack anything that the spirit contains, we ignore the presence of what we want, and deny it expression through the channel of thought, therefore we do not manifest that which we have.

"God is love, and he who loveth fulfilleth the law." "Let us love one another, for love is of God; and every one that loveth is born of God, and knoweth God." 1 John, iv, 7. If we think loving thoughts, and love our

neighbours as ourselves, God dwelleth in our thoughts and is manifest in us. "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." And we have known and believed the love that God hath given us. God is love; and He that dwelleth in love dwelleth in God, and God in him." "Therein is our love made perfect."

We prove the love of spirit by our thought, in bearing witness, and speaking truthfully of spirit, thereby is our wisdom made perfect.

13. God is wisdom; then do not deny by thought, word, or deed, that wisdom is not within, around, or about you at all times. In all your ways acknowledge the attributes of the spirit, and it will direct you into all wisdom.

"Wisdom is the principle thing; therefore get wisdom, and with all thy getting get understanding." "Exalt her and she shall promote thee; be not wise in thine own eyes." Prov. xiv, 7. "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? The wisdom of this world (of the senses) is foolishness with God."

"Whence then cometh wisdom, and where is the place of understanding, God understandeth the way thereof, and knoweth the place thereof." "Behold the fear (love) of the Lord, this is wisdom; and to depart from evil is understanding." Job. xxiii, 20, 23, 28.

All wisdom is contained in the silence, and she will forever refuse to reveal her secrets to those who negate her presence.

He who takes wisdom for his bride, must acknowledge her before all. This is the way to understanding.

14. Once conscious of these central truths, if we practice them and become doers of the word and not hearers only, we rend the veil of sense delusion. Once conscious of the real presence, there is freedom from fear; when we are present in the spirit, we are absent from the letter; when we are in faith we are free from doubt. Let not circumstance nor appearance turn you from, or cause you not to acknowledge the silent Being which is never absent and ever sustains you.

Be not partakers of the circumstances surrounding you, by believing they have power over you. When in thought you hold yourself in truth, conscious of the spirit, with no prejudice or aversion for sickness or surrounding circumstances, you will surmount them and be able to go forth and heal others. Whosoever believeth, through understanding shall do the things that are promised. Study well the first three lessons; they furnish the basic truths for a full understanding and demonstration of the science.

15. Thoughts which represent spirit and the fruit thereof, are goodness, wholeness, truth, love, justice and harmony. That which manifests is the whole of spirit. So if we do not sympathize with, and have an aversion for error, we shall be able to lift those who are seeking aid, out of unconsciousness to a perception of truth.

The light of truth alone can vanish the darkness of ignorance and its effect. Have no fellowship with the unfruitful works of darkness (ignorance). "But rather reprove them," means do not sympathize with the error in the example, but erase it and think no more about it, and turn to the principle and work the example by it.

To adjust our habits of thought to spirit, is the true means of speaking the word for ourselves. It is ease and not dis-ease. It is order and not disorder. It is harmony and not inharmony.

"It is speaking to ourselves in psalms, and hymns, and spiritual songs." Singing and making melody in our hearts to the Lord, to adjust all to spirit, is to build upon the rock of the unalterable. "He is the rock, His work is perfect for all His ways are judgment. A God of truth without iniquity, just and right is He." Deut. cxxxii, 4. Justice is that attribute of spirit which it manifests in all its ways and expressions; and the justice of spirit is according to truth.

Justice renders to everyone his or her due. Conformity to truth is justice to God. Justice says, "as you think, so will existence be with you; for it is subject to thought." Spirit says, "represent me in your conclusions, and you will know that peace that passeth understanding."

16. The standard of divine science will become the standard of humanity. All will awaken to the truth that there is no incurable disease or evil; that there is a healing balm for all. Truth's practice will erase all error and inharmony.

When the children of spirit know what they are, these questions will they ask themselves; is this decision or conclusion like unto the attributes of spirit, is it true of the most high? If so, just and right it is. Does my opinion represent or misrepresent the omnipresent spirit pervading the person thought about? Justice to God is the royal road which leadeth to peace upon earth, and good will to men. And kindness rules.

17. Spirit is mercy. "For His merciful kindness is great toward us." "For the mercy of the Lord endureth forever, and all that endureth forever is strength."

"He giveth power to the faint, and to them that have no might He increaseth their strength. But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not be faint." Is. xi, 29-31.

To wait upon the Lord is to affirm with perfect faith the strength of the spirit for ourselves, and for one another, and think not weakness.

18. Spirit is perfect. "Be ye perfect as your Father in heaven is perfect." This command would not have been given, if it were not possible to fulfil it. When we are in full consciousness of truth, all is reconciled to spirit. The inner meaning of the word lifts the veil of delusion from understanding, and the perfectness of all things is revealed thereby. For that which is but seeming disappears in the presence of truth, as light dispels the darkness.

The study and application of this lesson added to previous ones, will guide you further on the straight and narrow way, that leadeth to wisdom and power, to correct examples and harmonious expressions.

When calculation is according to the spirit, it admits of no inaccuracy of conclusion. This system admits not of ignorance or of the negation of spirit. It admits not of doubt or indecision, which is weakness. It admits not of perversity, self notion, nor egotism. For if the all wisdom spirit or mind be recognized, the understanding is illumined; this is the end of darkness. Whosoever walketh in wisdom's way, gaineth the consciousness of a son of God. "He that overcometh shall inherit all things; and I will be his God, and he shall be my son." Rev. xxi, 7.

We will give you in our next lesson instructions for the practical applications of science or truth to every day life.

A TREATMENT.

That efficacy of Prayer or treatment, be not destroyed by sense seeing, and false believing, prepare yourself to use, or give this treatment, by entering the closet of the silence [in thought and consciousness] in the presence of the invisible impersonal, wisdom-spirit or mind.

When you have closed your door to sense seeing and believing, acknowledge the presence of God and all his goodness, put on the whole armor of Truth for all and proceed to instruct your patient in the truth.

Dear sister or brother; all your beliefs in sickness are false, for they misrepresent your being. The sensation or appearance which you call pain or disease, is an effect or proof of error of understanding, and false belief is nothing.

You are a child of infinite spirit, or mind, one with all goodness; you are good, peaceful, harmonious, for God is your life, substance, and power. Beliefs in sickness are false, for they are not based on the unchanging one which underlies existence. You can not be sick, for to be, is to be the uncreate, one with God; you possess, therefore, all that you desire to manifest, viz: life, love, truth, wisdom, justice, faith, strength for the spirit of God, and the truth that frees, is ever in you and you in it. You can not be absent from the perfect. Be ye perfect means, know the truth that your Father in Heaven is in you, and you in him, and in his presence there are pleasures forever more; therefore you are whole, entire, nothing wanting, absolutely full of peace and harmony at this time. And this truth is not absence, but is presence, from which you can not be separated.

QUESTIONS AND ANSWERS.

1 Q. *How can we know ourselves?*

A. We may know ourselves by obeying the inner voice; the still small voice of the spirit can alone teach us the truth of being. If our attention be turned to principle for the purpose of imaging it in thought, word and deed, we will express divinely and come to know ourselves as divine.

2 Q. *Is it possible to know Spirit as God, before we put on the incorruptible?*

A. Only the incorruptible can know the incorruptible. Spirit alone can perceive its own truth, it is not possible to know Spirit or God, until we put on the incorruptible, and in thought, word, and deed clothe ourselves in truth which is eternal.

3 Q. *When we treat one, do we treat all?*

A. Spirit beareth witness of itself when science treatments are given, and truth applies alike to all, in the cure of disease or inharmony. To think is

to act in a center, and thought goes where the thinker directs it; in this sense it is individual.

We can treat as many at one time as we can direct our thoughts to; all are not treated unless the thought be directed to all.

4 Q. *I have been near sighted 15 years, and I suppose I could not receive perfect sight at once, do you think that I could?*

A. "Know the truth and it will make you free. If ye have faith as a grain of mustard seed nothing shall be impossible unto you."

When we know the truth and have faith in it, we can do the things that Jesus did. God knows not time, nor limitation, and measures not his spirit to his children, why should we claim to know that which is unknown to him. You may manifest sight to-day, as readily as to-morrow. Now is the time to see, believe it, not doubting, and you will have sight.

5 Q. *Do you treat children as you do others?*

A. Yes, the same love and truth frees all. In giving treatments to man, woman or child, perceive them and yourself to be what you comprehend spirit or divine mind to be, and speak the truth of spirit or divine mind, and the truth will correct all error or suffering, practice it. Faithfulness is substantial aid.

STUDENT'S DEPARTMENT.

CHAPTER OF EXPERIENCE, BEFORE AND AFTER JOINING THE CLASS.

I stood one among the world's happy Christians, but I said no—for it was an appearance only; I knew not any thing that satisfied because of ignorance. I did not know that I was ignorant, but believed that I was somewhat in the dark. I knew there was truth, and my prayer was that I might come into a knowledge of it. I did not realize that I already had the truth and was unconscious of its presence, unconscious of its reality, as a living entity. I could not help knowing that man was spirit, had there been any way to help it—I should not have known that; and the Bible, the accepted word of God, was to me a sealed book, and I hesitate not to say, that it is to all who read and consider it in the letter and not in the spirit. Unlike the dove that went forth from the Ark—I found, not so much as an olive branch. It was, I think, a

clear case of mental starvation; and I ask is it not so with all who live in effect? There is nothing but uncertainty in the world of sense—appearances only which change and vanish. It can not satisfy for it is unreal, empty, false. My experience has so proven it, for I never suspected I could be other than periodically wretched, and with no apparent cause, not even I could see any, neither could I manufacture any. I tried but always failed, which greatly aggravated the case, for without an excuse I could not act the wretchedness I felt, and therefore had reason to view myself in the light of a double distilled hypocrite, and no way out, for when a cause exists we may hope for its removal, but to suffer without cause is being perched on the very pinnacle of adversity. This existence, which was in appearance only, had one redeeming feature, that of inconstancy. It came and went, quite master of the situation, and lordly as a guest who is sure of entertainment. My surroundings were good, I lived in the midst of kindness and affection, I was not sick, I had neither aches nor pains—I came here not to be healed, “For they that are whole need not a physician.” But like Paul I wanted to prove all things and hold to that which is good. I had no fear of error, for is it not better to drop one error for another than to stand still? To stand still is “*Mental stagnation.*” Truth is real, it cannot be affected even though it fall from the lips of Satan. As I said, I did not come to be healed, but came in the interests of another—I liked the atmosphere and came again—I joined the class and have profited by its teaching, which is that of Truth as it is in Christ. I did not express pain or sickness, but am mentally healed, which is far better. My seeming troubles have disappeared. In the words of a favored poet: “They folded their tents like the Arabs, and as silently stole away.” Since joining the class, I have had one attack of genuine wretchedness; it may have been chemicalization, it did not stay long and no doubt came to bid me a long and last farewell; for we all know when guests cease to be entertained they cease to come.

Dear teacher, classmates and friends. As this is the close of this course in the Normal class, I cannot go away without adding my testimony in favor of the Truth as taught here, for it is based upon the Christ method of teaching, which is the basic principle of all Truth, either taught or untaught, and in adhering to both principle and practice we cannot go wrong. All want Truth, for it is the Truth that makes us free; it is Truth that breaks the bonds of sense; it is Truth that leads us out of the letter, into Spirit. To live in Spirit is to walk in light. We become not only a law unto ourselves but a light unto our neighbor, that he stumble not.

The time is coming and now is, when we shall put on the whole armor of faith, to work and live for the attainment of a full consciousness in Spirit.

We need not wait for the beyond to wear Truth's diadem, all radiant with light and gleaming in the fullness of good works accomplished; no, let us not wait, for now is the time, the ever present now, and my one desire is to give both time and strength to consecrate my first and best efforts to the cause of truth. To know the will and do the work of the Father, for this is true worship.

I esteem it no sacrifice to give the false for the true, the dross for the gold, neither do I esteem it sacrifice to cease laboring for the things of time and sense which perish, and hold to the real, the everlasting, the eternal. The commandment is, thou shall have no God but me, the Creator of the Heavens and the Earth. He is my God and my Father, and Him only do I serve; I know no other and there is no other.

E. A. D.,

San Francisco.

A STATEMENT OF THE SCIENCE OF SPIRIT.

In stating what the science of spirit, or Christian Science is, we begin by giving a statement of Being, and in giving it we state what God is, and as his children we are what he is. That is, our Real Being, not our body, which is only a manifestation of the real self, which is Spirit and is invisible.

Next comes Thought. It is Thought that brings us to a knowledge of a higher power, and by it we know that if there is a thought, there must be a thinker, and the thinker is always greater than the thought, as it is merely the expression of the thinker; and it is by thought that error comes, as error is only a false belief or a wrong thought or idea; and where the thoughts are there will our consciousness be, so as far as we think true thoughts of ourselves and those around us, so far do we manifest our true Being.

Then we must know what we are to think about and what we are to deny away. We would affirm that as Infinite Being absolutely fills the Universe there can be no error or other power, so error can be nothing but a delusion or misrepresentation of what things really are. And as we are God's ideas and His images, and He made us, we are perfect now and ever have been and ever shall be. As Spirit is unchangeable, and we are in its likeness, it is only the thought that is wrong and makes things appear what they are not in reality.

The only law of Divine Spirit is Love, and it is absolute and must be obeyed, as it is said "We ought to love one another, and if we love one another, God dwelleth in us and his love is perfect in us. Hereby we know that we dwell in him and he in us, because he hath given us of his Spirit. 1st John, 4th Chap, verses 11, 12, 13; and this we know is our only life.

E. O. DENNISTOUN.

A TREATMENT.

Listen, dear one, and hear with the ear of intuition what the Spirit saith in the silence, that you are one with the Father, made in the likeness and image of Divine Spirit, whose will it is that none shall suffer. Believe that you are the temple of the living God, whose presence pervades every atom of your being. Awaken to the truth of your oneness with him, and recognize that sorrow, sin and Death are unrecognized unity with Spirit; that all evil is but separateness in thought from the Father, and all good is one-ness with Him.

ISABEL BIRGE.

AFFIRMATIONS AND DENIALS.

In my paper to-day I feel like one who in giving a garland of flowers bestows nothing of his own, save the care of its arrangement.

One of the most important lessons in our science is the one of affirmations and denials. And the question is frequently asked is it necessary to hold to them? One course of lessons will teach you their great importance.

You will find that they are as necessary in the giving of treatments, as is the rudder in directing the course of the vessel. For without that necessary appliance a ship would be but a useless thing, at the mercy of every wind and wave. It will be clearly demonstrated that they bear the same relation to the science that the rudder does to the ship; in directing the treatment of all expressions of inharmony, not only do they direct, but they enable all to successfully cope with, and overcome every adverse wind and wave of misconceived good, erroneously called evil.

The mariner in the successful use of the rudder, must know the destination to which he is bound, the methods for determining the course of the vessel,

otherwise he is incompetent to perform the duties intrusted to him, and is not qualified for the responsibilities he assumes. So must we, in the use of our spiritual rudder, understand the principle underlying the *One Great Truth*, and upon which rests the whole foundation of our Science. If we would attain to and make this principle of Truth our own, we must have a spiritual conception of what we are in Real Being, and our true relation to God or spirit.

The first lesson in the course, statement of Being reveals to us, that the life of one is the life of all, in which is neither separateness nor division, but perfect unity, a blending of the many into one harmonious whole. This is the great fundamental principle, back of all manifestation; on which is based the whole problem of life, and to which we must adhere if we desire correct and perfect demonstrations. As a means to this end let us hold firmly to the rudder of our affirmations and denials, and, guiding not only ourselves but others, reach at last that perfection of consciousness which Christ realized within himself and which there is no greater.

That Oneness with the Father.

ISABEL BIRGE.

San Francisco, Wednesday, April 3rd, 1889.

CORRESPONDENCE.

WHAT IS IT TO LIVE.

"It is not all of life to live," in the mad rush and hurry to and fro, seeking in material things for that weird phantom ever beckoning, ever elusive, named Happiness by the children of men. While we possess these material bodies, we must enjoy the physical life in as much of its fullness as we can make, or accrete, toward us. But our *real* life must ever be a constantly growing desire, a longing, a reaching outward and upward into the Infinite.

Desire; a wish to know; a stretching out of our Spiritual hands to the great Cause, like a child to its Father, crying ever, give oh! give ceaselessly of thy Knowledge, Wisdom and Power; I am thy child, thine inheritor; I live, and move, and have my being in Thee, the Illimitable; my Soul craves, thirsts, hungers;—give me Divine thought food, with which I may be fed!

No other holds for us all possibilities, as that of the Spirit Life, when once our Soul awakens from its slumbers to a conscious freedom from the captivity of the senses.

Like the freed bird long prisoned, we at first flutter timidly our pinions, but soon emboldened, we soar into the sun-lit air, disdaining a backward glance toward the old prison-bars.

And this it is to live; to mount on wings of transcendent thought, cleaving the clear ether, and as we soar, to search with far-reaching eyes for glimpses of the flaming light which illumines the Heaven of Truth. And when the Spiritual eye, once so dim, sees that light, though at first it may only be as a bright spark, yet the knowledge will be born in the Soul's intuition, that the flame burns within as without, illuminating the Heaven which Thought has found by winging its way into the shoreless space of its own being. And this it is to live. To Desire, to Will, and to Know.

D.

Grass Valley.

A subscriber writes, and asks for advice about treating her eyes; she says, "I have been near-sighted since I was fourteen. Since taking 'Harmony', I have thrown aside my glasses entirely, but I am anxious to read music, something I cannot do yet. You said in one of the 'Harmonies,' that we should not treat for particular results, but if I do not try to realize in thought that I have perfect sight, that the eyes are exactly the opposite of what they are, how will the effect be produced—in the physical? and it must be made apparent there, or one cannot say the sight is restored.

"I have been greatly benefitted, since studying these lessons, and I would not give up what knowledge I have gained for anything."

Anxiety to accomplish a certain result is detrimental to the expression of Spirit, and does not bear witness thereof. Anxiety is not faith, but it is a kind of fear or doubt.

Faith is certainty, and is an absolute power. If we treat for a particular physical result, the motive and desire, is based in the physical, which is the opposite of where it should be based, for Spirit is all power. If our motive be to get understanding, and perceive things as they are, or if the efforts made be to realize self as perfect and one with Infinite Spirit, and gain a knowledge of truth, that you may serve it, because it is truth, rapid will be the progress, and clear physical sight will follow.

Spirit, soul and body should be perceived as a trinity in unity, as the thinker thought; and word is a trinity in unity when the truth is thought or spoken.

That God may be made manifest, should be the motive or purpose of treating. To perceive and speak the truth is to bear witness of the Spirit.

Dear sister, continue in thy noble endeavor, thou art doing well, and with motive based aright results will continue to be good; there is no lack of sight, for the all seeing spirit pervades the soul and body at this time, and faith that thou seest now, is the substance of perfect sight. Do not forget what "manner of spirit" thou art.

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JUDGE NOT.

"JUDGE not that ye be not judged: for with what judgment ye judge, ye shall be judged." Matt. vii, 1, 2. "For wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things."

It is our thought and consciousness which is manifest, when we judge or condemn; and they are our condemnation. What we think is our own, begotten of our understanding, or misunderstanding. If we have aught against another, the first attention should be given to the mote that is in our own eye; not until we forgive, do we have truthful thought. In forgiving we receive forgiveness; in condemning we are condemned.

"Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law; but if thou judge the law thou art not a doer of the law." "The judgment of God is according to truth." When we speak the truth we do well. To be a doer of the law and not a judge, is to think of others and of self, as one with all good; which we are in being. To be a judge of the law—or of another, and not a doer, is to think of others, and of self, as one with appearance or expression, which is temporary.

UNITY.

The Spirit of Goodness is alike for all. It knows not limitation, hence it places none upon us. Truth knows not error, therefore when spoken, peace and harmony is imaged and expressed.

That which is made—Spirit—makes; it acknowledges and sustains all. They who serve the Spirit with truthful thought and love, Spirit is manifest in them. They are in the Spirit, and the Spirit is in them.

WALK IN THE LIGHT.

Attachment for mortal things; ambition for worldly fame; desire for what is called worldly comfort; blinds to the true interest and inward happiness. They are the clouds which darken the way, that lead to a realization of life eternal and union with all Good.

Feed not upon husks, for the forms of the world are but symbols of the real, which is substance and truth. There is therefore, now, no condemnation to them which are in Christ, who walk not after the flesh but after the Spirit.

All goodness that is recognized, is enjoyed; that which is, and is unrecognized, is unenjoyed. Postpone not the time for recognizing the Kingdom of Heaven, which is always at hand. They who recognize and enter there, rest in faith and certainty.

MEDITATION.

June 5th.

Subject:—What is justice?

The Uncreate, Unmanifest Being, is Justice. Prior to manifestation, Justice is, and is the attribute of being just, right and impartial. It weighs our inmost thought and the expression of thought, in the balance, and if found wanting of the Spirit of Goodness, or, if not in the image and likeness of the attributes of Infinite Spirit, they are cast into the fire (spirit) and consumed. The imperfect is of short duration, appearance only.

Justice renders to every one his or her due, and to every expression according to the perception and thought producing it. The method of Infinite Spirit in creation, is exact justice. The science of expression of Infinite Being, is exact justice. The science of mathematics, is exact justice. Divine Truth, is exact justice. Just and right is The One—The All.

Conformity to truth in thought, word and deed, is Justice manifest. Thoughts of love are just and righteous, they are the fulfilling of the law. "To refuse Justice and bestow love, is an affectation of mercy and a reality of insult." A manifestation under the name of love without justice, is pretence—

false. Love, the Royal law of Being, is administered with exact justice. It recognizes neither friend nor foe, all are one to it. In manifestation Justice has no attachments; it is passionless, unaffected by emotion or sensation. It is that which finally brings all to re-cognize first and final truth, which is, harmony. It acts not for affection, hate nor gain. The just act free from self desire, humble, yet steadfast and unwavering in truth and right. Content to be just, without seeming, content to do right and practice truth without fame, for the love of right or truth. The practice of Divine and unchanging truth, is justice to God and man.

June 12th.

Subject:—Harmony.

Harmony is the divine and orderly method of the Infinite in creation, which is unity. See article, "Divine love and Unity," No. 6. The variety of created things in the Universe, is harmonious expression of the Infinite *owl*. Knowledge is harmony. Ignorance is seeming inharmony. Truth is harmony; it never varies nor changes. The truth is always truth, its foundation is knowledge and wisdom. Error or falsehood is seeming inharmony, it is ever changing, its foundation is ignorance and folly. The perception of the true relation of nature to God, is the perception of harmony. In truth there is no inharmony. The Creator perceives perfect harmony in creations; which is within himself. The Perfect knows not imperfection.

"Good citizens live in harmony." They who are conscious of the presence of Goodness, are unconscious of seeming inharmony. Good is in harmony with all goodness. A goodly act or deed, is in harmony with good or truthful thought; good or truthful thought, is in harmony with the goodness of the thinker or being. If thought be in the image and likeness of the thinker, the act will be in harmony with the thought and the thinker. This is the method of proving the harmony of Being in creation. Harmony is wisdom's way of expressing truth. It is the perfect adaptation of the part to the whole, or of expression to the expressor. It is infinite order, and there is no other.

June 19th.

Subject:—There is none good but *owl*.

One is the number of Unity; Unity is as permanent as *THE OWL*. There is but One all; hence all good is that One. Infinite Being means that which is, was and ever will be. It is interior and anterior to the finite, which is the expression of the Infinite. Being and good are one; therefore to be, is to be

good, that which is, and is uncreate and unmanifest. A knowledge of what being is, furnishes a basis, which prepares us for just and harmonious thought and action. Without this knowledge we are at a loss to know how to control thought and action, hence they are like a wave tossed to and fro by every wind of doctrine. Not until we become stable and unwavering in our thought, is it possible to understand and work with the orderly and harmonious method with which the law of Being works. When thought is controlled and is representative of Being, the *Edenic Order* is maintained in consciousness; then all expression is dressed and kept in order, for if thought be adjusted to God, the effect therefrom is harmonious and pleasant—this is reconciliation—regeneration—or atonement; thus the individual will becomes a manifestation of universal faith, and love expands to include all. God or Goodness made everything that was made, and pronounced it good. It is race belief—a self notion—a false and perverse method of interpretation, which presumes to claim and clothe self with the corruptible, the opposite of God or Good. When false interpretation ceases, we shall see as spirit sees, that all is good. All of anything is one, and there can be but one All, which is all goodness.

June 26th.

Subject:—"Thy faith hath saved thee."

If by faith one was saved and made whole, by faith all are saved and made whole. All are alike under one law, all error is subject to the law, all truth is that law. If all are saved by faith, from what are they saved? Not from truth, for truth is the law and is salvation. Is it not clear that we are to be saved from error, which is false interpretation, erroneous thought and action, or from taking things for what they are not? And that spirit perception, truthful interpretation and right action can alone erase, save and set free?

How is spirit perception gained? They who would witness the perception of Spirit within themselves, should lay aside blinding prejudice, and accept truth when and wherever perceived. Acceptation of truth is faith based aright, and is life, substance and Harmony. By accepting the present truth perceived, and demonstrating it, in word and deed, we make it our own, or we accept in thought that which we are, and thus the way is opened to all truth. They who would climb the ladder of progress, which leads from earth to Heaven, or which guides the consciousness from matter to Spirit, from error to truth, must climb it step by step; thus it is necessary that they accept truth perceived, and stand firm therein and adjust the thought and act to it, before

they can ascend to the next round or take an advance step. Through spirit perception, and thought made perfect, all is adjusted to the source of Divine Being. This is faith which saves. They who fulfil the law are in love with truth; and when all are loved, all is forgiven; but to whom little is forgiven, *the same loveth little.*

SHORT LESSONS.

WITNESS OF TRUTH.

"TO this end was I born, and for this came I into the world, that I should bear witness unto the truth." Every one that is of the truth heareth my voice."

The question, what is truth? is being daily and hourly asked by earnest seekers; and was asked by Pilate, more than eighteen hundred years ago. Christ came to bear witness of the truth. The way he bore witness of it, was by demonstration in word and deed.

They who work in concert with the Law of Being, will fulfil the law and purpose of creation, and demonstrate the same truth as did Jesus.

To heal the sick, is to bear witness of the truth.

To cast out devils (erroneous thought, selfish desire, inharmony or falsehood), is evidence of the presence of truth. To open the eyes of the blind, or to illumine the understanding, is evidence of the possession of truth.

To raise the dead, and cause to awaken from unconsciousness of truth to a consciousness of it, is evidence of the realization and freedom of truth.

"Know the truth, and the truth shall make you free." Free from what? Free from the beliefs of inharmony, of feelings of selfishness (or separateness,) of mental darkness and unconsciousness of the real and permanent, and of the effects of false believing, which are erroneously called sorrow, sin and death.

The evidence that the truth was manifest in Jesus was, that in his presence, through his teaching, and works, they who were in darkness, unconsciousness, through ignoring the presence of Spirit for the letter, were

illuminated, and caused to perceive the truth which was manifest in him. That the people who sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.

Where truth is manifest, there is no error. Where light is perceived, there is no darkness. A perception of truth, is knowledge gained, hence Jesus was an illuminator or light of the world.

Jesus bore witness of the truth, by declaring his oneness with God, the Father of all, and he did the works of the Father, by obeying His silent voice; and thus the goodness and power of Spirit is demonstrated. As it was in the past, so is it in the present. The principle of goodness and harmony is Truth; it is formless, invisible and silent; by truthful thought, it is formed, made visible, and spoken or manifest.

God being the Principle of all good, necessity requires that thought be in the image and likeness of God, or Principle, if He or It be manifest in us. The way of truth is one—it is straight and narrow; in it there are no differences. It being that which knows not limitation, it is free, and for this reason it frees; hence, is the comforter. Truth reveals the truth to us, that all are in the Father, and that the Father is in all, and it guides the consciousness to life eternal.

Are we not, dear friends, manifesting in this world of effect, for the same purpose as did Jesus? Are we not in the world to bear witness of the truth? Should we not clothe ourselves in purity with the same purpose and intent as did he? "For by being clothed in purity, and being unsullied and enlightened, binds the sinless soul to happiness and truth." Jesus bore witness of the truth that life, peace, and reality are only to be found in God Goodness. That God or Goodness is Infinite, and "To Know Thee, the only true God," is life eternal.

As we cannot serve two masters, are we not to choose between cause and effect which we shall serve? Not until we decide—as did our Great Teacher—to serve the Spirit or First Cause, and nothing but the Spirit or First Cause, can we manifest power over eternal things, and control thought and deed; nor do we consciously surrender soul and body to the Living Spirit or Goodness, in and by which we live. To bear witness of and to serve the Spirit is to work in unison with Spirit; and to work in unison with Spirit is to fulfil the law and purpose of creation.

In interpreting the plan of Salvation, the simple truth as taught by Jesus has been obscured, and Salvation made to appear difficult to attain, for the

reason that the ever present God and Kingdom of Heaven have been rejected, by procuring God and Heaven in the distance to be gained in the future. Thus the truth of the atonement of the soul with God is unperceived, and Heaven unenjoyed.

There is a straight and narrow way which leadeth out of darkness into light, out of all seeming difficulty into a realization of the Kingdom of God and his righteousness. God knoweth the way thereof and his silent voice is heard to say, re-cognition, acknowledgement and faith, they are the way. They who come to know the real must believe that it is, and that the spirit we seek is a rewarder of those who diligently seek it. Through a constant recognition of that which is real and permanent, the Dove of Peace comes and settles upon the soul, or the inner consciousness is manifest, and the heaven within opens to us and we enter and find that it is not a locality nor a place to be gained at the dissolution of the body, but is a condition to be enjoyed when re-cognized and made ours by right expression.

Why does truth free or heal?

Truth frees or heals for the reason that truth is freedom. To know that which is free is freedom.

Knowledge and being are one; to know the real and Eternal is to know self. The truth is all that is free, and false is the belief that any are bound, for a belief in bondage is false of the real or truth. To turn from falsehood to truth is the way to freedom. Healing by the power of truth or spirit is healing by the Christ method, hence the practitioner of truth is a disciple of Christ. Truth applies alike to all. Truth or Christ, Knowledge or Spirit, are one, and One is Unity, fullness, never is it otherwise. To have knowledge of Being, is to know that we are that which is above limitation and external environment or effect. Or to have knowledge of what we are is to free the understanding of beliefs of limitation. This is freedom.

"He that believeth shall do the things that I do, for I go to my Father." They who understand the teachings of Christ and believe on Him understand truth and believe in omnipresent Spirit (for they are one); such an one should bear witness of, and demonstrate the truth as did Christ. Not until falsehood is erased and misinterpretation ceases, will doubt and fear be dispelled, nor will we know the truth when it is manifest in the flesh. The powers that be, and the Spirit which is, are manifest through truthful thought, or correct interpretation. Truth manifest in the flesh is an understanding of the oneness of life, or of the unity of the whole. To know that the One living presence,

the whole of Spirit or Holy One, works through us to will and to do, and to understand how to work in unison with The One, is freedom, power and glory.

It is the One Spirit, or I am, in different individuals which perceives at one time in different parts of the universe the principle underlying mathematical problems. It is the One Spirit of truth in different individuals, which perceives its own truth at all times, in different parts of the universe. In truth there is no difference; whenever and wherever perceived it is one. Think of truth as infinite and as indivisible, then will faith in the power of truthful thought be perfect, and its demonstration or witness will remove mountains of difficulties, for it is harmony. Truth perceived is faith based aright; in the presence of knowledge, ignorance ends. The substance of faith dispels doubt. Where there is understanding, misunderstanding is not.

BIBLES OF THE AGES.

PLATO.

PRAYER—THE DIVINE NATURE—THE JUST MAN.

PRAYER is the ardent turning of the soul toward God; not to ask for any particular good, but for good itself; the universal, supreme good. We often mistake what is pernicious and dangerous for what is useful and desirable. Therefore remain silent before the gods till they remove the clouds from thine eyes, and enable thee to see by their light, not what appears good to thy self, but what is really good.

Whatever is beautiful is so merely by the participation of the Supreme Beauty. All other beauty may increase, decay, change, or perish, but this is the same through all time.

By raising our thoughts above all inferior beauties, we at length reach the Supreme beauty, which is simple, pure and immutable, without form, color, or human qualities. It is the splendor of the Divine image, it is Deity himself. Love of this Supreme Beauty renders a man divine.

God provides for all things, the least as well as the greatest. He is the original life and force of all things, in the ethereal regions, upon the earth, and

under the earth. He is the Being, the Unity, the Good; the same in the world of intelligence that sun is in the visible world.

God is Truth, and light is his shadow. What light and sight are in this visible world, truth and intelligence are in the real, unchangeable world.

The end and aim of all things should be to attain to the first good; of whom the sun is the type, and the material world, with its host of ministering spirits, is but the manifestation and the shadow.

The perfectly just man would be he who should love justice for its own sake, not for the honor's or advantages that attend; who would be willing to pass for unjust while he practiced the most exact justice; who would not suffer himself to be moved by disgrace or distress, but would continue steadfast in the love of justice, not because it is pleasant, but because it is right.*

*Plato was born B. C. 429.

THE MEASURELESS DEEPS.

T. EDGAR JONES.

I THINK sometimes that the silence itself has a soundless ghost,
 A stillness deeper than ocean, where gather the countless host
 Of shades that are shade's reflections, of glooms that are shades of gloom,
 And echoes of thoughts unfathomed which never in words find room.
 There are thoughts which move at midnight, too deep for a vision's reach;
 There are waves deep down in silence, too strong for the grasp of speech;
 And a mystic intuition in infinite depths of space;
 Too far to impress reflections, or shades on a mortal face.
 We know in the silent chamber the beats of a distant heart,
 We have seen with an inner vision the curtains of silence part,
 And far in the shaded distance, have read as on magic scroll,
 The words no sound could utter, addressed to an earnest soul.
 There are things so deep and sacred they flee the approach of sound,
 There are ideas pure and holy no natural hedge-rows bound,
 And somewhere, well-adjusted, unseen, unheard, intense,
 Are the truths which reach us only through a seventh mysterious sense.

We hear not, speak not, feel not, yet we think, and trust, and know,
 While the viewless, mystic currents sweep by in their endless flow,
 While above the mirrored crystal there flutter the ghostly wings,
 And a song too sweet for language its jubilant anthem brings.
 The grandest truths of the ages have entered the heart like this,
 The things we can never utter producing the greatest bliss;
 Mysterious intuitions, swift shades of a shadow thought,
 Have flooded the soul with sweetness in miracle wonders wrought.
 We know there are soul vibrations, a subtle and glorious bond,
 Uniting the world material with a something so far beyond
 That it reaches us in soul waves, too delicate far for touch,
 That the brightest words are heavy, and burden them over much.
 So we learn its beauteous wisdom. Its peaceful currents flow
 Too far for the reach of evil, too high for the touch of woe,
 Too deep for our words to fathom, too soft for the grasp of sound,
 In a place which God has guarded with a silence most profound.
 Then welcome the mystic message, the peace beyond all compare,
 Too sweet to be grasped or measured, found but by a voiceless prayer,
 The sign of a higher presence, a rapture which may not cease
 Till it reach the great Nirvana and blend into endless peace.
 A symbol of something coming, revealing some time to be,
 The ripples of glory lapping the shores of an endless sea;
 The secret of life eternal, too grand for the bonds of speech,
 Conveying a soundless message to the souls upon the beach.
 So the soul receives its message, by a route we may not trace,
 From the deeps where fathomless silence broods ever in endless space;
 Where the finite may not measure with its puny rule and rod
 The truths which the soul receiveth direct from the heart of God.

"By Me the whole vast universe of things
 Is spread abroad;—by Me, the Unmanifest;
 In Me are all existences contained;
 Not I in them!

Yet they are not contained,
 Those visible things! Receive and strive to embrace
 The mystery majestic! My Being—
 Creating all, sustaining all—still dwells
 Outside of all!"

Song Celestial.

"THE NEW ORDER."

AN OCCULT STORY.

BY

A ROSICRUCIAN.

Preface. Chap. I, The Home. Chap. II, A Revelation. Chap. III, Invalids. Chap. IV, The double existence. Chap. V, The Master and the Retreat. Chap. VI, Training in Occultism. Chap. VII, An Unexpected Visit. Chap. VIII, Illumination. Chap. IX, Metaphysicians. Chap. X, Occultism Unveiled. Chap. XI, United. Chap. XII, Conclusion.

CHAPTER VII.

An Unexpected Visit.

WILL any one be found to deny the steady increase, during the last few years especially, of all sorts of literature? I scarcely think so. And perhaps the most noteworthy increase has taken place in newspapers and periodicals.

Amongst the numbers of monthly publications issued in the United States in the year 1887, was one called "The Inner Voice," devoted, as its prospectus stated, to the development of the intuition, the study of the hidden forces in nature and the betterment of humanity. It was openly stated that the Editor of this Journal, whose name was Martin Pond, was a man who had travelled much, had studied occultism under adept masters, and gained knowledge of unknown forces and how to use them to produce phenomena more astounding than any the world had ever seen.

Martin Pond arrived a complete stranger at Chicago, but it was not long before his mysterious power became common conversation among Spiritualists, Metaphysicians and others; and in a lecture on "The New Life" he was enabled to bring before a large audience his view of Philosophy and his intentions with respect to founding a College and establishing a Magazine. After which everything looked so promising, that during the following month the first number of "The Inner Voice" appeared; and by the end of the year the subscription list was said to contain one thousand names. In each number now was printed a list of donors and the amount of their gifts to the College of The New Life. Each donor becoming a member of The Society of The New Life, the association grew and grew, and every thing went on prosperously. By the time "The Inner Voice" had completed its first year other Journals belonging to

rival Societies began to make adverse comments on "The Inner Voice," with the result that its subscription list was soon doubled; and in its columns began to appear mysterious articles on Black-magic, Witchcraft, etc. etc. The Society of The New Life were not at all slow to concur in the new sentiment of their magazine, and shortly bitter complaints were made about the unwholesome influences of their opposition; and friends began to grow very learned on the subject of Elementals and Elementaries. Indeed there was so much interest evoked on these subjects that their President, Martin Pond, found himself obliged to write a book upon the subject which the Society kindly but firmly insisted on paying for. The result being a handsome volume of several hundred pages entitled "Intelligence Unveiled." It must be admitted that this work proved a complete failure.

Hitherto Mr. Pond had encountered no rebuffs; all had been more than successful; his followers, which numbered some even outside the Society of The New Life, were extravagant in his praises; he had more than satisfied his new found friends. But now "Intelligence Unveiled" came like water upon a fire, and people began for the first time to ask themselves—if they had not been a little unwise to bestow so many confidences upon a complete stranger. And old maids who had pledged their all to the New Life movement in general, began to think they had done a very foolish thing, and that at any rate they would go no deeper into these plans, but make ready for a complete withdrawal. So that before these matters were really spoken of publicly, and in the midst of his chagrin about the book, Mr. Pond was constantly receiving anonymous letters, which added considerably to his cares.

It must here be stated that sample copies of "The Inner Voice" frequently found their way to The Home in Bartone; and their contents often were subjects of conversation between Mrs. Firth and Mr. Fairchild. In a late number of the Journal had appeared an announcement that the Brotherhood of Adept Masters who superintended the entire New Life movements, had intimated to their agent, Martin Pond, the advisability of establishing the New Life College amongst the Sierras. And for the purpose of seeking out a suitable location the agent intended to make his way to Bartone almost immediately.

There are other reasons that decided Mr. Pond to take this trip at once. He wanted to get away from the atmosphere of suspicion that surrounded him in Chicago; he felt sure that in his absence all unpleasantness would die out; and that on his return all would proceed with added enthusiasm; which his report on the College scheme would stir up. Therefore he set out in fairly good spirits, full of plans to be consummated and wonders of how Bartone

would look to him after an absence of so many years, and with the certainty that none of his most intimate friends could recognize him. Martin Pond presented a somewhat remarkable appearance, not that in his face there was anything peculiar; but he carried himself with a swing of importance, his long hair brushing with every stride a short black cloak that covered his shoulders.

During the last few years Bartone had grown out of all recognition; old landmarks had disappeared, the town presented quite a new appearance to Martin Pond as he walked slowly through the streets seeking remembered places, but finding few. Having transacted some little business, and made inquiries as to the whereabouts of certain property holders with whom he had already corresponded, he returned to his hotel to prepare for an evening visit to The Home.

Mrs. Firth was working in the front room as usual, expecting that the school master would pay her a visit this evening. She had been her usual rounds during the morning, and in the afternoon had been instructing a class in the practice of Healing. Frank Fairchild made his appearance as expected, and was opening the pages of the last number of "The Inner Voice", which had arrived at The Home a few days ago, but no one there had had leisure to open it, when a knock came at the door. Mr. Fairchild, who opened the door, received the card of

MARTIN POND,

Editor of "The Inner Voice,"

and invited the Editor into the room where Mrs. Firth was working. There he introduced himself, apologizing at the same time for making his visit by evening instead of by day.

Certainly, he thought as he took his seat, my occult training has not been of no avail; I am master of myself to-day.

REPORT OF CLASS, AND OTHER WORK, AT HOME COLLEGE.

AMID the benedictions which this blessed rain brings upon the dusty, gusty, streets of San Francisco, comes the memory of the week just passed at the "Home College" on 17th Street. At the baptism of Jesus by John, we are told "He went straightway up out of the water, and the heavens opened;" not

that he might be ecstatically borne off, before the eyes of his followers, but that he might see into that interior heart of God, from which even Jesus up to that moment had been prevented.

So also to every Soul, having at last found Him, the return home is heralded by such a spiritual awakening that the very heavens open.

Dear fellow students, you who will remember this week as among the precious memories, let this descending pluvial blessing but stand for the opening into spiritual realms, where the water and the Spirit unite to say, "This is my Beloved Son."

The week was one of active work, for both teacher and students. On Monday the President of the College, M. E. Cramer, opened the course of three lectures on the first Chapter of Genesis, giving the interpretation of the six days labor, according to the "Science of Spirit," as so ably and conclusively set forth by this College. Though more might be said of this interpretation than could be given in words, the "Spirit" being illimitable, it is not the intention of the writer to enter upon it.

The second day in this week, Tuesday, was given to the closing course of lessons, ending with April 30th.

In this class, we have been taught who we are, and what we are, in such a way that the spiritual vision, which is the only right seeing, has been opened upon the "Truth" in "Spirit" and away from the senses, in such manner that to us, the life we were living, and which we fondly hoped was good and useful, can never again seem, or be, what it once was.

The Spirit has sublimated and refined away all the dross of matter, and left only the pure essence of Wisdom, of Life and Truth, which is Substance, —that which we call life being but the shadow of this reality. We have not been lifted into a visionary realm, where we dwell in a fictitious atmosphere, whence we descend to dull routine, or wearing drudgery; neither has it been the delusive elation which comes of the magnetic contact of human bodies, quickened or attracted by a force which is called religious fervor, and which left to itself, may smoulder and die in ashes. But from the calm eyes of the teacher, and her unwavering stand upon Truth, ever Truth, and nothing but the Truth, we have each, in his or her own way, through intellectual combat, through introversion and retroversion of old methods of thought, through dead matter in which we had waded for years, till we thought the thoughts of the dead only, we have come out upon this broad table-land, into the sure realm of God's Life—we have discovered the "True Riches" which no fluctuation of markets can affect; we are powers unto ourselves, and for all the world. And

not because in this College is taught some black magic, long ago forgotten, and now recovered, and made useful, to palm off upon poor, easily deluded human wits—not so—forever not so—; the Spirit knows Its own—Its tests are unmistakable—and no charlatan can enter Its domain, and impose upon credulity, which can never sustain in that Presence the foul breath upon which it depends. Most emphatically do we speak, for most deeply do we realize that "Spirit" is Knowledge, Wisdom and Strength—and that we cannot need, nor depend upon less than All, upon more than Truth. But we have got through the second day only.

The first Wednesday in each month is kept as "Open Day" at the College; so-called from the cordial invitation given to all who have been connected with its work, also to members of the Bible Class, which on Sundays meets here, and to strangers or friends desirous of witnessing the work of class members.

This day occurring in this memorable week, was observed in the usual manner; papers were read by students, from normal and other classes. To the student, just beginning to feel herself on the first round of the ladder of understanding, these papers seemed marvels of clear vision, and revealed a power in the teacher to impart, and pupil to absorb, not usual in other departments of study. It was a day long to be treasured, for its outpouring of the Spirit—for the awakening to consciousness which was the result of active seeking after the true Light. Through the "Way," aided and skillfully guided by our Instructor, we came into the freedom of the Truth—and so were ushered upon the Life which this all-satisfying Truth imparts.

If at this pleasant gathering we could have felt regret, it was that more could not have shared with us the promise, that from these "two or three gathered in the name of the Lord," the sound should go out to the ends of the earth, in blessing on all souls which sit in darkness.

On Thursday followed the second lecture on Genesis, attended as before by some new to the significance given by it, to the letter of Scripture. I am told there are many teachers in this modern method of imparting God's truth. But there can be none more true to her purpose—viz.: to guide with her experience the seeking Soul back to its Source, than this same, staunch, true, clear-sighted child of God, who stands at the head of this College;—and when I say this, it is not *to*, or *of*, a daughter of earthly parents, but the living Spirit—she—who, with calm, intrepid front of conviction, with the dignity born of her Divine position, replies to all criticism or questioning; she, who with no weapon but this "little sling of David," the Being of the Universe, slays the arrogant intellectual metaphor, or the keen, analytical presentation of

"Law," as seen from the convenient and comfortable intrenchment of long habit, and it is she who finally guides her listener into the "Paths of Everlasting Peace."

A Christian gentleman is said to present the highest type of manhood; what shall be said when womanhood is thus crowned.

Friday closed the week of lectures, also a week of Holy Carnival, as one member put it.

We would that all persons interested in the inner and spiritual interpretation of the Genesis of Creation should hear these most instructive lectures. As this may not be, they should be reached from time through the columns of this magazine, or published in book form, in which dress they would meet so many minds inquiring for Truth, and who can find no rest for mind, or body, till they abide on some sure foundation of actual knowledge. In this College is taught just this method of utilizing all we have gathered in years of instruction, in the various sects of Christian faith. It is all there, but not as it should be, not as Christ made it, a living power in our very hands and lives, for use daily and hourly for suffering humanity. Come! brothers and sisters, to the truth—to Truth—and if you will permit a suggestion from a student conscious of the value, purity of motive, and method of imparting shown by the president, I would that a first course of lessons be obtained at the "Home College" on 17th Street.

M. L. STONE.

CULLINGS.

"ARE we not more, vastly more, when viewed from the plain of Truth, as spiritual beings, than when considered from the standpoint of error or matter? Principle applied corrects all error. It does not apply itself, nor fight for recognition. Man must return for himself, and choose whether he will govern himself by belief or be governed by Divine Principle."

—Mrs. M. M. Phelon's lecture in the *Hermesist*, June, 1888.

"Now, as in times of old, the Christ is walking upon the troubled waters of the mind, and now as then, man in the ship of life, fears to be swallowed up in an ocean of errors and doubt; but we hear the voice of the divine Savior, saying: "Be not afraid, it is I!" And as soon as we willingly receive him in our ship, we are already at the place whither we desire to go; namely, upon the safe rock of true faith, which is based upon spiritual knowledge, and in the true harbor of peace everlasting."

—"Franz Hartman." From the "*International*."

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LESSON No. IX.

TRUTH'S PRACTICE.

IN the preface of Lesson Number one, of this course on Divine Being, we have told you that to be healed, means the expression of a spiritual and normal condition, which brings a consciousness of unity and wholeness. A spiritual and normal condition is one like unto Infinite Spirit, with which we are one. That we may manifest the harmony of Spirit, we are to acquire a knowledge of what we are, and realize that we are forever concerned with the permanent and real, and not with the transient and passing.

2. Unity or wholeness, means oneness with all that is, and all that is, is that from which all things come. That which is manifest and made apparent, is within that which manifests and makes apparent. Hence there is always unity between the Creator and the created. Understanding and right perception gives a realization of this truth. Day by day we perceive more and more of first and final truth, but we do not create, or make it; that which we perceive, is that which is, and is Creator and Maker of all things.

3. To know the truth, that we are one with the Whole or Holy Spirit, is to know that we are one with all goodness; not to deny, negate or refuse to

accept this all inclusive truth, but to affirm it in thought, word and act, is the great work which lies before us. Affirmation brings the realization of it, which is the pinnacle of soul consciousness, above temptation and sense delusion, and reveals to us that we are superior to time, place and circumstance.

They who realize this truth, are caused to turn from darkness to light, from the seeming to the real, from dis-ease to ease, from fear and its torments, to love and its bliss, from unkindness to justice, from doubt to faith, from false belief to knowledge, from the tempter to God, which is truth, in which and by which all live; "THE FOOD OF LIFE."

4. In the thought of many, the question may arise, is it possible at all times and in all places, to rise superior to environments, surrounding conditions and circumstances? This question may be correctly answered by the one asking it, by perceiving what Being is. Let not yourself forget what self is; all know that they are, but do not know what they are; this lesson is to be learned only by adhering with a divine steadfastness to truth. Forget not that environment, condition and circumstance are effects—not cause, while you are cause—not effect, and that effect can not environ, condition, nor limit cause; nor is it ever otherwise.

Whosoever hath an eye to see, will see that they have not been, neither can they be, environed, or limited by things of time and sense, and that the belief that they can be or have been, is false, and is that which darkens the consciousness, and prevents a truthful conception, and perfect manifestation of self.

We are ever superior to our manifestations, as cause is superior to effect, or, God to nature, or the Creator to the created.

5. Truthful interpretation is a correct perception of Spirit and its manifestation. It perceives effect, as effect, and cause, as cause. It is the basis for truthful word, just and right action, and a perfect body. Salvation from error is salvation indeed.

The first work is to erase false belief, preparatory to correct interpretation; by means of this primary work a consciousness is gained, that you are superior to all effects, or the visible universe. You are now to understand, that to hold yourself superior to all expression, is to hold yourself in truth; and to think of others, as you do of self, is to think truthfully of them.

6. Is it to be understood, that by holding ourselves in truth, that we can control our thought, and be indifferent to surrounding circumstances?

This can be gained through a systematic and correct self-training in Divine thought, by adjusting it to principle. Through right habit of thought,

sensation, word and deed—the effect of thought—becomes harmonious, and we realize peace, in earth—the body—as it is in Heaven—Spirit.

Through holding ourselves in truth, we realize the real and are not troubled with nor by effects. Not until we control our thought by The Spirit of Truth do we hold ourselves where God has placed us.

7. If we have envy, prejudice, hate, etc., we would place ourselves beneath them, by making them master and allowing them to control our thoughts. Whatsoever we yield our thoughts servants to obey, the same do they serve. If through force of habit, so called, you find that you are thinking and reasoning in favor of sin, sickness and death, envy, prejudice, hate, etc., do not feel discouraged, but deny and erase that line of thought, by thinking and manifesting their opposite. Think and manifest salvation—and not sin, health—not sickness, life—not death, justice—not envy, love—not prejudice, truth—not hate; by so doing you serve God, Goodness, and make desirable conditions.

“Whatsoever a man soweth, that shall he reap.” His habit of thought is expressed in the body. We reap in manifestation what we sow in consciousness, by our thought; our present thought will bear its fruit. They who would be free from error, must be willing that error should pass from their thought and consciousness; and to maintain that position, and think not error.

The lesson of letting go, is an important one to understand.

8. But for ignorance—which is ignoring of the spirit—we would not seek to serve effects—that which is visible. But, after we have come to know the Spirit, and that all that is, is Goodness, there being no other cause of creation or manifestation, we serve but one master; and quickly do we pass from the false race beliefs and their effects, to true knowledge and peace. This change, though it be sudden, is effectual.

Some persons say they fear to let go of the belief of the reality of sins, sickness and death, for fear they may come upon them, and that they are afraid not to fear. It is written, “God hath not given you the spirit of fear,” with its torments. He has given you the spirit of perfect love with its bliss which when manifest, casteth out fear. When we use that which God hath given us, we change our false beliefs in fear, for His love and truth. He who through suffering and the trying of his faith, manifested patience, divinely, said, “the things that I feared, have come upon me.”

Commence your work by thinking, I do not fear, for there is nothing to fear. The spirit of Goodness is omnipresent; it is life, love, power, faith or

the mortal; make this truth your own by affirming it in thought, word and deed, and you will free self of race belief. If old habits of thought return, keep in remembrance through renewed effort, what manner of Spirit you are of, and that the Infinite Spirit is all that is above your individuality. Therefore serve one master, have one guide, one father or parent source.

They who would be free from idolatry, must place themselves above the corruptible, in the incorruptible, and move not from that position. Cease trying to feed on husks, by placing self beneath and subject to effect. They who would raise themselves from the dead—from matter—appearance—mask, etc.,—to a consciousness of a life eternal with God, must stand firm in this high and truthful position, the one which God hath given.

14. If you are in the habit of saying that you are sensitive, negative, and receptive to surroundings and to your own error of thought, or that of others, and that you must be situated in certain physical surroundings to be happy, it is another way of saying, I am inferior to the most external effects, and therefore dependent upon them for life and peace; this is placing things and conditions between you and God, or Goodness. True happiness, strength, knowledge and power, come from having no other God before me. This is true, for the reason that we are the idea—or word—which was before the beginning, which was with God, and which was God. Therefore when we place effects between us and God, our false attitude in thought, is our suffering. To *understand* and *realize* what we are, is eternal freedom. Not until we place ourselves above conditions, and hold ourselves firmly there, by our thought, do we or can we realize what we are, and have freedom from ignorance and false interpretation. If you must have certain conditions, know the truth that you are maker of your own conditions and environments, that it is by your thought, that you place yourself subject to or above conditions and erroneous thought of others. If you believe the thought of another is the cause of illness, then place yourself in your true position, as one with Infinite goodness; above all error, and take the person with you, whom you have thought to be the cause of your illness.

Each and every claim that is the opposite of spirit, is a denial of its presence, and is also a negation of our divine inheritance, which is eternal life with God-Goodness.

15. From the silence I hear the thought of thousands, asking, can we maintain ourselves in this high attitude of Infinite Goodness, while in this mundane sphere, its opposite? When you regard the spirit of Infinite Goodness as the only spirit and presence, it being all of power, all of goodness,

all of love, all of truth, all of life, all that is, you are in the high attitude of spirit, you have gone up *into* the mountain, where all false belief and its effect is seen as false belief and appearance only, over which you have entire control. Ignorance is the cause of all suffering, and knowledge and truth is its remedy. When we take our position in truth, which is one of knowledge, we are able to erase false belief, by striking at the root of error, which is in thought.

It is sense seeing, unilluminated by spirit perception or truth, that makes us sensible of error, trouble and inharmony, and affirm that they are ours. We should be satisfied that what we claim as our own belongs to us, and as we have no power or substance but of God, we should be careful what we claim, for it is not profitable to deny that which we possess. So they who decide not to lay up treasures of error, trouble and inharmony, but that their treasures shall consist of the real and eternal, and of nothing but the real and eternal, will be faithful in the practice of truth, and willing to deny all error.

16. If we give a place in our thought to the word of prejudice spoken by another, we have listened, and it will bear its fruit in us.

A teacher of Divine science, not long since, said to her class, that if at any time circumstance made it necessary for them to listen to recitals of prejudice, envy, malice, etc., to say, "my soul did not hear it."

What we refuse to admit in the soul—or in thought and consciousness, we have not heard; thus all error is rejected. If therefore thine eye be single—to truth—thy whole body shall be full of light.

Souls who have the consciousness of spirit, know that they are the light of the world, and will let their light so shine, that the spirit will be manifest or apparent. No ill can befall one who sees no ill. They who fulfil the royal law, resist not evil, for they see no power in what is called evil; goodness being infinite, they know naught but goodeness. The silent thought of many, while reading this lesson will be, what am I to do with what I see, I see nothing but evil, error, and suffering. Whence does it come—whither does it go, this appearance, called suffering? I certainly know what I see before me.

Dear friends, do you know what you see before you? Whence does it come, whither does it go? proves that you do not understand what you see. What you see, is not knowledge, nor is it a source of knowledge. Therefore it cannot impart knowledge to you. There is but one source, which is all knowledge. Science or truth is exact knowledge, and there cannot be exact knowledge, but of the permanent and unchanging, which is forever invisible.

It is ours to know the law of creation, and the true relation of the Creator to the created, it is ours to know cause and effect; that knowledge does not

consist in the seeing of error; so if you do not see anything but evil, error and suffering, you do not see that which is as much as a symbol of knowledge, or even a shadow of truth. If the light that is in thee be darkness, how great is that darkness; knowledge is not revealed through the seeing of error.

The principle of mathematics is not revealed by the error in the problem; we do not perceive the principle until we turn from the error. God is not revealed by the errors of his children.

We do not perceive and manifest God, until we turn from error to God. The law of love is not manifest in us, while we are recognizing the hate manifest in others. All bitter fruit is the product of false seeing and thinking, or misinterpretation.

Spirit perceives its own truth; and to the pure all is pure. Hence it is impossible to obtain knowledge from error, in error, or by error.

17. They in whom the inner eye is unveiled will perceive, that as sensation is an effect, it is something to be understood and controlled by perfecting its source, and not to be thought of as a cause; hence they will not be frightened when pain or suffering appears.

The practitioner of the science of spirit or truth, has the mistakes of the whole world to erase or correct when giving treatments. Eighteen hundred years ago, the Jews claimed themselves to be the children of God, because they were descendents of Abraham; basing their conclusion on the physical, proved they did not understand the full meaning of their claim. The world's people are still claiming to be the children of God and the descendants of matter.

This belief in matter which is at the root of all idolatry and suffering, should be denied in thought, and by word and deed. And this is our method of correcting the mistakes or false beliefs of the race.

Our remedy for all suffering is truth, we offer no other in any case of suffering or discomfort that comes before us.

18. What are the evidences of truth? (See witness of Truth, this issue.) "These signs shall follow them that believe; in my name they shall cast out devils; they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover."

He who was master of all conditions, who knew the possibility of humanity, said, "He that believeth shall do the things that I do." And the apostles according to the acts, could cure even to the raising of the dead.

The science of spirit is absolute mathematics. They who wish may demonstrate and prove it. A true practitioner will administer truth for all imper-

fection. To heal is to manifest truth in the body. Truth is the remedy and the only remedy for error, and will not compromise with it. All may heal, who will administer truth—free from personal will and desire. Healing by the spirit of truth, is casting out error by the power of God, and is not a kingdom divided against itself. When the spirit of truth is manifest in the patient, God is manifest.

Truth is equally good for all; the more we give of this remedy, the more we are conscious of. In giving treatments, do not in thought hold your patient as the body nor use personal will; have no desire for special effects, otherwise it will not be a science treatment. When we speak from spirit to spirit, and claim all goodness for another, our measure is according to spirit, and is just and right.

Thought that is made like unto God, destroys erroneous thought, which is unlike God.

19. One more question do we hear in the silence, which we will answer in this lesson. "How do you treat persons at the time they are passing through the change called death?" Knowing that our personality or personal presence, is not the power that heals, we speak the truth, placing our faith in the Spirit of truth; thus we administer the living water of eternal life. "There is no death, what seems so is transition." So we clothe them with love and truth, by holding them as one with *all goodness*. We speak to them in the silence, and tell them they have eternal life with God, and to look within, to the spirit in which they live, and there will they find Heaven. That they are at one with the whole spirit—make this truth your own, and all else will be added. If our sympathies are touched for the friends, we include them in our treatments, and hold all alike in truth.

Dear students, you thoroughly understand from this lesson what it is to hold all in truth.

Our next lesson will be on the spoken word, or the purpose of life in creation.

"IT IS FINISHED."

REPORTED FOR HARMONY.

MEMBERS of the U. R. Committee and friends assembled in the Home College rooms, this office, the 8th of April, 8 P. M., to attend the monthly

meeting for meditation and exchange of thought, on the above subject. The meeting proved most enjoyable and instructive. C. L. Cramer, chairman of the evening, opened the meeting with appropriate remarks, explanatory of the subject, after which, each one present gave expression to truth, perceived during the meditation. The following are some of the ideas that were advanced.

"It seems to me when Christ said 'It is finished', that He referred to his past experience as well as that gained here. Was not the whole of His work referred to when He said, 'It is finished?' "

The advent of Christ on earth was for the purpose of demonstrating the truth He had gained by experience, for experience is our only teacher.

"What is the correspondence between sleep and what is called death?"

That which is called death, is laying aside the physical body, as we do a worn garment, and we go into an interior sphere, in consciousness; we withdraw the thought and force from the body. One is the semblance of the other.

"In sleep our consciousness is transferred to an interior sphere, to the plane or condition where our thought takes it. When our consciousness is based in the material or sense plane, we are conscious of what the senses reveal, and are not conscious of the spiritual or realm of principle. Not until we awaken to truth in understanding are we conscious of the real, either when awake or asleep

"When Jesus said, 'It is finished,' He then declared that his work was done. Was not His work the work of the Soul? and had He not arrived at the highest consciousness when He came to be crucified? and that He was superior to physical life?"

"His work was the work of Spirit through the Soul, and He knew that Spirit is cause and the only cause, that it is superior to all expression or creation. He had reached that consciousness where He knew that He was one with the first and only cause—God of the Universe."

"Did He not demonstrate what every soul must realize within itself and demonstrate?"

"Certainly, all must be born again, before they can know their parent source, or origin, and when they are thus born, they will know what He knew. The teachings of Christ point the way to truth and life eternal, for the reason that they are of the Spirit which He knew to be universal, and which is yesterday, to-day and forever the same. The old dispensation is the dispensation of the Soul or individual consciousness, therefore under that dispensation, truth

was individualized, located and limited. Hence, Heaven was a place centered in space."

"What is the spiritual meaning of blood?"

"The blood of the body is a symbol of the life of the soul, which is Spirit, or God."

"The shedding of blood, is a correspondence of the expression of the Spirit, in the soul; both are invisible; blood is made visible by the shedding, and spirit is made manifest by its expression."

"Animal sacrifice, was the letter or symbol of the expression of spirit in the body, which when expressed, does away with what is called the animal nature in man."

"Spirit demands that we turn from material things to it, and that we have nothing between us and Spirit."

"Abraham offering up his son Isaac, was the letter or symbol of his willingness to part with, or give up the nearest and dearest earthly desire of his heart."

When we are willing to give up all earthly possessions, even our own physical bodies for the truth, knowing that Spirit is all, there is nothing more to be sacrificed, the work is done, it is finished."

"Through sacrificing and letting go of the letter, we gain power over all material things. Christ had power to lay down the body and take it up. This is the way to manifest power in the flesh."

"Does not one truth underlie all religious teaching?"

"Yes, for there is but one truth. The Esoteric or true meaning of the Brahminical Philosophy, Buddhistic and Christian, is essentially the same, all are literally interpreted by the majority of people. Hence are seen through different colored glasses as it were, which makes them seem essentially different. All have become religious of form; but the spirit of truth therein, is life and peace for ever more."

The last speaker said—"Jesus came upon the Earth to perform a certain work, He passed through certain experiences necessary for its accomplishment; He wished to pass through all conditions requisite for a complete unfoldment. By His soul's consciousness He knew He would not leave his work undone. He was the most perfect example the world has known, of victory over the temptations and allurements it has ever in store. He taught that He was but doing the work the Father had given Him to do, and that all others could do the same."

With what sweet peace could we lay by the garment of flesh, if we could feel that day by day we were rounding out our lives, so perfectly that at last we could say, in the words of our Brother and with entire trust and satisfaction, "It is finished."

CORRESPONDENCE.

HOME.

Home is where the heart is, where the affections are, where dwell in love the thoughts and aspirations of the hour. Where cling to us all the higher and nobler affections of our nature, the mother-hood and father-hood of man, of God; this spot is home. How many have it—how many find it? In the deeper, nobler recesses of the heart, there springs up within all an aspiration, a Spirit of rest, where may dwell in peace and security those emanations of thought and manner that constitute the basis of society—that larger heart which beats in unison with man's, and is his reputation in the outer world. Man proposes, but God disposes. In the intricacy of his heroism, and judgment, the knell of years may ring in our ears. Still, the thought of home, the aspirations of home will come down to us in the long run of years—with all the truth and veracity of the inner life. The inner consciousness of a world of good that sprang up to our vision, grew and expanded in the sunlight of eternal truth. Home, then, is the essence of truth, the synonym of the great and good in our nature and life. The restfulness of home, like the exuberance of the tropics, brings forth the bright and beautiful in our nature, and shows us art in its sublimest form. The true loveliness of nature consists in its attributes, in the varied scenes which it presents to the eye—and other senses. So the home guided and controlled by those master spirits—love and affection, make those things cheerful and agreeable which are impressive and lasting on the mind. A finely furnished house, warm fires, and all the accessories of delight, do not make the delight; do not make the home; but that pureness of the spirit, and warmth of the affection, which shows itself in the eye, pulsates in the heart, makes every lineament and fibre of the body thrill with the warmest emotions of hope and love. Such a place, such surroundings, are home in the strictest, broadest sense of the term. Home; oh the longings of the human heart for

home; how they will come back in after days. The many familiar rooms, faces and scenes, all so joyous and happy. Oft will those longings come to quiet the heart, and refresh the brain—as the *afterwork*—in this busy, pushing world of ours, and the restfulness of those thoughts abideth within us forever.

HENRY M. FISKE.

POWER.

I AM often asked to define the Power of the mind, or Human Thought, and to make it concise; the following is my version.

The Bible teaches that Christ healed the sick and afflicted, and says, "the works that I do ye shall do also; even greater works shall ye do because I go unto my Father," &c. And again he says he will be with us always. Now if Christ is with us he is with us in spirit. Not the veritable Christ that was in Judea, but the Spirit, which is the Christ. Christ also said, "I and my Father are one." If we recognize this fact, then we can recognize the consciousness of this in ourselves, of that power which would make us one with the Father. Then truly Christ has made himself one with us in spirit, and thus are we able to say "I and my Father are one." Then by the power of Christ we can say to the sick and blind, you are healed, for Christ hath said if we are at one with the Father then we have the power of the Father; thus we are enabled to do the works of the spirit. This is the Metaphysical power of the Christ. Hence to make ourselves ministers of this power which is again being brought to the intelligence of the Human mind, we must come into the Power of Faith which Christ taught when he gave the mustard seed as an example, and have such Faith in the Power that we can doubt in nowise but Christ is here Himself to do the work, for he said "I will be with you;" and verily he is here and will perform the work if we have the faith, and thus as your faith is so shall it be with you. This is the essence of Metaphysical Healing, or the Christ Power, or Science.

CORNELIA A. HARPER,

Pres. Metaphysical College,

Los Angeles, Cal.

NOTES.

F. E. COOTE has opened a School of Philosophy at 1119 Sutter street, San Francisco, Cal., for instruction in the science of life and practice of truth and healing. Classes daily. Treatments present or absent given at any time. Fruit from the tree of life may be gathered from his teaching. More schools of this kind are needed; there is work for all who know the truth. "The harvest truly is plenteous, but labourers are few."

STUDENT'S DEPARTMENT.

THOUGHTS ON THE SCIENCE OF SPIRIT.

As our teacher has asked us to take part in this meeting, I will try to express a few of my thoughts in relation to the Infinite, in which I live, move and have my being. I feel like a little child who is only beginning in the school of science of spirit, and who has scarcely learned the primary lessons.

The thoughts that are ever revolving in my mind, I can hardly find words to express. As the thinker is prior to thought, thought is an expression, thought can only symbol the vast reality of Being.

God our Father, He who is love, truth, and wisdom, framed all things. He thought, planned and brought out on the visible plane all things. When the earth was without form, and void, and darkness was upon the face of the deep, and the Spirit of God moved upon the face of the waters, He said let there be light and there was light. He perceived that the light was good, and He divided the light from the darkness. As it was in the beginning, so it is to-day. Is He not still saying let there be light? Are we not perceiving that light is shining in upon us, like the morning Sun? And thus set free.

No longer do we look back, but always forward. We recognize our Father who is ever present. We know he is with us. Truth testifieth to truth; our faith is in God; thus step by step we ascend the ladder, gaining light and knowledge all the way. We cannot fail to heal, if we live up to our divine privilege, that of holding all in Truth; as we hold the One Spirit in Truth, for all is one.

In silence we can speak the word—Divine Truth, to our friends; in so doing we fulfil the law of God—or good. Jesus said, "The harvest is ready, but the labourers are few." The word was given to work in the Father's vineyard, that is, to bring souls into the consciousness of Divine Truth. The first step is to show the soul her true origin, and to efface the race belief, that we are body and not spirit; for body is matter ever changing, having neither life nor substance, but spirit is substance, the sure foundation upon which to build.

The Rock of Truth, is the structure in which we are centered. Truth is everlasting; it has no limit, it is unchanging. God is spirit, and is Truth. When we think, our thoughts image that which we think about; as we think, so do we manifest. If our thoughts be centered in sin, sickness, and death, they manifest those conditions, and are the cause of all apparent misery and

sickness. If our thoughts be centered in Truth, which is God—then our thoughts image God or Truth. The Psalmist said, "Truth shall spring out of the earth, and righteousness shall look down from Heaven." He also said:—"I am wonderfully formed."

When we meditate upon the divine and orderly method of spirit in creation, we are conscious of the Divine Power of the Infinite Love, wisdom and strength. Of His creative power there is neither beginning nor ending. He reflects His glory in the Sun, moon, and stars. He is back of all, and is the light of all. The motion of the wind amid the trees, whispers God is here, and the trees whose life is in God speak forth the power of God in their aspirations and growth, which are ever reaching heavenward.

A TESTIMONIAL OF TRUTH REALIZED.

A FELLOW student has said, "I stood one among the world's happy Christians,"—but I cannot claim as much. I stood one among the world's so called Christians, unhappy and a skeptic.

From my youth a student of material science, familiar with the lessons taught by Darwin, Huxley and Herbert Spencer, I felt the hollow mockery of this material universe, and also the impossibility of making such science harmonize with a literal interpretation of the Bible as the revealed word of God. A crisis in life having brought me to a realization of the need of spiritual consolation, I turned to the church; but as I said before, always a skeptic, I felt I must continually exercise what faith I could command or be dashed upon the rocks of infidelity.

Many believe in the religious teachings of their early years, without having to encounter, or overcome, a single doubt. Faith seems natural to them; and they are the happier for it. But what is to be done for those who, like myself, must have a reason given for everything?

I know there are thousands of such, holding fast to the little remnant of faith which they have been able to make their own, and never satisfied in their hearts.

Let all such turn to the Science of Spirit and exercise the reasoning power given them in a way that must be satisfying to their inmost consciousness; and once having come into a realization of the Truth—happiness will follow as a natural consequence.

And what is it to come into a realization of the Truth? It is to feel that we are one with the Creative Power. To know, as Christ knew, that we and the Father are one. To transfer our love from the mortal to the immortal. To centre our thoughts and hopes upon that which alone is real, the Invisible. To know that the eternal present is now. To fully understand that all we ever can be we are *now* if we do but live in the presence of Spirit, and that the Kingdom of Heaven is within.

ROSE DE GROOT.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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MATHEMATICS, OR TRUTH.

Mathematics is that science which treats of the exact relations existing between quantities or magnitudes, and of the methods by which quantities sought are deducible from other quantities known or supposed. And the science of spirit is that science which includes all sciences, which treats of the exact relations of souls and of nature to God; in other words, which treats of the true and exact relation of all things that are manifested to their parent source.

A mathematical demonstration is one that accords with unchanging law or principle; so it is axiomatic that there is an unchanging law or principle which underlies mathematical demonstration. A truthful conclusion or harmonious expression, is one that is in exact accord with unchanging law or principle; so it is axiomatic that there is an unchanging law or principle underlying truthful conclusion and harmonious expression.

As the Supreme, Infinite source or Being is one, its method of demonstration is one. As in the study of the science of numbers, all problems solved are in exact accord with the principle, so in the study of the science of Spirit, all truthful conclusions that are formed, must be in exact accord with the Spirit; and the purpose of the study of the science of life or spirit, is that of finding where and what spirit is, that which is "yesterday, to-day and ever the same;" that we may speak the word of reconciliation, and make our manifestation represent or demonstrate it with mathematical precision; also, that we may learn to work in exact accord with the Spirit, in thought, word and deed, by imaging in consciousness its attributes and unchanging truth, by correct and careful thinking.

To have no other God before me, is to acknowledge God in all our ways, which means to have no ways that are unlike His; then He will direct the path which leadeth unto all wisdom, to a perception of all truth, by which the problem of life is solved.

The science of Spirit is the way to truth and life; its teaching instructs how to express, according to principle or the law of Being in thought, word and deed; and when thought is according to law, we demonstrate with mathematical accuracy in the body, and in word and deed. "Mathematics has not even a foot to stand upon, which is not purely metaphysical. All parts of knowledge have their origin in metaphysics, and finally perhaps, resolve into it."—*De Quincy*.

Metaphysics is the science of first principle, law or cause, that which precedes the physical, as the principle is prior to the problem. There cannot be an example without the principle; an example is an idea symbolized, so that the senses may cognize it.

There cannot be an expression without an expressor; there cannot be a visible appearance without the presence of the invisible cause; there cannot be a form of matter, a form of thought or speech, nor course of action, without the presence of the formless or maker of forms. A form of any kind, is a symbol of an idea, i. e., an idea spoken that the senses may cognize it—principle imaged.

Principle means highest, first, that from which anything proceeds. Wisdom is the principle source from which knowledge is gained. As in the science of mathematics, the principle is the highest or first, and is that from which the problems proceed; so the Spirit of God or Goodness, is highest and first, and is that from which creation proceeds. As the principle of mathematics is prior to the example, so the Spirit of God or Goodness is prior to creation.

Physical forms hold the same relation to God, that examples do to the principle. The examples are symbols of the ideas in principle, in mathematics; and created forms are symbols of principle or Spirit; neither are life, substance, or power. We must find ourselves as one with that which is prior to creation, and place it first and foremost in our thought before we can demonstrate harmoniously and mathematically, or interpret ourselves truthfully. "As the harmony of a sentence is promoted by adapting the sound to the sense or idea to be expressed," so the harmony of expression is promoted by adapting our thought to that which is to be expressed, and that which is to be expressed is the spirit of God or Truth.

Harmony in created things is to be promoted by perceiving their true relationship to their source, and then adapting thought, word and deed to harmonize with things as perceived. Harmonious expression and truthful interpretation is one, so the truth of God, which is wholeness, health and

happiness, is as simple as the multiplication table, and as easily understood. Science is truth ascertained, which is exact knowledge; we cannot ascertain truth, or gain exact knowledge, but of that which is exact and unchanging. So true knowledge consists in knowing first cause, law or absolute power, considered apart or as pure from application. The application of science or truth, is the application of cause, law and power. So the application of the science of Spirit, brings forth manifestations from Spirit according to the law of Spirit, which is love.

Through sense seeing, personal will and desire, the consciousness is veiled from a perception of truth and perfect understanding. The perception of truth is light unto the soul, is rejoicing in wisdom.

Expressions of life are in the power of thought. That which is called death is a denial of power. That which is loved, is held in thought and bears its fruit.

The ear that heareth the silent voice is understanding. To maintain a deaf ear to the senses, is to open it to the silence. We are taught from life eternal, the Spirit of Truth.

"The man which wandereth out of the way of understanding, shall remain in the congregation of the dead." Prov. xxi, 16.

Image God in thy thought, and thus wilt thou prove thy faith, peace and truth to thyself. Compare thy deed with the goodness of God, and thus wilt thou know the master thou servest. The faithful servant doeth the will of the master, and thus is the edenic order maintained.

He that heareth the reproof of truth and rejecteth it not, but abideth in its decision, is in the way that leadeth to a realization of eternal freedom.

To account for our existence is to solve the problem of life.

The awakened are those who have become conscious that it is not they personally or individually that live, but the Father in them.

The law of nature is love in its harmonious and regular order of action, that by which God governs the universe.

To give alms before men to be seen of them, is to give for a vain and selfish motive or purpose, with desire for credit or praise; and if a gift be offered with such motive or purpose, the reward cannot be from the Spirit of Goodness, because the motive is not based therein. When the motive or purpose be like unto God, then God is manifest in it. "Verily all receive their reward."

To hold all in love and truth, is to be just and do right, so the recompense at the resurrection of the just is justice. "With what measure ye mete, it shall be meted to you again."

MEDITATION.

July 3rd.

Subject:—Freedom.

Freedom is the state of being free. It is that which is exempt from control, and which is unlimited and unenviored. That which is free, is not under the law of being, but is the law. Can it be said that the visible Universe or any visible thing therein contained, is exempt from control? or, is not subject to its source? That which is made is subject to its maker.

Manifestation and appearance of every kind, be it the physical form, or that of health or disease, joy or sorrow, truth or falsehood, love or hate, knowledge or ignorance, is subject to the manifestor, that which is not apparent. That which is uncreate and which creates, is unlimited freedom. All Being is uncreate, hence to be, is to be free, not to be subject to the created. "Whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." They who *forget not* what Being is, will come to realize the freedom of Being. The forgetting or losing consciousness of

the immortal self, is the cause of all belief in limitations. To know ourselves is to know that we are freedom, one with the unlimited and boundless. Dear friends, they who try to realize these truths, seek in the right direction for true freedom.

July 10th.

Subject:—"Blessed are they which do hunger and thirst after righteousness."

It is written that they which do hunger and thirst after righteousness are blessed, for they shall be filled.

Righteousness is a state of thought and consciousness, which is in unity with, or conformity to Divine love, which is the law of God—Omnipresent Goodness. To hunger and thirst after righteousness, is to desire to work with the law, and to realize oneness with the whole Spirit of Goodness. They who have that desire are receptive, and are seeking to know and to fulfill the whole law of God or Goodness. When seeking that which is, which is the Infinite, we enter the straight way that leadeth to exact knowledge—perfect faith or power. To be receptive to Omnipresent Goodness, is to quench the thirst at the fountain of Life. So to hunger and thirst after righteousness, is the blessed condition which precedes its attainment.

It is blessed to seek and blissful to find. We cannot expect to find unless we hunger for, and seek to work with the Spirit of Goodness. So "to do truth is to practice God's command." His truth adjusts all to himself; His word is Goodness manifest, or made apparent.

July 17th.

Subject:—Hope.

Hope is where the affections are. What we desire we hope to attain, and hope causes the effort necessary to the attainment; in other words, if we have a desire or aspiration and make an effort to attain it, it is hope that prompts us to make that effort. If it were not for hope, effort or seeking would cease. Faith is the silent power or substance of hope, effort, or seeking. St. Paul said, "we are saved by hope: but hope that is seen is not hope: for what a man seeth: why doth he yet hope for; but if we hope for that we see not, then do we with patience wait for it." So when we work diligently and patiently, as if already possessing what we hope for, faith is manifest which brings the condition desired. If our hope be in God

or Goodness, we hope for that which is, and is for us. If it be not in God or Goodness, it is based in negation or denial of Him; verily both bring their reward.

July 24th.

Subject:—Faith or Divine Will.

Faith or Divine Will is the substance or power of Infinite Spirit or Mind, and is prior to thought, and is that which prompts mind to act or think, and which causes us to express our thought in word and deed, so it is the substance of thought, word, and deed, and of things hoped for.

Through faith worlds are framed, and forms are created; without it, is not anything made that is made. As there is but one parent source or uncreate cause, there can be but one method of creation or manifestation. The method of the parent source is manifest in the son or child; they who understand this, consciously work with the Father, and do His will; then the Father's will is manifest in perfect faith. Faith is the power which enables us to successfully perform our every day duties; by it we think, speak, and act, and move our bodies from place to place; by faith we accomplish all that is accomplished. It is faith in our ability to succeed that causes success in all our undertakings of life. All our works are done in faith, beside it there is no power. Consider the lilies how they grow, they toil not neither do they spin, etc. Faith is fullness of power and substance, and is manifest in all things; it knows not fear or anxiety; the more we use of the fullness of power, the more powerful we are in manifestation. They who have watched a little child making its first effort to walk, have witnessed the increase of power, as it expressed faith with each successive step, with the result that in a few days it was walking about the house with perfect faith in its ability to do so. And this simple, child-like faith which wavers not, is the power which removes mountains, and enables us to rise to the pinnacle of the temple in consciousness and understanding, above temptation and limitation of the senses, into eternal freedom and power. Without this high perception and faith, it is impossible to realize the parent source and do what we see the Father doing. Use faith every day, hour, and moment, its source is inexhaustible.

July 31st.

Subject:—How should desire be overcome.

To desire, is to long for the enjoyment or possession of something, to feel the want of, to mourn the loss of. So desire is the result of a limited con-

sciousness, and a lack of recognition of our divine inheritance; it is the result of a consciousness limited to manifestation; hence, an unconsciousness of the oneness of the parent source, and the result of believing self to be the manifested. They who do not know themselves desire much.

In the universe there is the unmanifest, and the manifest. The unmanifest is one and inseparable, perfect and complete, from eternity to eternity, and in the manifest there seems to be many, hence limitation. So when the consciousness is based in manifestation, it is limited and environed, and the delusion which arises from sense-seeing and belief in separateness prevents us from realizing that the whole parent source is the life of all. Desire is caused by not having true knowledge, and can only be overcome by gaining it. True knowledge consists in perceiving one inseparable, omnipresent spirit, manifest in all that lives, and in the manifestation, one manifestor. Desire should be overcome by making what we find to do, accord with the Spirit of Truth and by unremitting effort to realize that we are the unmanifest, one with the all, which has all things. When we realize what we are, desire is overcome; we do not hunger and thirst after righteousness when we are filled. With this consciousness, deeds are not performed with the hope of reward, nor with anxiety as to results. Truth is the food which feeds the hungry Soul. Partake of it freely, and desire and anxiety will be done away, and all things made new.

"THE NEW ORDER."

AN OCCULT STORY.

BY

A ROSICRUCIAN.

Preface. Chap. I, The Home. Chap. II, A Revelation. Chap. III, Invalids. Chap. IV, The double existence. Chap. V, The Master and the Retreat. Chap. VI, Training in Occultism. Chap. VII, An Unexpected Visit. Chap. VIII, Illumination. Chap. IX, Metaphysicians. Chap. X, Occultism Unveiled. Chap. XI, United. Chap. XII, Conclusion.

CHAPTER VIII.

Illumination.

"I AM master of myself to-day," thought Martin Pond, as he—unrecognized—took a seat opposite his unsuspecting wife, and friend, the schoolmaster. "The hours of steady discipline in suppression of the self have not been useless; the heart-beat is steady, the eye comfortably fixed, the muscles under control. I really wonder at myself." Amused with such thoughts as these, that occupied but a flash of time in the thinking, the editor felt a glow of satisfaction vibrate from head to foot and became perfectly at home.

As may be supposed it was not very long before the conversation turned upon the object of Mr. Pond's visit. "Before I called this evening, I had been seeing several friends of the cause with reference to a suitable locality for our college; and should like to hear if you are interested in it; and if so, will you give me the benefit of your opinions?"

"I understand," said Mr. Fairchild, "that you have more than one offer of property in the neighbouring hills, but I am not in any position to offer an opinion as to a suitable site for such a college as you require."

"What do you think of our prospects and objects?"

"Well, really I don't know," admitted Master Frank, fairly perplexed by the question; because being without sympathy for the movement he nevertheless did not wish to impart his sentiment to one so interested in it as was Mr. Pond. But the editor himself had felt that these two at any rate would be supporters of this glorious plan; and the coolness with which his first advances were met, only made him bring upon himself more of the same treatment. Was it possible that these two could treat with indifference anything that came from him! Ah, perhaps it was because of his undisclosed identity! If they knew who he was, they would certainly be overjoyed. Should he unmask himself? No, not yet. He would seek his wife, and find her opinion.

"Do you get 'The Inner Voice' regularly, Mrs. Firth?" asked he. "Yes," answered the lady, "and I have speculated somewhat on how it came to be sent here."

"How do you like it?" returned the editor, ignoring the latter part of her answer.

"Well I must say frankly," replied Mrs. Firth, "that I have read little of it as a student would. Occasionally I glance through it. In the numbers of journals that are issued now-a-days, Mr. Pond, I see that all are doing a good work. The number of your subscribers is proof that you are supplying a considerable demand. Have you many students in your college?"

While the editor of "The Inner Voice" was striving to get some definite word or recognition for his journal, his friends were as steadily striving to evade any such recognition; and Mr. Pond very soon saw that "The Inner Voice" did not carry to "The Home" the conviction he had hoped it would. His thoughts began to make him feel uncomfortable. He certainly should not reveal himself as Mr. Firth now. But if they could not accept his New Astrology as given for the first time to the world in his pages, they must be much further in the dark than he had thought. But remembering that he himself had unfolded so much since he was last here, he felt a little comfort. But even of this he was deprived by Mr. Fairchild's next remark.

"Having had considerable experience in schools of the Secret Brotherhood, as I understand you have had"—

Well he should think he had; he did not say anything however, but the schoolmaster's tone was as if he had superior experience—his ignorance, of course.

"Having had considerable experience in schools of the Secret Brotherhood, as I understand you have had," said the schoolmaster, "you will undoubtedly have found its illusory nature."

"What do you mean?" enquired Mr. Pond, somewhat amused and astonished.

"Why I mean this; taking for example the discipline for illumination, that when through the breathing exercises and the bath, at the time of desires, a feeling which is called illumination, is brought about, lasting but for a limited time; but passing away it leaves the neophyte or student either in despondency or in an affected exhilaration, kept up by thoughts of its repetition—sensuous repetition, and when this fails there is nothing for the student but either to give it up altogether or resort to opium or hashesh. I tell you, Mr. Pond, the methods adopted for inducing illumination are nothing but a snare into which the unwary aspirant falls. And except that it is an experience from which one may learn to shun it for all future, it is useless. So you see I place the Occult School, such as some of your correspondents would have you establish, alongside the saloons and snares of any city."

"I simply think," returned the editor, still feeling master of himself, but not so much master of his subject; for in his old friend the schoolmaster, he could not help seeing a familiarity with the subject, that he little expected to find. "I simply think that you have jumped at a great many conclusions. But I should like to know how you have gained the knowledge you have."

"I have never related my experiences, because I don't approve of such relations. But because I believe you to be doing what you honestly think to be the best for humanity, I will relate them to you, for you will perceive a better plan. I was always what I am; but in looking upon the vast universe it seemed that I must meditate upon myself. Choosing a spot in the etherial realms near the great sun, Aldebaran, I built for myself a cave or little world, which being subjected to the law of gravity traveled in its orbit around one centre, then another, according to my desire. On entering my cave I was supplied with a book containing all the information about the starry universe; how it was constructed, and why and by whom; and I placed upon myself this condition, that I would not leave the cave until I had mastered the contents of the book; for the Supreme God had given it to me for wisdom's sake.

Just as vessels navigate the seas, so my world navigates the air; ever moving on its course, attracted hither and thither, to this world and that, as experience dictates. But without light I could not read in the pages of my book of wisdom, and sometimes the interior of my little world seemed destitute of light; yet I was carrying out the instructions of the good book to the very letter; and it described such methods of study as may be found in many books here on earth. As I thus studied I found my aerial home drifted like a helmless bark on the stormy ocean. And it was not until I discovered that illumination, not sensation, is of the spirit, that I again got control over my world. Millions of years seem not to cover the time of all my experiences; but I am coming to the end of my voyage now; the cave is still a cave, but no longer darkened by inexperience. We are sailing on the same ocean my friend, with no other storms than our desires; and when we come to an end of seeking anything for self, the law of gravity will cease to hold our bark, all things will be to us an open book, and we shall be at home again in the harbour of perfection—through experience."

Let the reader construe for himself the meaning of Mr. Pond's silence that followed this narrative. How did the schoolmaster know so exactly what to say! With what invisible magic was it accompanied! No words can describe illumination; but Mr. Pond, alias Mr. Firth, returned to his hotel this night full of distress and joy; joy and distress. Which was joy and which was sorrow he could not say; but if he accomplished no more in Bartone than this one night's work, with all its repentance, fast flowing tears, new thoughts, new life, he would have nothing to regret.

What a difference a few moments make, was exemplified in the coming and the going of the Chicago editor. When we think we are master of ourselves how near we surely are to some unseen precipice! But we are blessed in our falls, how great soever they may be.

"I see more and more every day the necessity of keeping a patient's thoughts concentrated upon some subject while giving treatments," remarked Mrs. Firth as the schoolmaster left The Home. She had learned a lesson from Mr. Fairchild's treatment of the editor. Although a good deal more transpired between the trio than what is above related, the light that dawned upon the unrecognized husband and his wife during the relation of the simple experiences, made it—that is, the relation—appear important; and formed the link that rejoined husband and wife. For is it not natural that the wife should associate the strange editor with her realizations, and that the husband should think of his wife in the New Light. Truly, Silence is the seed that brings forth the good fruit.

BIBLES OF THE AGES.

With each issue of Harmony for the next few months, we shall select and publish the passages contained in the New Testament, relating to some one subject upon which are based lessons in the science of spirit. With this issue we publish the verses which contain the words *In Truth*.

IN TRUTH.

MATT.

And they sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God *in truth*, neither carest thou for any man: for thou regardest not the person of men.—xxiii: 16.

MARK.

And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God *in truth*: Is it lawful to give tribute to Cæsar, or not?—xii: 14.

JOHN.

But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and *in truth*: for the Father seeketh such to worship him.

God is a Spirit: and they that worship him must worship him in spirit and *in truth*.—iv: 23 and 24.

2 COR.

For if I have boasted any thing to him of you I am not ashamed: but as we spake all things to you *in truth*, even so our boasting, which I made before Titus, is found a truth.—vii: 14.

PHIL.

What then? notwithstanding, every way, whether in pretence, or *in truth*, Christ is preached; and I therein do rejoice, yea, and will rejoice.—i: 18.

COL.

Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God *in truth*.—i: 6.

1 THESS.

For this cause also thank we God without ceasing, because, when ye re-

ceived the word of God which ye heard of us, ye received it not as the word of men, but, as it is in *truth*, the word of God, which effectually worketh also in you that believe.—ii: 13.

1 JOHN.

My little children, let us not love in word, neither in tongue; but in deed and in *truth*.—iii: 18.

2 JOHN.

Grace be with you, mercy, and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in *truth* and love.

I rejoice greatly that I found of thy children walking in *truth*, as we have received a commandment from the Father:—i: 3 and 4.

3 JOHN.

I have no greater joy than to hear that my children walk in *truth*.—i: 2.

IN THE TRUTH.

JOHN.

Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning; and abode not in *the truth*, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar and the father of it.—viii: 44.

1 COR.

Rejoiceth not in iniquity, but rejoiceth in *the truth*.—xiii: 6.

2 PETER.

Wherefore I will not be negligent to put you always in remembrance of these things, though ye know *them*, and be established in *the present truth*.—i: 12.

2 JOHN.

The elder unto the elect lady and her children, whom I love in *the truth*, and not I only, but also all they that have known the truth.—i: 1.

3 JOHN.

The elder unto the well beloved Gaius, whom I love in *the truth*.—i: 3.

For I rejoiced greatly when the brethren came and testified of the truth that is in thee, even as those walkest in *the truth*.—i: 3.

THE POWER OF THOUGHT.

God moved upon the face of the waters. Water symbolizes Spirit, hence God moved upon himself (Spirit), which signifies that He thought and acted in universal soul, and the resultant externalization of Divine thought, was the entire visible universe, including all systems, the solar, the planetary, and all that is. We all are one in Spirit, and God is our inheritance; all who will, may claim that inheritance with its possibilities, and through the orderly process of divine unfoldment, we think and act in individual soul—for there is one spirit and many souls—and as the thought, so will be the externalization in form; for thought which never ceases, forms and transforms.

Look out upon the vast expanse of sea and ocean, and behold the immense ship, the mighty man-of-war and the floating palace—the royal queen of the seas—and what is it but a transformation of the primitive little craft, the clumsy raft and the dug-out, wrought by savage hands; these too are the resultants of thought, the adaptation of a crude mentality. But as thought never ceases, and God still says, "let there be light"—the light of consciousness—as the consciousness so is the thought, as the thought so is the manifestation—it makes of man a master. To the extent that man controls the visible, is he served, for he is greater than the visible.

To live and work in unity with divine order, means wholeness, and wholeness is health and happiness, truly it is seeking the "kingdom of God and His righteousness." If man reverse the order, or rather if he identifies himself with the visible, the external, discord and confusion is sure to follow. He cannot reverse the order of God, for it is unchangeable, now and forever the same. The soul's consciousness may turn from spirit and face the mortal, but it is never satisfied in feeding on husks, and yearning for that which is real, returns to its source.

Let us go back a little way and consider the old masters and teachers, grand and God-like, who have disappeared from the visible universe, yet live and work beyond this material realm. During their sojourn on this plane, much that was tangled and abstruse was settled and made clear; they unveiled that which was hidden, they brought forth secrets, and they were secrets no longer. The earth which assumed various forms according to various thoughts—more especially that of a flat surface, that its inhabitants should not fall off—became round, and so it remains to this day. They visited and interviewed the sun, moon and stars, and marked out the pathway of under-

standing for generations that were to follow. Then also, came through thought the annihilation of distances, the transmission of knowledge from continent to continent of new-born events but a few hours old.

The elements were not, and are not considered, above the land or under the water; it makes no difference, in spirit all are one, and socially we join hands. The lightning too, that grand yet fearful manifestation, rambling around at will, regardless of all other manifestations which come within its path, was through thought, brought into subjection and chained to the rod; and this is but a reference to what they accomplished. Their records fill many, many volumes, yet they did but cross the threshold of knowledge; they plowed but the surface in the vast fields of creation.

Shall wisdom and understanding cease while God says "let there be light? No, but will go on and on to get and to give—for the more we give the more we have; the supply always is and always will be equal to the demand. Then what may we not look for, as the science of spirit, through thought, unfolds to our perceptions the inner, the real, the substance? Paul says, "now we see through a glass darkly, then face to face." And so it is, when we vaguely comprehend the power of thought, we see through a glass darkly, but when the consciousness is illumined, we behold the truth face to face.

"Thought may yet defeat tornadoes, form the earthquake into rest,
Thought may bring in some to-morrow, from some sister world a guest.
Thought is conquerer, thought is mighty, thought will find at last the truth,

In philosophy, in science, and the springs of deathless youth.
Thought will teach man true religion, lift his soul above the clod,
Thought's great realm, O! who can fathom, 'tis Infinity: 'tis God!"

E. A. De Groot,

San Francisco, Cal.

QUESTIONS AND ANSWERS.

1 Q. *Am I correct in saying the spirit is the entity, and the soul its mind or exponent; also that the two words are not synonymous?*

A. Spirit is mind, and is the entity, the uncreate and eternal, and soul is the idea forever resting in the spirit or mind.

Spirit and soul are the same as mind and idea, both are eternal. The mind perceives its idea within itself, which is also itself, and simultaneous with that perception is thought, and the idea or soul is by thought expressed in consciousness; and thought produces or brings forth all that is visible to the senses.

Spirit or mind, is the larger term which includes within itself all ideas or souls and their expressions. While the two words, spirit and soul, are as closely allied as mind and idea, they are not synonymous.

2 Q. *Was Jesus in earth life any nearer God, than the illumined exponent of spiritual philosophy of to-day? Christ said; "Greater things than these shall ye do in my name."*

A. No, for as God is all pervading, everywhere, and at all times the same, He is as near to us as we are to ourselves, for He is our life and one cannot be nearer to Him than another. But without doubt Jesus had a deeper conviction and realization of the truth of His union with God, than any one of whom we have record; but they who gain the same realization and conviction will know what Christ knew and what he meant by, "My Name," and will do as great and greater things; there is nothing to prevent them.

3 Q. *Do you imply therefrom, that any one is incapable of doing greater things in his own name?*

A. The teachings of Christ show that He claimed nothing for personality, and that He of Himself could do nothing. That it was the Father or parent source working in Him and through Him, and that He in being was one with the Father.

He who knows where and what Being is, and works with the Father or parent source, can do all things in his own name, but his own name will be that of the Christ and the Father, for in truth there is no other—there can be but one all.

4 Q. *Can we derive any spiritual lesson from the cursing of the fig tree?*

A. The spiritual lesson to be derived from the fig tree, is contained in the first and second verses of the fifteenth chapter of St. John. "I am the vine and my Father is the husbandman, every branch in me which beareth not fruit He taketh away." It symbolized the taking away of the branch within himself which bore not fruit, showing the disciples the true meaning of His words, that that which bore not fruit was of no value to the husbandman, and that which beareth not fruit of the spirit, the spirit counts as naught. "Every

tree that bringeth not forth good fruit is hewn down and cast into the fire." If our thoughts and consciousness abide in the letter and not in the spirit, they are as a dead branch bearing not fruit of the spirit.

Wherefore by their fruits ye shall know them. It also demonstrates that all visible things or forms are subject to the power of thought and faith.

A subscriber asks: "Are there any true healers, who *do not* suffer pain?" If there are any who do suffer pain, they suffer for the reason that they are not in a full realization of the truth. A full realization of absolute truth, and living that life, frees from all pain; and to the extent that we have that realization, and live that life, to that extent we are free from pain. The realization of absolute truth gives the knowledge that we are superior to, maker and master of all sensation; a partial realization of truth enables us to mind not the things of the flesh, and that which would be painful and sorrowful in another state of consciousness, is unnoticed.

NOTES.

We take occasion, with this number of "Harmony," to thank, most sincerely, the many friends of Science or Truth, for their very appreciative communications, encouraging us in the good work, to which it is impracticable to respond by letter.

The next Normal class at the "Home College," will commence September, 17th, at 2 P. M. All who are desirous of joining, (for terms) please communicate with the President.

We are pleased to learn of the practical work which is being done in Denver, Colorado, in the way of demonstrating the Science or Truth.

To the many inquiries: "Can you furnish us with the back numbers of "Harmony?" We reply, that for a short time only, shall we be able to supply new subscribers from the first of October, 1888."

We see by June number of Christian Science, that on May 29th, at the Christian Science Theological Seminary, Chicago, Ill., a class of eight were ordained to the ministry of Christian Science.

HARMONY

A Monthly Magazine Devoted to Truth.

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PREFACE TO LESSON X.

EXPANSION OF CONSCIOUSNESS.

DEAR friends, in our first lesson we guided your thought to the Parent Source or Infinite Being, and in all lessons have held you in unity with it.

We comprehend the Parent Source to be the Infinite Spirit of love and goodness, and that it is for all and sustains all alike; and they who seek will find it, and they who ask for knowledge of that source, to them it shall be given. That the consciousness may be expanded to embrace a full realization of this truth, it is necessary that we have faith that it is, and then think, speak and act in unison with that faith, without wavering or contradicting it. So hold ye firmly to this all inclusive truth, and practice without ceasing the truth perceived from day to day and from lesson to lesson, and realization of unity with God will crown your efforts.

Truth brings its realization and conviction from its own realm, that of reality; conviction is certainty, nothing wavering—it is faith, rest, peace. From month to month we shall endeavour to give the result of our highest perception of Truth universal, and the means or way by which spirit perception may be obtained.

2. As the expression of spirit cannot apprehend spirit, that is, as the finite cannot understand the Infinite, or as that which is made cannot know its maker, it is necessary that we find the Infinite Parent Source and realize what Christ did, that we are one with it, before we can see as Spirit sees and work as the Father works. "For what man knoweth the things of man save the spirit of man which is in him? Even so the things of God knoweth no man, but the spirit of God; but we have not the spirit of the world, but of God, that we might know the things that are freely given to us of God." As like comprehends like, it is necessary that the ear of understanding be opened to the silence—the fountain of wisdom—that we may hear the unalterable truth which enlightens and subdues the senses, and removes self-made limitations, to realize that we are in the midst of the Infinite ocean of life and power, and learn to think as it thinks.

3. The following is a means for daily practice, by which the consciousness may be expanded to realize the truth that makes free.

The daily practice of transferring the thought from the manifest to the Unmanifest, from problem to principle, from effect to cause, or from nature to God, gives freedom from effect—limitation; therefore, practice thinking what it would be like to be present everywhere at the same time, sustaining—embracing and pervading all that lives; and to be all of power, all of substance, all of law. To-day, yesterday and forever the same. Just in proportion as you succeed will you truthfully apprehend the all pervading Spirit, and be rewarded with knowledge and power. Then extend your thoughts beyond limits; outward-pass all forms into the formless and silent; traverse all times, become eternity in thought, live in the ever present. Lift the thought above all heights, descend below all depths, that you may conceive of and know the Omnipresent Spirit, and the true relationship existing between the manifest and the unmanifest; and that all that is perceived is contained within the perceiver. To thus perceive and think is freedom, spirit perception, and true knowledge. So in order to comprehend self, it is necessary to know what we are like. If we perceive ourselves to be as closely related to the Supreme Being or Parent Source, as an idea is to mind, then we may comprehend all that we perceive ourselves to be, and are related to, for that which is inseparable knows itself, and its manifestations. If we perceive ourselves to be Unmanifest Spirit, one with the whole Parent Source, we have a truthful apprehension of self and the Parent Source. If we believe ourselves to be manifestation, the out-picturing of the spirit, we apprehend that which is limited and temporal, hence, we speak from a limited consciousness and understanding.

Christ was "the way, the truth and the life" to us, in that He revealed the true relation of the "I am," or real self, to God. Not until we take our true position as did He and maintain it, have we placed ourselves in thought and consciousness where God hath placed us, nor can we demonstrate the Truth as it was demonstrated by Jesus. Therefore, they that believe in their union with God, shall be sanctified in the truth, and glorified in the realization of it, and shall do the things that He did, i. e., make free by the power of Truth. If the motive be based aright you will seek to know the Spirit, that you may work as it works. This system of guiding the thought, and expanding the consciousness, casts out the beam from the eye and makes it single to truth; and the mental constitution is illumined with its light, and the consciousness ascends up into an high mountain as it did with Jesus, and from thence thoughts, radiant because they are truthful ones, flow out (fragrant with that love which applies alike to all—which has no respect to persons,) to the multitude below which are in darkness or mis-interpretation; and they who have an ear to hear will hear; i. e., they whose understanding is open to the Spirit, will understand the thought of Spirit, and in them that believe the material universe to be a plane of cause, and who therefore sit in darkness and in the region and shadow of death, light will spring up; which will be as a star guiding the consciousness to its Parent Source—Spirit. Let your light so shine that the Spirit of Truth which is in Heaven may be glorified.

LESSON X.

THE SPOKEN WORD, OR THE PURPOSE OF LIFE IN CREATION.

Delivered to the class at the "Home College," June 11th, 1889.

"IN the beginning was the Word, and the Word was with God, and the Word was God."

That is, in the beginning, that which is, was, and it was with God, and it was God, or, prior to thinking and the results of thinking, that which thinks and speaks, i. e., the cause of action, is, and it is with God, and it is God.

2. The Esoteric, or true meaning of the God-head, is understood in the truth, that three truths, so to speak, are essential in the one absolute Being,

*Same as Lesson XI
D. S. = H.*

that it may be manifest. Hence, God the Omnipresent Spirit, is known to the awakened to be a trinity in unity, or three in One, which is prior to the formation in thought of a mental image like unto itself.

Spirit perceives the idea of creation within itself; hence, there is the perceiver, the perception, and the idea perceived, and the three are one; for the idea and perception are in the perceiver, and are prior to thought and manifestation. The Spirit perceives all possibilities in its idea, which is also itself. They constitute the first triad, or union of three, known to the Egyptians as the sacred trinity or triangle of Love, Wisdom and Truth; they are pure Spirit.

To state it in another way, God or Spirit is Love, Wisdom and Truth; and the three are prior to, and necessary to thought and demonstration. It may be reasoned in this way: God is love, and wisdom is essential to the realization of the truth that He is Love; or it may be said, love, knowing the truth of what it is, and knowing its own power, is wisdom. Therefore the power to think and create is contained within the trinity; and resulting from this eternal, unchangeable perception and realization, is thought and creation. All are familiar with the trinity as "Father, Son and Holy Ghost," which means Spirit, Soul, and the perception that the two are one, or that they constitute the whole of Being; and because of this perception, the power to think is manifest as thought, and through the divine and orderly method of thinking, are all things made that are made—or brought forth.

3. "I am, that I am," therefore I think, is a truthful conclusion. Add to the trinity or triangle its power to think, and we have justice, which forms the sacred square—the perfect whole. So that which squares the triangle, is the power to think, and is justice; and when Love, Wisdom and Truth, or Father, Son and Holy Ghost, are manifest in thought, the thought is just to God and man, for it is an image of them, and is divinity manifest. As all things are produced by the power of thought, the production is an exact image, or effect of the thought producing it; therefore, the effect is perfect justice to the thought; then if the thought be in the image and likeness of God, the effect or image will be an exact representation of God—or God manifest in the flesh.

This is the divine order of manifestation, and as is the thought, so is the manifestation; and never is it otherwise. So all that we have in manifestation, is the result of what we have thought; thought is the tree which produces

sweet or bitter fruit, and the fixed habits of thought or belief is the tree, and according to the tree so is the fruit. The out-picturing of thought is exact justice; it never fails to bring its reward, or produce its kind.

4. Christ knew himself to be the Omnipresent Trinity, or Spirit. Therefore, if we believe—understandingly—in the "Lord Jesus Christ," we shall know the freedom, power and glory that He did. To believe on Him, is equivalent to the interior recognition of the truth; and that we were never lost, except in a lower range of consciousness born of false interpretation, is equivalent to perceiving that our Being and that all Being is included in the Godhead, the Infinite, Omnipresent One. All images like unto God, are the result or offspring of this eternal trinity. So to think, three truths are necessary, the perceiver, the perception and the idea perceived and thought about. Resultant of the Trinity, is thought, which is a mode of motion, co-eternal with the perception in the trinity. Thought being the first born of Spirit, it is individual, not omnipresent, therefore it acts in time and place, but it being in the image of the omnipresent, it can be extended to all time and all place. There is an individual consciousness which is co-existent with thought, and according to the thought so is this consciousness, in it we image the spirit by our thought; in it we image the letter by our thought. It is essential to the recognition of thought, and the demonstrations of thought; without it we could not see the examples that we solve, nor the many demonstrations or creations in the visible universe. To know what we are in Being, dear friends, is to know Truth and Life, and is to be able to think the thought that makes Being manifest in the flesh. To know what we are, is to be able to look upon our manifestations truthfully, and know what they are.

5. As there is but one Being or Infinite, there is but one mode of manifestation, the symbol of that mode is apparent in the visible universe. Three facts are necessary for the discernment of a visible object—viz:—the see-er, the sight, and object seen. Not until we think about the object before us, which reflects itself upon the retina of the eye, do we consciously see or sense it; so thought which is the first-born of the upper triad, becomes the see-er on the sense plane. Therefore the resultant of three facts, is the power to discern material objects. The power to think is contained in the Godhead, and thought is its first born; and through thought do we discern the visible universe, or that which is the result of thought. As Being recognizes its own, in absolute and perfect thought, thought sees or senses its own, that which is made. It is clear, that when we perceive from the plane of Being, we express in thought the power of Being; it is life and truth manifest or made apparent, it is bear-

ing fruit of the Spirit. When we see objects, or sense visible things, the things or objects seen or sensed are not, neither can they become a cause for the expression of Life, Truth and Power.

While we are privileged to look upon the beautiful symbols of nature, which are radiant with the life of the Omnipresent Deity, yet, not until we see them as effects, can the thought and consciousness be raised into the Omnipresent Deity with which they are radiant; nor can we ascertain and make apparent the full purpose of life in creation, that of bearing perfect fruit of the Spirit.

6. In solving a mathematical problem, we first perceive the principle, and by means of thought we image the principle in the problem, and, if the thought be governed every step of the way by the principle, the result is a perfect representation of the principle, and the example is a truthful manifestation of that which is real and eternal. It is a form or image of the formless, but it is not life, truth nor power. An example is an idea symbolized where the senses can cognize it. Spoken words are symbols of ideas, and are ideas revealed to the senses, or it may be said that forms of speech are for the purpose of making ideas, cognizable by the senses; but if in solving the problem we do not perceive or comprehend the principle, the thought is not governed by it, and we manifest that lack of comprehension in incorrect appearance, and the thought and its appearance is not a form, or image of the principle, but the would-be example is so many meaningless marks which do not represent anything, that is neither truth nor fact—God or Nature.

To solve the problem of life, we must perceive and image the absolute and unchanging spirit in consciousness by our thought; then we reflect that image in the body, and demonstrate it in word and deed, and that which is reflected in the body, or demonstrated in word or deed, is a symbol of the unchanging life and truth, and is radiant with that which it symbolizes. It is health and ease, but is not the life, substance or power; it is the real, symbolized and made cognizable to the senses.

7. To place self in Being, as cause, is to be able to perceive the truth and demonstrate the problem of life with mathematical accuracy, according to *eternal justice—the law of Being.*

But if we in our effort to solve the problem of life, fail to perceive and realize the absolute and unchanging Spirit, we do not image it in consciousness by our thought, and we fail to reflect it in the body, or demonstrate it in word and deed. If we believe the manifestations of Spirit to be the cause, or

Spirit, our thought is in harmony with that belief, and we mar the harmony of the out-picturing of thought in the body by false conclusions based on false premises, by symbolizing it in word and in deed. Then the false belief that is made apparent in the body, and in word and deed, is not a symbol of life and truth, but being based in the changeable and corruptible, its symbol is sickness and dis-ease. They stand for naught, do not represent anything that is, and are meaningless appearances.

8. The baptism of the Holy Ghost is a knowledge of the whole truth of what Being is; in other words, to know what Being is, is to live and bathe in the spirit of truth—the omnipresent life. When the Spirit of Truth, which is the comforter, is perceived and demonstrated, it guides to all truth and absolute freedom. When Divine Being is imaged in consciousness, we know what harmonious results are, from having produced them. We are to consider, therefore, that all forms in nature, all that is seen or sensed, are symbols of eternal ideas, hence may be called spoken words, representative of principle.

As forms are spoken words of spirit, the forms in nature constitute the language or spoken words of the Infinite, that is, Forms in Nature are the out-picturing of the interior language of Spirit. Our bodies are ideas symbolized or spoken and made visible.

9. Once rend the veil of delusion and we know that we possess freedom in the spirit of truth, and that matter has no power over us, to limit or environ us; for a thinker is greater than his thought, word, or his deed. That which is representative of self or being, cannot control or guide self; so it is clear that we must assume the responsibility of controlling our thoughts, words and deeds, and thus free our consciousness from self-made limitations, which means self made delusions. When this is done we shall be able to perceive and read the silent and invisible ideas that lie back of all nature—the language which is, before the beginning, i. e., before thought—prior to expression. The highest truths of the unmanifest will reveal themselves to the perception of one whose consciousness is purified by perfect thought—that which represents the attributes of perfect being.

The power to perceive and realize the Universal language which lies back of created things is the deepest intuition, it is Spirit taking cognizance of its own. This language is not sound, neither is it visible to the senses; these ideas are hidden in the secret chamber of the silence, the formless, the all pervading One in absolute love. This perception or realization is with most persons in the present state of human consciousness, a possibility unthought of,

while in others, intuitive perception is so perfectly expressed, that they themselves like unto a light, living and moving in light, with perfect faith, their ability to penetrate into the depths of Infinite Being, and to realize reality. Faith gives power and illumination to penetrate the silence and the cause of things in the Cause or Principle. If we would trace manifestation to its ultimate in outer expression, we must take our position in Cause, commence our reasoning and perceiving where all things commence, and go to the silence, the voice of Truth, and guide our thoughts by it.

10. The Christian Mystic, Jacob Boehme, an illuminated seer, expressed the same truth in the form of a dialogue between the Master and His disciple as follows; the disciple said to the Master: "How can I succeed in attaining that supersensual life in which I may see and hear the Supreme?" The Master answered: "If you can only for a moment enter in thought into the formless, where no creature resides, you will hear the voice of the Supreme." The disciple said: "Is this far or near?" The Master answered: "If you are your self, and if you can command only for one hour the silence of your desires, you will hear the inexpressible words of the Supreme. If you will and self are silent in you, the perception of the eternal will be made through you; God will hear, and see, and talk through you; you will be hearing, desiring and seeing prevents you from hearing and seeing the Supreme." Acknowledgement of the ever present Deity as being all that is, and meditating with calm and peaceful thought on the same, is the way to prove to ourselves the truth of the Master's words to His disciple, and rid ourselves of self-made delusion. Practice as advised in the preface to this lesson, and you will hear the inexpressible words of the Supreme, saying, there is no limitation and beliefs of limitation will disappear; for error is never apparent, truth is manifest.

11. At this point in our lesson, it is evident that our work resolves itself into this, that we are to make the thought, love, and motive of Spirit manifest through thought, love, and motive, and produce the fruits of spirit, effects which will harmonize with the supreme Being, which is the Being of all. Everything that is spoken has its origin in the silent and invisible. Every thing in nature has its origin and true name in the silent and invisible. Every thing that is but a symbol and a shadow of that silent and invisible reality. Such is the power of truthful perception and thought, that they who have the understanding to perceive things as they are, and call them by their true names, can produce an effect or appearance representative of the idea in the infinite spirit or mind, by perceiving and holding that perfect thought and consciousness.

The names by which forms in nature are known, are not their real and divine names. They are not named according to their reality, but according to the appearance.

12. The pattern of all things is said to be contained in the Holy Mount, prior to expression; the Holy Mount being Infinite Spirit or mind, all ideas are contained in it prior to their expression, or it may be thus reasoned, that the Creator contains all ideas within himself before they are spoken or expressed in form.

There is one eternal interior language, which contains the words that are before the beginning, prior to manifestation; the symbols of which are natural (is nature) and are intelligible to all. This interior language is forever resting in Spirit, the parent source, and includes all permanent ideas which are the souls or the types of visible forms, and visible forms are symbols or spoken words of this unspoken language. As all truth is one, and is forever the same, it is axiomatic that all that truly is, is unity. It follows that as one soul, Christ, has realized his union with the whole, and that the whole is God, they whose consciousness is awakened or illumined with a perception of truth, will know the self same truth. And all must understand the same interior truth, for there is but one to understand, that of the perfect unity of God, and His manifestations. Then, the thought, consciousness and manifestations, will be perfected thereby, for the interior unity of Being will be fully represented in them. While there will ever be the same beautiful variety of manifestation in nature, the manifestations will cease to be marred by negations of God, or misrepresentations.

The finding of self, as one with the absolute, is the way to a perception of this wisdom-language, the souls-of-things. When we place self in consciousness where God hath placed us, we shall be able to hear the still small voice and perceive with the eye of understanding.

13. We have not forgotten the good impressed upon our memory in early childhood, of how to listen to the silence and be guided by its word. Having a birthright to the Quaker Church, we were taught to depend upon the still small voice, to guide us in the straight and narrow way, and to an upright life; and, that if we did not listen to, and obey its voice, it would cease speaking to us. How true it is, that if we do not listen to the voice of truth, which is ever silent, and adjust our thought, word and deed to it, we lose the way of hearing, perceiving and understanding, and they that lose this way, are lost in the wilderness of effects and appearances.

If we do not seek first cause, which is God, and rely upon it, we do seek and rely on that which is not cause, but effect. To seek and lean upon effects is to serve manmoom, is to obey the senses, it is idolatry.

To seek and to depend upon manifesting first cause, or God, for all expressions of life and strength, is to worship in spirit and in truth, is to base the motive and faith aright, and is to fulfill the purpose of life in creation; for the purpose of life in creation, is that God may be manifest, and that we may, as individuals, come to know Him and self, which is a consciousness of life eternal with God.

This lesson will be continued in our next issue.

STUDENT'S DEPARTMENT.

"IN HIM WE LIVE AND MOVE, AND HAVE OUR BEING."

What is it, "to live, move, and have our Being" in God. The "Science of Spirit" alone intelligently teaches, and according to mathematical accuracy, this unification of number in One. All systems of religious teaching (so called), advance stoutly in this direction; and maintain that all life is from God, and without Him "was not anything made, that was made;" moreover, they avow, that in this Life, thus derived, all power is, and that it is ours; and that our mistake is in not recognizing without a shadow of doubt this primal Truth, and appropriating to ourselves this birthright throughout our pilgrimage in the flesh, and demonstrating this consciousness, in our love and service to fellow mortals. So far admirable—so far good—so far according to the Christ injunction. What then is the reason, according to this lofty plane, that, to-day, this world of poor, struggling human lives, has not evinced greater progress on this Divine plan—why are we "a sick, and dying world"—a world overworked, over-worried, sorrowing and never satisfied; what have we done with this, our divine privilege—where is our birth-right, have we exchanged it for the "mess of pottage?" and what are these prophets on the walls of our Zion doing, that not only are we *not* using it as ours, but absolutely concealing this treasure under the bushel of self-abasement, and so called, mortification of the flesh, for the poor sake of cajoling ourselves with the dangerous fancy, that we are doing God service.

Let us consider if we can, under this new Light which has come unto this 19th century, this Light, old as the ages, co-existent with God, the fallacy of giving but half a truth to this same hungry world; and expecting as a result, a condition of Harmony, and a service becoming the children of the living God. "Christian Science," or, "Science of Spirit," which term better defines what is gained by the lessons, gives to us, not only the "exact Science of Truth," in its unalterable formula, but fits each to the "all," in such a way, that not only do we find that God is Life, and movement, also, but that we ourselves are parts fitting to Him, and in concert with Him, live, move and have. God lives, we therefore live. To be alive, is to be full of the activity which comes of Life; to have the fullness and productiveness of Life, which becomes movement, or power. Then having Life, the first impulse of be-ing is to move on that Life.

What is it to move on the Life of God. Is it not to produce in kind, that of which we are abounding, are full of—*must* make evident in Creation?—and in this creating, in this movement which is "God working in us, to will and to do, of His good pleasure," do we not attest to the be-ing within us; and is not the demonstration a keeping pace with the Christ test, "by their works they shall be known to be children of God?"

Now, so far, we have been taught by the ordinary methods of Christian culture, that all this is *ours*; that we are commanded to use these God-given powers, that we *are* the "Sons of God" and more also; but in the *appli-ation* of this Divine recognition in our souls and lives, the "Scientist" is sharply warned that he treads on holy ground, and usurps the very "Power of God." What! live, move and occupy, in the Divine Spirit, using as "very own," that inheritance which is the Divine birth-right!! Does he speak from the Silence, to a brother or sister, bewildered, amid race beliefs, prejudices of sickness, and tortures innumerable of mind or body, such as we of the flesh alone can foster and nourish,—does he carry to the sufferer, "tidings of great joy," viz., the opening to consciousness, that within, in the depths, lies the garden of Eden, where in the ever living peace dwells the divine presence, awaiting in the calm silence the child who longs to hear the "voice" of command, which says "Arise, come forth ye, what do ye among the dead." Does he teach the tender hopes to spring at the word of truth, and lead the consciousness in the healthful ways of "absolute goodness;" does he speak the Truth, after the kind and manner of Jesus, the Christ, whose very garments even, were filled with the virtue which went out from that mighty Spirit—finally, does he put the Truth into expression, and live that which he has heard thus taught, he

is arraigned with the "thus far, and no farther," of a false statement; that which is ours, freely to use, must be suffered to perish, lest we should trespass on the domain of the Father, and fulfill the Christ-Faith—"all this shall you do, and greater." But we, upon whom the light has dawned, and for whom the "Star" has shone over the birth-place of the child-consciousness—we, students in the "science of spirit," thank God for this Christ faith and prophecy—thank God, that we may be led to use the Truth, which is without measure, not alone to warn from sin, which is *not*, but to recognize the Truth, which from everlasting to everlasting is—and is, for every Soul consciousness, to receive. So—why afflict ourselves with the "wherefore" of anything so long as we are the heirs—and moreover the joint heirs with Christ, to that kingdom which is not divided in itself. Only see to it, that this absolute possession by descent, produce and induce in us the longing to give to those not yet conscious of their high estate, the knowledge born of our lofty affirmations, of Life, Love, Goodness, Wisdom, and Truth, and in using, freely using, that which is our own; in which we but imitate the Master, who questioned the motives of none, but affirmed that we *should* heal the sick, *should* cause the blind eyes to see, and to be perfect, and not less, even "as the Father in Heaven, is perfect."

M. L. STONE.

EVIL SPEAKING AND INTUITION.

Evil speaking is claiming for ourselves those things which are the opposite of the Divine attributes.

Just so long as we continue to thus speak, do we identify ourselves with the letter or effect; that is, we relate ourselves to, and become a part of that which is false and perishable—a nonentity, having neither life, power nor substance. In this relation we entail upon ourselves and those about us, through the power of thought, seeming sorrow, sickness and death. Let us then cease all conversation concerning the old man, by speaking the truth as it was in Christ Jesus. To speak this truth, we must refuse to be guided by anything the senses may reveal, or by anything that is in any way opposed to the attributes of Divine Spirit, which is the rod and rule of all just and divine measurement.

If we take the senses for a guide, we are facing the wrong way and are spiritually blind; therefore all our perceptions must necessarily be those of sense—delusion and misleading. Not being centered in truth, they are ever fluctuating between states of doubt and belief. It is this halting between two opinions, that brings us into a condition of doubt and nonprogression, which St. Paul so justly condemned in Agrippa. We can only free ourselves from this mental stagnation and sense of captivity, by refusing to believe that we are the body, or that it has any power over us. If we see the body as an effect and ourselves (*spirit*), the cause, then we are working from the principle, which is God, to the problem, which is matter. As this is the correct method for working the problem of life—and there is no other—we who faithfully pursue it to its ultimate, shall have as our reward, a manifestation in perfect harmony with the Divine Will, a speaking of the truth each with his neighbor, and at last the approval of the Father, and the reward to those who endure; those who as good and faithful servants, are bidden to enter into the joy of their Lord. The awakened consciousness, which is a knowledge of our oneness with the Father, can only be perceived through the soul, the first creation of spirit and medium through which we hear the voice of the Father speaking to us, His children.

To be taught of the spirit is true knowledge. To perceive the truths of spirit through the eye of understanding, is true intuition. Intuitive knowledge is that which cannot be acquired through any process of intellectual reasoning. It is a cognition of first and primary truth, as it was in Christ, an ignoring of all perceptions, all shadow and seeming, as revealed by the senses. We cannot make this knowledge our own until we have turned from the letter to the spirit—from effect to cause—and work out the problem of life according to principle as it is given us to work. It is only through the discipline of right thinking, that we are enabled to work from the principle which is God, and we can only justify our claim to right thinking, by making God's thoughts our thoughts, and His methods our methods. Christ said, "my yoke is easy, and my burden is light." We can only realize and make this a living truth, by conforming to the Divine Law—not by struggling against it in vain endeavor to adjust it to an erroneous conception—for in the Divine Law there is no variance, neither shadow of turning. It is the same yesterday, to-day and forever. It does not yield to us, and we can escape a violation of it only through yielding the strictest obedience, not in the letter, but in the spirit, doing the right because it is right, not for hope of present or future reward, and through the guidance of the intuitive teaching of the Father whom we recognize as the Master. Let us then, enter the closet and pray

for Divine guidance, that closet which is the inner consciousness, revealing to us the intuitive teachings of the Father, which we cannot mistake, for the spirit beareth witness of its own. In the silence of the closet, we shall find our course so closely defined, that "the wayfaring man though a fool need not err therein." Are not the convictions so obtained intuitive, and being thus guided, can we be guilty of evil speaking?

ISABEL BIRGE.

HOME TRAINING.

The world is full of thought, of science, of literature for the adult mind, but for the child there seems to be a serious want. The fact seems to be overlooked, or not allowed to take root in the minds of parents and teachers to any great extent, that by planting the choicest seed in the child's mind, and then by careful and judicious guiding and pruning, a bountiful harvest of good would be the result.

The children are the fathers and mothers of the coming race; education should mean something more than memorizing and repeating, parrot-like, the sayings of others. Thought, the soul within, should be allowed to unfold as the flower, or as the tree, branch by branch, and leaf by leaf, until a form of symmetry and beauty is completed.

The child contains within itself, all the attributes of good; a microcosm within the universal microcosm, and the planet earth is a school through which it must pass. Great care then should be taken, that the teaching be such as to give strength to the root, the underlying foundation, that when in its unfoldment it experiences the storms of adversity, trial and temptation, it shall know that the power is within itself to hold it firm and unmoved.

What greater boon can be given to the child, the man, the woman, than *the liberty to think*? Yet the thought of the child should be directed, so that of the two roads, it may choose the better. The highest, purest, best thought leads to liberty, to noblest deeds. The highest pinnacle of attainment in the earth-life, is sacrifice of self for the good of others. To attune our lives in harmony with the Divine, is to forget self.

The child should be reared in a home where the atmosphere it breathes, the elements which go to sustain its body, conduce to the unfoldment of its Divine nature, thus strengthening all the faculties, and rounding out the

physical; that as he leaves the fireside and steps upon the threshold, he may go forth incased as it were, in an armour of light; that no shaft coming from corners of darkness and error of thought, could possibly penetrate.

Our sons and daughters need better home education; it cannot begin too early, nor would it ever end; its influence would be felt through succeeding ages. If there were such homes, how long would it be before peace, good-will and universal brotherhood would be ours? Let liberty be our motto, but without prejudice, without injustice, without license. Let us have faith in, and above all, let us trust our children. Who, that pauses to listen to the still voice of the soul, can ever break a mother's trust? No command however strong, can equal the potency of confiding trust; it is a bulwark of self-defense, which age cannot wholly undermine.

It is not strange even at this age of the world, that so many people believe they are afraid of God; how else could it be, when from their earliest remembrance, the rod of fear was held over them, or they were thrust into some darkened room or cellar, with threats of vengeance, until every nerve quivered with fear. Their lives are spent in terror, and at last in fear of eternal doom, they endeavor to propitiate what they suppose to be the governing power.

I believe in "children's rights," a right to best pre-natal conditions; a right to be guided by the highest wisdom, love and justice, that the study of truth can reveal to parents and teachers; then from the loving father, mother and brotherhood, they will be led to the loving God, Father and Mother, the all, the Universal Good, where after many pilgrimages the soul—like the returned prodigal—will find peace and rest; rest from fear and anxiety, rest at being in harmony with itself and God.

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BIBLE LESSON.

"AND WITH WHAT MEASURE YE METER, IT SHALL BE METED TO YOU AGAIN."

WHAT man thinketh in his heart is his belief. Our fixed beliefs are imaged in consciousness and made manifest by our thought. And resultant from our beliefs and general line of thought, are words, deeds, and feelings. Therefore with what measure we mete, the same is meted to us again, or manifest by us, for our measure is an assertion or affirmation of the dimensions of our present state of thought and consciousness. If our thoughts measure the idea of wholeness and perfection for others and for self—they measure the idea from the spirit, and wholeness and perfection is measured to us, for the same is our measure. But if our belief and thought measure limitation and imperfection for others and for self, then limitation and imperfection is measured to us, for the same is our measure. So, it is axiomatic that in proportion as we recognize Truth, to that same degree do we manifest it and know ourselves, the invisible I am.

2. For not until our ideas measure wholeness, have we cast out the beam from our own eye, or rendered the eye single to Truth—which is life; nor do we clearly see to pluck the mote from our brother's eye. As we must ever see through our own eyes, that is, according to our beliefs or our degree of understanding, therefore as long as the beam of error or belief in imperfection remains, we see with the eye of error or belief in imperfection, as through a glass darkly. The belief in imperfection cannot perceive or realize perfection. "Blessed are the pure in heart, for they shall see God." Purity perceives and acknowledges its own. It being omnipresent, recognizes the truth that it is omnipresent, and sees Itself in all, with the eye of purity or perfect understanding. The beam of doubt, which is hesitation, leads not to understanding, it is not a cause for, neither is it a guide to a perfect perception of the entity

and wholeness of Being. Therefore it must be erased from, or cast out of our mental vision, before the consciousness can receive a true image, or perfect idea of its origin. The beam of judging according to the senses, which is made apparent through thoughts of uncharitableness, criticism, and fault finding, must be cast out of our own mental sphere before we can see face to face the absolute truth of the omnipotence of the ever present Goodness. For as long as we have a belief in imperfection, we have a belief that is the opposite of God, for God is *Infinite perfection*, and through such belief we see imperfectly, for our judgment is not of Truth, nor is our measure of wholeness; it is through such believing that error and imperfection is seen in others. By allowing our thoughts to pass judgment, or by yielding them servants to obey appearances, they, through criticism, confirm our consciousness in error.

3. The acknowledgment of the whole truth that God or Goodness is infinite, i. e., All in All, and that there can be but one Infinite or one All, is the one step that leads from Earth to Heaven. To many the thought may occur, a road too short, a truth too simple to be true. When this acknowledgment is made or step taken, and we find the kingdom, and the truth is realized that we are in God or Goodness, and that God or Goodness is in us, and that the two are one in Being, the greatest truth has come, and "when that which is perfect is come, that which is in part shall be done away." When the truth is perceived we must lay off the garb of sensuous judgments, with all carnal thoughts, and make the eye single to the all inclusive truth of the Unity of Being, that is, reconcile and conform our expressions to it, if we would gain a full realization of the wealth and power of the kingdom in which we live, and clothe ourselves in the garb of immortality, and wear the pearl of greatest price, which is perfect illumination. Not until a perfect understanding reveals the Unity of Being, will the expression in earth, the body, be perfect and harmonious.

4. They who would hasten toward Goodness or God, must cease false interpretation and perceive the true worth and position of Spirit; that is, worship in Spirit and in Truth, or in single, fervid faith, by holding all in Spirit, and by thinking and speaking truthfully of Spirit, as the truth was spoken by Jesus. And if the consciousness be illumined by truthful thought, the expressions are light and life manifest or made apparent. If the consciousness be not darkened by false belief and erroneous thought, the ever present truth will illumine the understanding and take away the branches which bear not fruit of the Spirit. When we rise above delusion, to us there is no delusion, and we are able to remove false belief from others; that is, we are able to see clearly to pull out the mote from our brother's eye.

5. "Be ye perfect, even as your Father in Heaven is perfect," is a commandment that may be fulfilled by a perfect perception of truth. If we would gain this perception, it is essential that we understand that we cannot have knowledge nor gain knowledge of imperfection, for knowledge is a clear and certain perception of truth, and truth is perfection.

6. The principle of mathematics, or the ideas which underlie all mental problems, is not revealed or made manifest in the error of calculation, but the principle or truth is revealed and made manifest by correct calculation or statement of the principle or idea. In no way is it possible for us to gain knowledge through a mis-statement or false representation of principle. The mistake or error made in the problem is false calculation, and has no true relation with the principle or idea, for it does not represent or symbol it forth, hence nothing is manifested by untruthful statement of principles.

The Spirit of God or Infinite Being, or the idea which underlies all manifestation, is not revealed or made manifest in false interpretation, but the Spirit of God or Being is revealed and made manifest by correct and truthful interpretation of itself. In no way is it possible for us to gain knowledge of Spirit or Being through misrepresentation or negation of it.

False statement or erroneous thinking—which is misrepresentation—is in no way related to the Spirit, or Being, or the idea which underlies creation. It does not express or symbol forth anything that is, for when the Infinite is not manifested or expressed, nothing is manifested or expressed, but in every truthful statement or expression of truth, the Infinite is manifested.

MEDITATION.

August 7th.

Subject:—"Come unto me."

The purpose of silent meditation should be, to realize what Being is, and what its possibilities are.

If the attributes be expressed in thought, the will of Spirit is done and the motive is based aright, resultant therefrom are expressions of Being—the "I Am"—which is Harmony manifested; this is *the way* to get illumination or understanding.

That is, meditation on any subject should be for the purpose of realizing the principle underlying the subject, of which words can only be symbolic or representative. Not until we arrive at an understanding of the meaning of Being can we know that creation or expression is symbolic and representative, for we cannot be certain of what things are, until we find the cause which produces them. Therefore, not until we find Being, and perceive from the plane of Being, is it possible for us to distinguish between Being and existence, i. e., between ourselves and our expressions; therefore all endeavor should be for the purpose of getting understanding of the reality underlying the subject on which we meditate or think.

"Come unto Me," is an invitation by the speaker to move hitherward, to draw near unto that which is first; i. e., to approach Being, which is prior to thought and word. Me, means Myself, the invisible Speaker, or the "I Am." Therefore the meaning of this subject is, that all are asked to come unto Spirit and learn of It, and find rest from labor, or from the burdens which arise from a denial or negation of the Me.

Though spirit be omnipresent, the only way to accept the invitation, and to "come unto Me," Spirit, is to think truthfully, with undivided faith, and right motive, and they who come in this way will find rest, for realization of our oneness with the omnipresent One is eternal peace and rest.

Jesus spoke not of himself as the body, nor did He act as if His expressions were Himself, and in this He has revealed *the way* to us, and they who think and act truthfully, will think and act as did He, and with the same intent; not because the personal Jesus thus spake and acted, but because He, the Spirit, revealed the true way of life, by which every one may manifest the same truth and come unto Me. The invitation to "Come unto Me" would be meaningless, if it meant no more than that one material form should appear in the presence of another material form.

We may as justly and truthfully expect, that because the furniture of a room is associated together while in that room, or that because a row of houses are resting on a certain block of land, that they can give life and power to each other, as to expect that physical contact, or that the association of physical forms can give life, peace, or rest. They who labor, and are heavy laden, do so because they do not come unto "Me," Spirit, and recognize and claim to be life, peace and rest; such are seeking in effects, expecting to realize life, peace and rest therefrom; such expectation is negation, and never is it otherwise. We cannot manifest the gifts of Spirit, unless we go to the Spirit for

them. We do not find them in expression, for the reason that expression has them not to give. Spirit is "*the way, the truth, and the life*;" then to find the Me, the Invisible Speaker, is to find God, and in Him eternal truth, life, and rest.

The yoke of Truth is easy, and the burden of spirit is light. The spirit of truth, which is wholeness, gives all, yet it labours not, neither is it heavy laden. So to "Come unto Me," is to get understanding and awaken to truth; and *every one* who comes, finds. And they who live in a full consciousness of Being, can give to others rest, by imparting to them the truth that brings them into the same consciousness; therefore the awakened can point the way, because they know that they are the way of wisdom, and all who follow in that way, no longer labour, or are heavy laden. But they who continue in the error of believing their manifestations to be themselves, or that that which is made is real, and that visible things are a cause for happiness, are trying to make visible things serve as the cause for what the invisible spirit alone can give. And not until they cease to partake of this forbidden fruit and place the true worth on spirit, and see existence by the light of truth, can such know self, or "Come unto Me." Not until we cease believing the manifest and unreal to be ourselves, and believe ourselves to be the Unmanifest and real, can we know and reveal the wealth and power of Being. Neither have we "worshipped in spirit and in truth" until we have placed the true worth and value on spirit by acknowledging the Me—which is prior to expression—before all that is made in all our ways.

August 14th.

Subject:—What is Mesmerism?

It is said that "mesmerism is a supposed influence or emanation by means of which one person can act upon another, producing wonderful effects upon the body and controlling his action and thought." "Or the art of inducing an extraordinary, or abnormal state of the nervous system, in which the actor claims to control the action, and communes directly with the mind of the recipient."

If we would know by what means one individual seems to control the action of another, we must first learn the cause of action, and the means by which we control our own.

The science of expression teaches that thought precedes all visible action, and that Being precedes all invisible action, that of thought; hence it is true that the mental constitution, which is born of Being, is maker of this visible

plane, and is the action thereof; for thought, will, and motive is our action, the controller of the body, hence it is the thought, will, and motive that seems to control the action of the mesmeric subject.

The subject enters what is called the mesmeric state, by yielding the thought and will to that of the operator, and the control is due to the fact, that the subject changes his own thought and will to harmonize with the operator's.

Individual thought and will cannot be used to control the thought and will of one whose consciousness is universal, nor can such an one become a mesmeric subject. To think and act as the operator dictates, is to yield the thoughts to obey or work in unison with his. It is therefore the subject's own thought and will, acting in concert with, or according to the operator's, that produces that which is called the mesmeric state or condition; both conditions are temporary and mortal.

They who live in a full consciousness of Being, or truth, are exempt from the influence and control of individual thought and will, for when the absolute is come to the individual consciousness, it has come for the reason that the thought and will have become that of the universal, or of Being.

And when that which is absolute is perceived, that which is in part rules not.

August 21st.

Subject:—"Jesus wept."

As it is a truth, that men to whom the word of God came, clothed the truth in language descriptive of things natural, so the words of our text are purely symbolic.

"He groaned in his spirit and was troubled." "Jesus wept." St. John xi, 33, 35.

To groan means to strive after earnestly, as with groans. Thus to groan in spirit is symbolic of effort made to concentrate in thought, and express the power of spirit. And "He troubled himself," symbolizes the fact, that he exerted himself to raise Lazarus, and thus do his Father's work. Christ raising Lazarus from the dead, symbolizes the purpose for which he came into the world, i. é., to raise the dead and consciousness of the race into a living consciousness of Truth and Life Eternal.

The Spirit of God, which is eternal, is fullness, stillness, and goodness; and is brought forth or manifested by the power of faith, and the interior action of thought. Therefore groaning in spirit, or weeping (in Scriptural language), is symbolic of effort made for the bringing forth into manifesta-

tion the power of spirit, is symbolic of preparation for the birth of great power, which precedes the joy that comes to all that are raised from the dead, that is, from unconsciousness to consciousness; also of the joy that is for those who are privileged to be witnesses to the raising up, or they who see truth face to face in the expression of the power of spirit. In no way could Jesus have wept, according to the unilluminated definition generally given to the word, and to the text of the disciple. The fourteenth and fifteenth verses of the same chapter, read as follows, "Then said Jesus unto them plainly, Lazarus is dead."

"And I am glad for your sakes that I was not there, to the intent ye may believe; nevertheless, let us go unto him."

Again Jesus saith unto Martha, "Thy brother shall rise again." He also said, "I am the resurrection and the life," which means, I am that which rises again, and am the life which causes to rise. "He that believeth in me, though he were dead, yet shall he live." "I am the Truth and the Life." They who believe in Christ, believe that Truth and Life is the maker of everything that is made. They who thus believe, though they were dead in consciousness and understanding, shall rise up and live, or return to truth and live in understanding.

For that which we believe in, we are conscious of, and to believe in the power of truth and life, is to awaken, and be conscious of Truth and Life, and the awakened know that they have eternal life with God.

August 28th.

Subject:—"Seek and ye shall find."

To seek is to go in search or quest of, to endeavour to find.

As useless as it would be to go in search of something that we believed did not exist, or that we knew was not for us; so would it be to seek of God without believing that what we seek is, and is for us.

So, if our seeking be in faith, we will believe that what we seek for is, and is for us, and we have a definite idea of where and what it is we wish to attain and manifest.

And as God, the giver of all, is omnipresent, if we seek in truth we must recognize that what we want to manifest is at hand, and in this state of consciousness we realize that we possess what we seek.

"Seek and ye shall find," is a promise fulfilled in every one that truly seeks. To find is to gain a knowledge and to have a realization of spirit. And

this knowledge or realization, is only to be gained by true seeking, that is, through the acknowledgement of the presence of the ever present Wisdom Spirit working in us, and by adjusting and conforming our will and way to It.

For if we would act from the Spirit, we must not be unconscious of its presence and of what it is, but must be able to acknowledge It unmanifest, and recognize It manifest in all our ways. "Canst thou by seeking find out God?" True seeking will bring to us a full consciousness of God, for we are ever conscious of what we recognize, believe in, and conform our thoughts and words to.

Therefore, acknowledgement is the way of conformity to the Spirit, and is reconciliation, regeneration, and atonement.

BIBLES OF THE AGES.

IN the November number of "Harmony," we published from the Song Celestial, by Sir Edwin Arnold, the chapter entitled "Religion of Faith," together with a short explanation of the origin of the Poem.

Its simple plot consists of a dialogue held by Prince Arjuna (a princely soul), with Krishna, the Supreme Deity. A great battle is impending, in which the Spirit of Truth urges Arjuna to fight and conquer the opposing hosts, which means to control desire, self will and thought, and slay all beliefs in limitation. That when Arjuna had conquered all, and cast off the tangled oracles which ignorantly guide, he should come unto the Deity, and realize his one-ness with Him, a Christ consciousness. The following is a portion of the second Poem, entitled:

THE BOOK OF DOCTRINES.

Sanjaya: Him, filled with such compassion and such grief,
With eyes tear-dimmed, despondent, in stern words
The Driver, Madhusudan, thus addressed:

Krishna: How hath this weakness taken thee? Whence springs
The inglorious trouble, shameful to the brave,
Burring the path of virtue? Nay, Arjuna!

Forbid thyself to feebleness! it mars
Thy warrior-name! cast off the coward fit!
Wake! Be thyself! Arise, Scourge of thy foes!

Arjuna:

How can I, in the battle, shoot with shafts
On Bishma, or on Drona—O thou Chief!—
Both worshipful, both honourable men?
Better to live on beggar's bread
With those we love alive,
Than taste their blood in rich feasts spread,
And guiltily survive!
Ah! were it worse—who knows?—to be
Victor or vanquished here,
When those confront us angrily
Whose death leaves living drear?
In pity lost, by doubtings tossed,
My thoughts—distracted—turn
To Thee, the guide I reverence most,
That I may counsel learn:
I know not what would heal the grief
Burned into soul and sense,
If I were earth's unchallenged chief—
A God—and these gone thence!

Sanjaya:

So spake Arjuna to the Lord of Hearts,
And sighing, "I will not fight!" held silence then.
To whom, with tender smile, (O Bharata!)
While the Prince wept despairing 'twixt these hosts
Krishna made answer in divinest verse.

Krishna:

Thou grieveest where no grief should be! thou speakest
Words lacking wisdom! for the wise in heart
Mourn not for those that live, nor those that die.
Nor I, nor thou, nor any one of these,
Ever was not, nor ever will not be,
Forever and forever afterwards.
All, that doth live, lives always! To man's frame
As there come infancy, and youth, and age,

So come there raisings-up and layings-down
Of other and of other life-abodes,
Which the wise know, and fear not. This that irks—
Thy sense-life, thrilling to the elements—
Bringing thee heat and cold, sorrows and joys,
'Tis brief and mutable! Bear with it, Prince!
As the wise bear. The soul which is not moved,
The soul that with a strong and constant calm
Takes sorrow and takes joy indifferently,
Lives in the life undying! That which is
Can never cease to be; that which is not
Will not exist. To see this truth of both
Is theirs who part essence from accident,
Substance from shadow. Indestructible,
Learn thou! the Life is, spreading life through all;
It cannot any where, by any means,
Be anywise diminished, stayed, or changed.
But for these fleeting frames which it informs
With spirit deathless, endless, infinite,
They perish. Let them perish, Prince! and fight!
He who shall say, "Lo! I have slain a man!"
He who shall think, "Lo! I am slain!" those both
Know naught! Life cannot slay. Life is not slain!
Never the spirit was born; the spirit shall cease to be never;
Never was time it was not; End and Beginning are dreams!
Birthless, and deathless, and changeless, remaineth the spirit forever;
Death hath not touched it at all, dead though the house of it seems!
Who knoweth it exhaustless, self-sustained,
Immortal, indestructible,—shall such
Say, "I have killed a man, or caused to kill?"
Nay, but as when one layeth
His worn-out robes away,
And, taking new ones, sayeth,
"These will I wear to-day!"
So putteth by the spirit
Lightly its garb of flesh,
And passeth to inherit
A residence afresh.

[Continued.]

"THE NEW ORDER."

AN OCCULT STORY.

BY

A ROSICRUCIAN.

Preface. Chap. I, The Home. Chap. II, A Revelation. Chap. III, Invalids. Chap. IV, The double existence. Chap. V, The Master and the Retreat. Chap. VI, Training in Occultism. Chap. VII, An Unexpected Visit. Chap. VIII, Illumination. Chap. IX, Metaphysicians. Chap. X, Occultism Unveiled. Chap. XI, United. Chap. XII, Conclusion.

CHAPTER IX.

Metaphysicians.

IN time many changes are effected in things. During the six years that have elapsed since the opening incidents of this story, as much change has taken place within and about "The Home," as has taken place within and about Bartone itself. "The Home" that Mr. Firth (now known as Mr. Pond) left six years ago, was a simple, cottage home; that which he found on his short visit was a Metaphysical retreat. Before he left on the memorable evening mentioned in the last chapter, he had been made acquainted with a great deal that went on within these walls. He learned that the room in which they sat was used as a class room during the week; on Sundays a children's Bible class met there. Every Wednesday evening it was occupied by whomsoever cared to come and join in the consideration of some subject for Meditation. The Metaphysical books on the shelves to the right were for the use of the students and those who joined in the Wednesday meditations. Two sunny rooms at the back were set apart for poor patients.

Thus much Mr. Pond learned. Also some of the methods adopted in teaching and healing, which were new to him. The next evening was Wednesday, and before leaving he received an earnest invitation to be present and join the meeting in considering "What must I do to save." This meeting however he did not attend.

The meeting, which commenced at eight o'clock, was fairly well attended; a majority of those present were metaphysicians. The usual formalities attendant on meetings were absent; each person sat where he or she could conveniently talk with or listen to any other; each person was as much a president or other officer as another. As all present at these meetings met not to air some belief or prejudice, but simply to learn from one another—for all recognized that each could learn from another, order was kept as a natural consequence.

"If," said one of those present, "the subject for meditation this evening had been 'What must I do to be saved?' which question was addressed by the jailor to Paul, it seems to me we should have to consider the question of salvation from the standpoint of one who was in need of salvation; but as the subject is 'What must I do to save?' we should consider it from the standpoint of one who brings salvation. In any case it must first be ascertained what salvation is; and I think this may be found in the simple statement of Jesus, that 'The truth will make you free.' For I know of nothing to be saved from but bondage to untruth, which is one's appetites and desires. But, some might say, although to be released from untruth may be to receive forgiveness of sins, there are other things to be freed from, for example, disease. To them I would say, there are sins seen besides sins unseen; an uneasy conscience is evidence of sin unseen, but disease is sin seen. And if the sin be forgiven it shall be no more seen. To me the answer to this evening's question, 'What must I do to save?' is contained in one word—*forgive*. I pray my heavenly Father, that we may become perfect in forgiving. To me there is nothing any man can receive but forgiveness, for has not each received his talent—the Spirit of God! What is the world doing with its talent? Let us forgive once and forever all that is remiss."

"I quite agree that one should forgive all, for only in so doing can all be forgiven. And that this is to save and be saved, I also think. And in order that this perception may be appropriately demonstrated to the masses; or rather perhaps, in order that the masses may be interested to seek this perception, I know of nothing better than open meetings such as these, and centres where metaphysical literature may be borrowed."

"The last speaker," said a visitor, "speaks of open meetings and borrowing literature, indicating that teaching and healing should be free. I would like to ask her if she does not think the labourer is worthy of his hire; and that better results are obtained when the receiver gives an adequate return for what she receives. I think people only value what they have to pay for."

"If the standard of what one has to pay is determined by the requirements to keep up a certain style or position, then is the standard false, the motive false, and the results false. Truth is simple, without requirements or style; and whoever bears undivided witness to truth will be like truth. I find that people value what they want; what they pay for it seems to me of secondary consideration. Of course I agree with you that the labourer is worthy of his hire; but who shall judge his worth, the master or the servant? This is precisely the question that troubles the world; and it is a trouble because each tries to get

most of this world's goods. But such a 'because' has no metaphysical stand. How much money one should receive for teaching his neighbour to love his God, is a question that is entirely outside of metaphysics."

After some further conversation on this subject, Mr. Fairchild remarked that salvation was a perception or knowledge, for that nothing but God was free. "To know God is to be free. The first step to freedom is to believe that God is knowable. The second step is to perceive that he that knows is no different from what he knows. The third step is to perceive that he and the Father are one. All that then remains to be done by the individual who has taken this third step is to prove his perception by demonstration. What must I do to save? I must perceive what I am, and distinctly realize that you and I are one and the same—whoever in all the world *you* may be. I must be and do what I perceive. Thus by realizing that I am you will I save you."

"Well, certainly," said one, "that would be to love your neighbour as yourself; and your reason for so loving him is, because he is yourself. It just now occurs to me, that if people perceived that what they denounce, find fault with, etc., were their own shortcomings, the world would come under an entirely new rule, and each man would be his nation's ruler. This must surely come to pass; and then there will be peace on Earth. When anyone hates another, it is because he sees in that other what he hates in himself; and he may perhaps punish that other with a punishment he deems himself worthy of suffering. It seems to me that repentance must precede salvation, for no one will seek except for that which is lost. To lose sight of Truth is to be in darkness, which must be productive of sorrow. Needs must be that all shall sorrow because of darkness, and seek the truth because it alone is light. And all men are sorry for the evils and sufferings of others, but as soon as they see that these evils and sufferings are theirs, then does repentance truly begin for them. To judge justly, to love one's neighbour as one's self, and to forgive, seem to me to be but different expressions with one meaning. The words that have fallen from many lips to-night but bring nearer to me with fuller reality the teachings of Jesus."

The meeting which commenced punctually, also closed punctually. At half past nine all prepared to depart, as far as the word depart can be used with reference to the movements of such a congregation.

These gatherings at "The Home" became more and more generally recognized in Bartone as of the highest educational value; the attendance from time to time increases.

AFTER reading the tale of human stress and woe, called forth by the recent disaster at Johnstown, Pa., I retired to rest at night, thinking on the probable condition of these bewildered intelligences thrust all at once into a life so new and untried.

I seemed to be looking from a broad and open window, into the dimness of a twilight, just falling over the earth.

The thought of the waking hour was still upon me; when, as in answer to it, the hand of my teacher was gently laid upon my shoulder, and her form from out the somewhere, stood at my side, saying, in that perfect faith, which is the key-note to all her words, "Why do you not behold the dwelling, for which they have exchanged these earthly tabernacles?"

Responding to the touch, for her eyes only spoke into mine, I turned and looked again from the window, and there, rising high from earth to heaven, stood a stately mansion—above description, massive, grand and beautiful, without end or beginning, and whose topmost stone was lost in the far distance. Myriad open doors whose portals revealed only darkness and mystery, covered this strange architectural structure—and issuing therefrom was a ceaseless stream of human and familiar forms, moving on unseen stairways, now up, now down, this lofty facade.

This constant up and down movement, to my view, seemed as if it engrossed the whole attention of these swarms of men and women. So absorbed were they, they regarded not each other, but all, whether ascending or descending, with every energy bent on attaining some goal, but a little way in advance, pressed forward with tired and unsatisfied faces.

I looked up at my guest questioningly; and anticipating again my thought, she replied, "This procession, and its movement, represents the human race in its wandering away from the Father's house—and this, the process of unfoldment in the Immortal Soul.

All have the light of Spirit within. Some go a little way in that light, towards the heavenly rest, in behind that open door;—presently they are so involved in the beliefs they have cherished, of sin, sickness and death, of disappointment, disaster, and all the chain of human limitation, that they no longer aspire and claim the aid, which is ever there in the silence, awaiting recognition; but instead, tired in the pursuit of shadows, which they do not even guess are but shadows, or, looking only upon the golden calf of their desires, institute a God of their own making for idolatry. These are they which

descend so rapidly, without once looking to see whither their steps are leading them."

I felt a profound pity fill my heart as I looked at these who knew not of their Divine guest; these, who could not for their own wilfulness see the Spirit within, waiting, always waiting recognition, to guide them into its own truth and safety.

I tried with the vain effort of a dreamer, to attract their attention. I seemed to be dimly aware of the flood which was to overtake them—of the flood, which in this vain pursuit, without helm or rudder in consciousness, would engulf all their opportunities on this plan of action—I knew them for my brothers and sisters—all—and I said to my soul—"These are dearer to me than any thing which is mine to give—cannot I give myself to save these to their Maker, to their God—whose love for them as far transcends mine, as this lofty dwelling the abodes of earth's children."

Presently and while she was yet speaking—for time is not, in dream-land—a door in this building made without hands, and very near to me—opened, or expanded as it seemed; for it unfolded more and more, till the structure was lost sight of, in the wonders which were disclosed beyond.

I looked into unoccupied space—but now is revealed, high and over-hanging, the mouth of a cave, directly facing me, across a sea of cloud-like, white and billowy masses, waving in soft undulations.

The entrance was illumined as from an inner effulgence, through transparent crystal—or, with the soft radiance produced by the flame of a lamp, shining in a vase of alabaster; a shining which is more tender than the light of the moon, serene and pure.

I was filled with a conscious sense of something more glorious to emerge from the light, which yet but revealed a more profound darkness and stillness beyond.

This consciousness stole with soft and unseen footsteps about me—and from its depths, the voice said, "This place is the 'Holy of Holies,' which the High Priest entered once in a year, and no man has ever looked on its sacred mysteries, since the hosts of Cyrus over-ran the temple."

And as I gazed, a form of woman issued, radiant without and within, clad all in light, having jewels palpitating with their own glory, glistening on brow, and shoulder and dress, while a shield or breast-plate too bright to look upon, was borne in the extended hands—and a voice from some yet more interior place—a voice which seemed to issue with the moving figure advancing a little way across the gently moving, cloud-like space—said, "These are the

garments of Truth. So shall all they appear, who, from the darkness of sense perception, shall awake to the consciousness of Spirit, within. The jewels are, Faith, Love, Knowledge, Wisdom, Justice—while the gleaming breast-plate is that which was worn by the High Priest, and contains the reflected glory of my Spirit, as manifested through Divine and Infinite Love."

This vision is for me, I joyfully cried. Now I shall see face to face, and be instructed by the Father, so as to win the right to wear this garb; but with the inscrutable, utterly impersonal, and intangible essence of unreality, the vision passed, and to my wondering sense was no more.

Not so the signification of it.

In the silence are many visions, no least one of them illusory as this phantasm of an excited brain and sympathy, roused by the tale of suffering.

The picture presented in the dream still speaks to my mind an eternal truth. The structure I saw, we build from day to day in these busy thoughts of ours—and we go up and down upon it, on the outside of it, or ignorant of the truth of our relation to Being—our devious way of progress and defeat, of defeat and progress.

Now down in mental enthrallment or intellectual comprehension, striving to grasp spiritual truth, through the letter, chart, and compass—now getting from a "lo! Christ is here," or "lo! Christ is there" some cheer on the divine and upward path, till in some blessed opportunity we come upon the open door of Truth—as, with solemn step and slow, through perplexity or through Divine birth, She—across a billowy sea of doubt, separation, from cherished but dead beliefs, distraction between settled opinions, or utter negation, it may be—She—with all the splendor of the Spirit, rises on our vision with such an illumination, with such conviction of her sacred mission, that we ask no more—we enter in and are henceforth embraced in the one-ness of Christ with the Father.

To know that the fabric we call mortal life, is as unreal as my mansion in the clouds—has no more of Life—Substance or Power, than its airy creation, lofty and substantial though it seemed—is to gain one step in this upward path; but on the other hand to perceive with the eye of understanding, to know that in the silence of the soul, God is waiting, and has ever waited since the hour of our birth, the recognition of His Spirit as our infallible guide, is to know and be held in the Truth—to be enveloped by her perfection, is to know Love and Life Eternal.

M. L. STONE.

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LESSON XI.

THE SPOKEN WORD, OR THE PURPOSE OF LIFE IN CREATION.

Delivered to the class at the "Home College," July 5th, 1889.

Continued from last issue.

IN God, before the beginning of creation, are the souls of all things that are made. That is, all ideas are eternally in Him, the Infinite Spirit or Mind, hence are prior to manifestation; and that which is with God in the beginning or which is in Infinite Spirit or Mind prior to manifestation, is God. (See sections 2d and 12th, Lesson X.) It is therefore forever true that that which is first or prior to creation, is God, the only cause of creation or manifestation. And creation or manifestation is made apparent in God, or cause, and by Him, and is the proof or evidence of the presence of the cause, which is the only reality; for if cause be not present the evidence of cause could not exist. Nature therefore is wholly dependent upon the presence of God, its cause. And that which is dependent is but a semblance or likeness of that upon which it depends. If it were possible to separate that which depends upon a cause from its cause, or that which is dependent on God from God, even for a moment, extinction of the dependent would accompany such separation. So let not your thought longer sustain the false position that you, who are in

cause and are cause, therefore prior to your thought and its manifestation, are in any way, at any time, dependent on that which you manifest; but hold the thought in consciousness that your manifestations are wholly dependent on you. Then and then only will you have placed the true worth or value on cause where it belongs, and have ceased to place it on effects. To endow the consciousness with the expression of truth is to place the true worth upon cause and upon effect; and this it is to worship in spirit and in truth.

2. The science of expression, or a knowledge of the law of expression, is as essential to a perfect understanding as is a knowledge of Being; the latter includes the former, i. e., a knowledge of Being includes a knowledge of the law by which Being expresses itself. So a knowledge of Being reveals the science of expression. Being is the larger term and includes the possibility of expression, or the power to think and make thought apparent in form. The act of thinking is the fulfilling of the law of expression, or the exercising of the possibility of that law, and thought is the result or expression of the law, or the possibility. Truthful thought or correct thinking is God manifest, is His possibility made apparent or cognizable to the individual. Spirit ever recognizes its own.

3. "Words are symbols of ideas." That is, they represent or are a semblance of thought, they are wholly dependent on thought; thought therefore precedes and symbols forth its possibility in words, and Being precedes and symbols forth its possibility in thought. Words are symbols or the shadowing forth of thought, which is an effect. At this point in our lesson, to the senses, the seeming is, that there are two causes; but the truth is, thought and word are two effects flowing from one cause—Being. One eternal idea gives birth to both. When divine ideas are manifest in thought, that thought may also be projected into form of words, form of feeling, form of deed. So our words may be said to be the reflection of ideas imaged in consciousness by thought. But ideas are first and are the larger term, which includes the possibility of the word. Prior to the expression of the idea in word, the possibility of the word may be said to be a possibility resting in its source unexpressed. This interior possibility is the substance and power of the word. As one idea is capable of being expressed or made apparent in myriads of forms in thought, so even one perfect thought may be expressed in myriad forms of word. Word of sound, word of deed, word of sensation, word of physical form. And when all this be done we have neither added to nor taken from the idea, for perfect from eternity to eternity is the idea or soul of things, that which manifests. As the principle of mathematics contains all the possibilities of the ideas of

mathematics, so Omnipresent Spirit contains all possibilities of the ideas of Spirit that will ever be manifest in creation. When a problem in mathematics is solved and demonstrated on the board, nothing has been detracted from or added to the principle; so when the problem of life is solved and the demonstrations in nature accounted for, we find that infinite spirit has only been imaged in thought and symbolized in form, and that spirit is not divided or separated into parts, neither has anything been added to or taken therefrom. Even could the whole principle of mathematics be demonstrated in one problem and at one time, it would still remain unchanged and unchangeable. So if it were possible to demonstrate or show forth all the possibilities of spirit in one creation, spirit would remain unchanged, undivided and indivisible.

All forms in nature, the planets, and all therein contained are symbols of ideas, and may be termed spoken words in their relation to the eternal ideas which ever rest in their source, Infinite Mind. The idea and its law of expression is the real and permanent, the form or spoken word is unreal and transient.

THE DIVINE ORDER, OR THE SCIENCE OF EXPRESSION.

4. The science of expression is from within, out, or from spirit to nature. Nature, or form, is external appearance or mask, in which expression reaches its ultimate. And expression or form is not endowed with creative power, for the reason that form is the most external manifestation or out-picturing of the creative power of the idea. Therefore, being the creature of that power, it can possess no creative power. That which is produced by the action of power, is not the power, but is forever subject to the action of the power which produced it. If it possessed the power of creating, the means of expression would accompany that power. Thus, we see that form is passive and ever changing, therefore not real, and is neither life, substance or power. Power is invisible, silent and formless. The act of thinking is the action of power, and is powerful, and gives form in thought to the formless, and makes visible the invisible or eternal idea. The act of speaking is an appearance of the action of power, and makes the form of thought apparent to the senses. As Being is, and is absolute power, it is greater than thought; so the act of thinking and its production, thought, is greater than the word. Therefore the form or spoken word which seems so real and substantial to the senses, is but appearance of thought, and thought is a representation of an eternal idea. Therefore seek to get understanding, to "know thyself," and live in life.

5. As grand and sublime as nature is, with all her planets and systems of planets and all things therein contained, yet she and all her forms are but symbols or spoken words representative of the ideas that are forever resting in

that which is symbolized or in the speaker. Creation therefore represents the divine ideas which are forever resting in the creator. If nature, the appearance, be so sublime, how much more transcendently so must be the reality or Creator. Hence the eternal truth conveyed in the words, "thine is the kingdom, the power and the glory forever," so let it be. What is it to find the kingdom of heaven and dwell therein, but to get understanding and to become fully conscious that we live and move and have our being in God? To thus know that the Kingdom of Heaven is at hand is to live in the realization of the power and glory of Being. The reason why the wisdom and power of Being is not manifest, is because the thought and consciousness is occupied with beliefs which are the opposite of Being and which deny its presence. The belief that we are form, or that which is manifest, is not to know that we are Being, the unmanifest, and this is ignorance. The ignorance of the world is due to idolatry, and idolatry consists in placing the estimate and worth on form that belongs alone to being. To believe that we are form, and that we have being, is false interpretation, but to know that we are Being, the "I am," and that we manifest form, is truthful interpretation. Therefore to think of being or self, as form, is the height of idolatry, because it is the turning away from and the ignoring of Spirit which is ig-no-rance—not knowing. Awaken, Oh, slumbering humanity, to thine own inheritance, lay hold upon it, it is thine to use and to enjoy. Be passive in thought and free from anxiety and fear, and look steadfastly into the Unity of being, and thou wilt see that all that is, is divine, and more than human. "Be still and know that I am God."

6. The perceptive faculty, or the attribute of Being which perceives the eternal ideas of Being prior to their evolvment or revealment in thought and consciousness, is the basis for, or cause of thought. (See section 4, Lesson X.) We must, therefore, perceive a cause or an idea or attribute which is interior and anterior to thought and make it the substance of our thought, if we would represent Being truthfully. A question frequently asked is, if Spirit, the Infinite, the perfect, the thinker, is the cause of all thought, how is it that some thoughts are not representative of the thinker, that is, why some are imperfect. Spirit or Being perceiving its possibilities within itself, or the possibilities of its ideas which are within itself prior to thought, necessitates the action of the thinking power, so that the possibility of the ideas of spirit may be manifest in thought, and by thought the eternal ideas are evolved and made apparent to individual consciousness. This is understanding. As the spirit perceives its truth prior to thought, so it recognizes it when it is evolved by thought and made to appear in consciousness, and the mental constitution is

thereby consciously united to its source or illumined by Spirit or Being; this is understanding. And it is the way by which the Invisible makes visible, or by which it creates images or forms. Every form in nature is an example of the Invisible made visible and brought forth in like manner as is the example on the board, which is the image or form of the invisible principle of mathematics. We cannot therefore, evolve an idea in consciousness or reveal a truth by the perceptive faculty without giving form in consciousness to the formless. When we spiritually perceive a truth we immediately, through thought, give it form in consciousness, and that form furnishes the basis for and is the substance of the spoken word, or visible form.

7. The power to think is the power of being. I am, therefore it is necessary that I think, that my possibilities may be manifest. The white ray of light contains all possibilities of color and shades of color within itself, so also does Spirit or Infinite Being contain within itself all possibilities of universal nature with all forms therein contained. As the possibilities of the white ray are not recognized by the individual consciousness until they are brought forth in manifestation of colors, so the possibilities of Spirit or Infinite Being are unrecognized or unknown to the individual consciousness until they are made apparent in manifestation or brought forth in expression. The white ray therefore is fullness of color within itself as Being is all fullness within itself. Being gives the power to think; but thought occupying the medium ground between Being and the spoken word, or between Spirit and nature, it can image either cause or effect in consciousness.

8. The power to think is the eternal power of Being, the act of thinking is derived therefrom; resultant from the act of thinking is a mental image. The derivative is dependent upon that from which it is derived, and the center of action being the derivative and occupying the medium ground between Being and effect, it is dependent on something to occupy itself with or to think about, therefore it must do so either by thinking that which will image forth its source, or by thinking that which will image its effects, or the external appearances which result from thought. The former will be an image or creation of life, the latter will be an image or picture of that which is dead. Heretofore the real has been taken to be the shadowy, unreal and delusory; and the shadow, the unreal, has been taken to be the substance and the real. This is the mother of delusion. So when that which is exterior or after thought, or that which is the effect of thought, be taken as a truth and reality, it is made the substance or basis of thought, and is misunderstanding of the mode by which truth is expressed, it is the negation of a dark-

ened consciousness. So when thought be based in effect, hoping or believing it possible to arrive at truthful conclusions from that basis, the effects upon which hope is based or from which the conclusions are derived being neither life, substance nor power, that from which the thought derives its image is dead, and its image or appearance is also dead, which is the cutting off in consciousness of the manifestation of life. Then hold not dead pictures in consciousness, but let the dead bury its dead. It is an eternal truth that to be carnally minded is death, or is unconsciousness of Life. As long as we permit the things of sense to form a basis for our conclusions we see them as real, through our beliefs in them. If the basis from which we see and image in consciousness be dead and always changing—as shadow changes with the object casting it—the image of it will be dead and changing, and must pass from the consciousness and memory. Beliefs of limitation, a darkened consciousness, and error of understanding are brought about and maintained by this false method of thinking.

9. As they who allow appearances to form a basis for their thought, render unrighteous judgment unto themselves, their thoughts are not born of Being or Spirit, and fruit of the Spirit is not born in them. Negation is said to bring forth bitter fruit, but even that is nothing, for nothing cannot produce something. The bitter fruit is a lack of the expression of spirit. So those who allow appearances to form a basis for their thought and conclusions will be heard to judge themselves and others from the standpoint of appearance; yet it is written, judge not according to appearances, but judge righteous judgment. Such persons are heard to say, I am sick to-day and to-morrow I am better, and the next day well, thus showing that they have no other basis for their thought and conclusion than feeling and sensation. And while feeling is the result of the recognition of existence, that is, all that we recognize by the five senses we contract in thought, and resulting therefrom is feeling, and feeling is caused to take form from the nature of the thought that we have, and belief that we hold about the appearance which we contract in thought. As long as appearances are permitted to be a basis from which to reason we cannot come to a permanent conclusion, or gain any degree of knowledge, because knowledge is a certain perception of truth, and for our thoughts and conclusions truth is a basis which never changes, and which is absolute and eternal. Thus controlling and guiding thought we express life eternal; but when it is based in and on the images of life, it shows forth its kind, no life, substance or power. They who permit the external to control their thought, have strong likes and dislikes for people, places and conditions,

their judgment being according to appearances, their thought and conclusions serve appearances or mammon. Such persons are heard to say, I like or dislike the weather, I like or dislike certain environments or conditions, I believe a certain kind of food is digestible or indigestible, I believe if I were in a certain climate I would be healthy and happy, or if I were situated as some are I could be well, happy, and be a power to bless others; and according to their own statements of themselves they are wholly and entirely mortal, and are subject to every mortal thing on the face of the planet; such have wandered out of the way of wisdom and in thought, are in the congregation of the dead, materiality or dead matter; that is, they believe that matter is life. The power to bless others comes not from this realm or line of thought and reasoning. Therefore those who would bless others must first bless themselves by claiming to be that which is real and permanent, and not subject to effects.

10. A copy of a painting is never as good as the original, for the reason that the original is the image and likeness of an eternal idea, resting within the painter, and it represents that idea. The idea is imaged in consciousness by thought; so, a copy of the painting only represents the symbol of an idea, and is a copy or picture of a symbol; a copy or picture of a symbol is forever dead. As external forms are symbolic of ideas, all beliefs based on the testimony of the senses are based on symbols of an idea, and are mental copies or pictures of symbols, and are dead pictures. The original idea is the only living picture. Therefore form your mental images from the living, not the dead. A full understanding of the above, which is illustrative of the science of expression, enables us to set our house in order, to have a place for everything, and everything in its place, that is, to place the true worth on Being and to see expression or creation as forever subject to it. It is not well, even then, to momentarily turn to the shadowy side, or taste the forbidden fruit; for when we are tempted by the serpent of sense to make appearances the object of our love and are deceived into giving them a place in our thought and consciousness instead of Being, we partake of forbidden fruit, and all who partake of it are cast out of the garden, which is in Eden.

REPORT OF THE REGULAR MONTHLY MEETING AT THE HOME COLLEGE.

June 5th being the first Wednesday in the month, was the day set apart for the regular Monthly meeting of students and friends at the Home College, 324 Seventeenth street.

A number of teachers were assembled, besides quite a large gathering of students, members of the present and of former classes, and many others interested in the studies pursued here and who are seekers after the Truth.

After a few moments of silent meditation and prayer, the President of the College read from the 15th chapter of Matt., 1st to 21st verse.

The first paper read was a very able one, by Mrs. E. A. DeGroot, on "The Power of Thought," which by request was published in last issue.

Mrs. Wilson followed in a few remarks, which were highly appreciated by all. She expressed herself as willing to do anything for the cause of Truth, and the doing away with the negation of the Spirit of the Scriptures. She admonished her hearers to cling to the faith that is born of the knowledge of Being, and rejoice in light, love and truth. To remember that when we seem to be separated, that thought unites us, and that in Being or in Spirit we are united. There is much to be done, and all have their work. The good that we do will live eternally; all that is good lives. Let us have the light that no man can take from us, and let our standard be The Truth; then let us press on in the name of the Father; for God is good.

Next came a paper by Mrs. E. Moore, "The Spirit of God hath made me, and the breath of the Almighty hath given me life." "What I say, every child can say, God is our Father, including all, sustaining all. Every soul is animated by the same life and is expressing that life in different degrees. God is love and we should love our neighbor as ourselves, one is no more important to Him than another." It is to be regretted that our incomplete notes will not permit our giving more of this very instructive paper. We hope we may see it some time in the near future, in the columns of "Harmony."

Judge Bowley could not, in a short speech, express his full admiration of the principles inculcated at the Home College. "We are taught," said he, in this college, "to aim at the highest point that human conception can grasp. It seems to me that the subjects set forth, and the principles implanted, are of the very highest importance to every living soul. That of how to gain salvation from the external, from affliction, sorrow, loss.

"Our greatest error seems to have been, in seeking to find in the external, what we can never find except in Spirit. When we realize our oneness with God, that we are in the Father and He in us, we have come into a condition of unwavering faith, and we hold fast to this new life. I feel that I have gathered more from the two lessons of this course, than I could have gleaned in years, struggling on in the old way. This newly discovered light comes from the silence, and banishes mental darkness.

"This realization that God is all Being, that all reality in the Universe is God, that there is nothing but the Infinite, and that our real being lies back of all expression, reveals the truth that our thought and its manifestations are our own creation. Hence the two lessons which I have heard, the first on Being, the second on thought, impressed me with the thought that one represents our Being, the other our doing, and that when our thoughts (doings) are consistent with the attributes of spirit, we shall demonstrate harmoniously, and rise above the limited, to a realization of the limitless."

Mrs. Stone, being next called to the floor, remarked that she was moved in the silence, but not to words, and considered it poor judgment to express words not containing Spirit. She had no words on her tongue to express the thoughts that come in the silence, or to tell of the wonders that are worked out in the workshop of the silence. "What is it that makes the garden grow, the flowers bloom? Where is the work shop of Nature, and by what power are the manifestations wrought that greet our physical vision? Love does it. Universal love is the principle of life. The all-pervading God is love. What could produce and sustain all these expressions of life but love? When we think the thoughts of spirit, we know that love is our being; it makes us one. If love is not reflected in all things it is not true that God is Omnipresent. Love must be universal, and must be for all."

The next paper, "Thoughts on Healing," was by Mrs. Slater, from which we give a few extracts. "To heal, we must realize the Truth, must trust the healing power ever at hand. We must be careful to guard our thoughts and words. All human souls are our sisters and brothers, not born in sin, but of God. The good within, if realized, is a tower of strength. The good is silent and invisible, until spoken and made visible, and Truth applied makes free. All things are possible to God. By their works ye shall know what manner of men they are."

Then followed a paper on Faith, by Mrs. Birge, who thought no better definition of her subject could be given than the Bible definition, "Faith is the substance of things hoped for, etc." "By our works shall our Faith be known. It is Faith that carries us safely over the shifting sands of doubt and unbelief, and sets our feet upon the unwavering rock of Truth."

After which Mrs. Kelly told the class how she had sought in many ways and many places for the light that lighteth understanding, and felt that it was but due to the Home College, that she express her satisfaction in the lessons there taught. She had been a seeker after these truths for years. Had sought it in the Church, believing that she would be saved through Christ

Mrs. F. A.

De Groot

Mrs. W. H. 12

Mrs. E. M. 3

Bowl

Mrs. Stone

Mrs. Slater

Mrs. Birge

Mrs. Peak

Mrs. Conner

dying for her. But came to feel the want of more light, something more tangible, more reasonable, and felt that she must have it. Having come under the teachings of the science, she realized that she had been in the darkness; had lived in the world; had worshipped the creature; and had now awakened to the knowledge that her burdens could be laid aside. She realized that Christ came to teach us that we could have all He had, if we do but hold to the light. That we can turn about and comprehend "The light in the darkness." "Can look and live." "See face to face," fully, clearly; and having seen, can be lifted up out of the material body into the realm of Spirit. She wished that every one present could attend the open Bible class on Sundays, and receive the benefit of a spiritual interpretation of the Scriptures.

The last paper, but by no means the least in importance, was by Mrs. Perkins, who had been on an exploring expedition—exploring in the dark, had at last looked within and found the rock of Truth; a Divine structure, the home of the soul.

It is to be hoped that this excellent paper may be given to us through the pages of "Harmony," that all may enjoy its merits. In fact we hope the same of all papers read at the monthly meeting.

Mrs. Conde thought it the duty of every one to give testimony of what is gained. She came and persevered until she found, holding on to a little each time. At first only able to paddle about near the shore, she soon found Faith enough to sail out as a deep water craft, looking ever for the light-house of Truth to warn of the rocks and shoals of error.

Cases of healing were reported by Mrs. Wilson, Mrs. Slater and others, after which the meeting adjourned, to meet again on the first Wednesday in July; also the first Wednesday of each month, at 2 p.m. All interested in the work are cordially invited to be present.

ROSE DE GROOT.

STUDENT'S DEPARTMENT.

GOD IS LOVE.

Only since I have come to understand the true position that we hold in the divine order of creation, and that the soul is the divine idea, have I realized the full import of these words, "God is love;" and I owe this awakening

to our beloved guide and teacher, who has led us, step by step, unto that light which passeth understanding.

"God is Love." What a beautiful lesson there is in them for us all; and when we come into a full realization of God's all pervading and ever present love being in each and every one of us, how can we look with anything but love upon all of God's creation, for in them we see God manifest; and whether or not they are conscious of the divine Being within, that Being is in them for all eternity.

By love, I do not mean the love of personalities, greater for some than for others, but the broad universal love in thought, word and deed, to all humanity, for God knows no limitation. In thought, by holding all in Being or God. In word, by speaking truth of Spirit. In deed, by following the Golden Rule, and doing unto others as we would that they should do unto us, and so manifesting God or Good within, that by our light we shall be known. Then and only then shall we obey the Christ command, "Love thy neighbor as thyself," and "He that loveth another fulfilleth the law." When we follow these teachings we shall cease all criticism toward any of God's creatures, in other words, cease looking upon effect as cause, and know that God is our life and that we have no other.

Every word of Truth spoken in the silence, or audibly, is a treatment and bears fruit of the Spirit. "Acknowledge me in all thy ways," saith the Lord; and how can we acknowledge him but by living the precepts of these truths daily and hourly.

May the light of this Divine Science send its rays broadcast, so that when harvest time comes, the labourers shall not be wanting.

San Francisco.

ISABELLE J. CUTTER.

CULLINGS.

Whatever is your special desire, stop thinking about that thing or result that you feel you *must* have, and declare that you have every desire of your heart.

Every desire of your heart—think what this covers! Do that every day for a time, and then go about your business as if you had it already, only awaiting your use. That little thought shot out into the silence will penetrate like an arrow through the mists of doubt and worry. Try it.

—Editors *International Magazine*

CORRESPONDENCE.

MEDITATION—April 3rd.

Subject:—What is it to live?

To realize the truth of Being.

What is Being?

Infinite Life, and Infinite Life is God, or good.

Then to consciously recognize Omnipotent, Omniscient, Omnipresent Good as including all, pervading and infilling all, is to live in the true sense of the term, in the consciousness of the unchanging, undying life-force of all reality. Man or soul lives in spirit, and body is the index upon which she marks her progress in understanding.

The soul of mankind is just approaching a period in her evolution where she begins to understand herself, is just catching a glimpse of the magnitude and responsibility of her high calling. Just learning that her birthright is worth more than the mess of pottage she looked upon with longing desire while passing through her earth embodiment, making the most of all its experiences, simply for the enjoyment she may gain therefrom, shrinking from—and moaning over those experiences, which from her standpoint have seemed so sad and evil, not knowing that all earth's experiences were God-given (given by all good, for all good), for soul development. For to him that overcometh is the promise given to eat of the fruit of the tree of knowledge, that is, to him that overcomes material conditions, making them subservient to higher spiritual development and soul unfoldment. This is to live in truth. How few comparatively at the present time are satisfied to know or believe only that which his physical senses reveal, or to enjoy this visible existence alone, caring nothing whence he came, why he is here, or whither tending. On every hand we hear voices calling, "watchman, what of the night?" Have we not climbed upon the walls of the "ancient city," and caught a gleam of the morning's dawn, so we can answer back: "the morning cometh and also the night; if ye will enquire, enquire ye—return—come." For yet time must intervene ere the sun's rays will dispel all the darkness of error, misunderstanding and false beliefs of mankind, and that denser darkness which immediately precedes the dawn—that spirit of prejudice—manifest even where we look for charity. Let us never be disheartened, but ever looking to the brightness of the day star, arising out of the depths of our own being, humbly and faithfully persevere in our life work, doing with our might what our hands find to do.

As the light of truth dawns upon us, let us signal to those in the valley the glad cry: "the morning cometh," and so when the morning light has reached all, some may be in the noon-tide glory of the new day, and all night will have passed away and been forgotten, and the glorious reality only will be visible to our consciousness.

E. MOORE.

NOTES.

The Register meetings held at the "Home College," 324 Seventeenth street, on every third Wednesday of each month, at 8 o'clock p. m., are profitable meetings to all who are interested in the study of Divine Science, or the spiritual and inner meaning of the Scriptures. The exercises consist in silent meditation on a given subject, after which each one gives the result of his or her meditation. The next open meeting will occur August 21st. The subject for meditation is, "Jesus wept." A free and cordial invitation is extended to all.

We would recommend every lover of art to call at the Studio of Miss Ellen Penniman, St. Ann's Building, No. 6 Eddy street, San Francisco, Cal., and examine her beautiful paintings. Portraits painted from life, and in various styles realistic. Flower and landscape studies in great variety, from nature.

Miss Penniman studied with masters in Italy, and is a fine colorist and draftsman. She takes pupils in both painting and drawing, and those wishing to study the art will do well to consult her.

W. J. Colville has gone to San Diego, where those interested in Christian Science will have the rare privilege of listening to his interesting way of setting forth that line of thought.

The Mrs. DeGroot, senior and junior, No. 2118 Van Ness Ave., have opened their parlors for metaphysical teaching and healing. Class lessons given every Wednesday at 2 p. m. Hours for treatment and consultation from 10 a. m. to 12 m. Go and hear them and be healed.

Free Bible Class at Home College, 324 Seventeenth Street, every Sunday at 2:30 P. M.

Those wishing to be healed will find in Mrs. J. H. Slater, now located in her new headquarters, No. 6 Turk street, corner of Mason, a most excellent healer. See card this issue.

Mr. F. E. Coote holds classes daily from 10:30 to 12 m., at the "School of Philosophy," 1119 Sutter Street. Also an interesting Bible Class at 2 p. m. on Sundays.

NOTICES.

No. 4, April number of *Light*, is received. [Published by Equity Publishing Company, New York.]

This magazine has evidently a lofty religious as well as literary standard, as all its articles show.

In a field of fragrance, it were invidious to select—but the opening paper on "The blessedness of Shining," by Rev. Chauncy Giles, contains the very Light he symbols in his glowing words; and the illumination of the consciousness of many must follow the reading, as the true light is reflected from these pages.

Psychic Studies, is a monthly publication devoted to Spiritual Science Edited and published by Dr. Albert Morton, 210 Stockton street, San Francisco, Cal. Yearly subscriptions must commence with the first number, June, 1889. Terms, \$1.00 per year, single copy 10 cts. We believe there will be a growing demand for this publication, and that success awaits it.

From Darkness to Light, written by Mrs. E. B. Talmage. [Purdy Publishing Company, Chicago.]

To those who prefer the poetic presentation of a truth, this Poem descriptive of release from thralldom of the senses to freedom in the Spirit, may inspire religious desire and fervor.

Christian Science Hymns. (Published in Chicago by Ursula N. Gesterfeld.)

The publisher truly says, that a work of this kind supplies a want intuitively demanded by the Scientist. These Hymns embody the attributes of Spirit, in the affirmations made by the understanding and consciousness.

Error is not recognized by Spirit; so why rehearse it in praises to the Father, when lifting voice and soul in glad Harmony together. Denial and affirmation should be absolute as the Spirit, else it is none of His, and all our songs are vain.

The musical text seems of an unusually high order; and while we miss some of the old inspiring melodies, others which are added are tuneful and befitting word and sentiment. We see every reason to predict immediate demand for this pioneer in the new field of sacred literature.

The monthly magazine, "HARMONY," can be procured from the following agents:

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

Vol. 1.

SEPTEMBER, 1889.

No. 12.

THE UNIVERSAL SPIRIT REVEALS ITS WAY AND WILL TO THE INDIVIDUAL.

1. *In the silence there came a still small voice which spake and said. If thou wouldst, O Son of my Being,) be instructed in wisdom's way, know thou this Truth; that I am forever and forever One, Infinite, and Indivisible, and that the way of One is a way of Unity forevermore. If thy thought doth abide in the Unity of My Way, thou wilt light thine own decisions with mine own Truth, which leadeth to my kingdom of perfect Goodness, where all good doth reside forever and forever.*
2. *Abide thou in the way of my truth: It forsaketh thee never, and surely doth lead unto me. So shalt thou dwell safely in Me, and thou shalt share the wealth of my kingdom. My love, and my faith, and my goodness shall be thine, nor wilt thou know fear, nor pain, nor sorrow.*
3. *Make thy ways accord with the Unity of wisdom's way, and more and more shalt thine understanding increase unto a perfect whole. So shalt thou surely dwell in the land of freedom, where reality and perfection abideth forever and forever.*
4. *Let not thy thoughts depart from Me, and wander in the land of effects. Image my love and my truth in consciousness, by thy thought; seal them to Me, as thy reality is sealed to Me, as father and son, or mother and child are sealed, the one to the other; or as Infinite Mind and idea, and idea and thought, are sealed the one to the other. So shalt thy way be easy and thy charge be light.*
5. *Ever wilt thou gather fruit by the way in which thy thought directs thy consciousness; by the way in which it lights thine understanding.*
Let not thy thought guide thine understanding out of wisdom's way, for Unity leadeth into my kingdom. So shalt thou enter by that way, and gather the golden fruit thereof in thine experience.

Full is the consciousness which understands that I am All, and that it is in Me and I in it. On this truth, or tree of life, hangs the golden fruit of my kingdom, which is for all who wills to partake.

6. If thou wouldst be instructed, Oh son of my Being, further in the way of Unity and wisdom, know thou this truth, that my love and my will, my purpose and my thought, must be thine own; *I being Infinite*, cannot be less than myself. My ideas cannot be known but by perfect and divine ideas. My expressions are ever a likeness or semblance of myself, nor canst thou abide in truth, and justice, and love, without consciously abiding in my way and in Me

7. Adjust thou all thy ways unto Me; hold thou perfect ideas in thy consciousness. So surely shalt thou come unto Me and dwell safely in Me, and knowing that thou art in Me, and that *I am in thee*, much fruit will result therefrom, to feed them that do hunger among my children. Much good will be borne to the children of My kingdom. I am *one*, and my kingdom is *one*. Walk thou *dear one* in the way of Unity, and thou shalt know the wholeness of my Being, and the harmony of my way, which is one-ness and is *the same forever and forevermore*.

MEDITATION.

Sept. 4th.

Subject :—Understanding and its realization.

Understanding is knowledge or discernment of truth. The word comes from the latin verb, "*sto*" to stand, and "*under*," meaning under, below, after. Understanding is therefore an attribute of the reality or spirit which underlies and supports all existences; a perception or consciousness of the Supreme Deity, it is absolute and unchangeable. So, to realize that we have understanding, is to know that we are one with the Eternal.

The word realization is derived from the root, real, and the suffix, ize, to become, and ion, the act of. Hence the act of becoming conscious that we are the real, is the process of turning from error to truth, from nature to spirit, or

from the example to the principle; and thus realization is gained that we are the real, that understands the absolute truth, and that we cannot understand that which we are not; therefore we are truth.

Realization is the understanding of Spirit, or reality, manifested; so to know that we are the spirit of truth, which we realize by manifesting it, is divine understanding. Nothing but spirit can understand the truths of spirit, which are its own; and truth manifest is the only begotten of God.

The creature cannot understand the creator, but the creator which pervades the creature, understands itself and the creature. The creature is a symbol or example of an idea in the creator. Power is not given to the example in mathematics to understand and demonstrate the principle, but the power is in the principle to understand and demonstrate itself. The question will arise, if the finite be that which is manifest by the Infinite, and it cannot understand the Infinite or the absolute truth, how are we, as separate individuals, to understand the Infinite or the absolute truth, for God is truth. As it is not given to the belief of separateness, to understand unity and wholeness, so is it impossible for one to realize and know the spirit, until they cease to look through the false belief of separateness that would say, I am separate from God, and from any thing that is made. Not until we acknowledge in thought the same relationship with God, as did Christ, that "I and my Father are one," and hold steadfastly to this truth, sustaining this relationship by truthful word and deed, is the eye and ear of understanding opened, or are our manifestations universal. In other words—not until the individual is merged into the Universal Spirit, is the consciousness entirely freed from the belief that we are the creature or example. And to be free from this belief, is to know that we do understand the universal spirit, and that we are that which we understand, and that that which is manifest, is the manifestation of Spirit, or the I Am.

We may have faith to know, that if we practice the truth of God, we will come to realize that we have the understanding that Christ had. Be the law of love, and manifest it, and you will know God, for God is love; be one with Infinite truth and manifest it, and you will realize that you understand God, for God is truth. If we acknowledge that God is Infinite Being, Spirit, or Mind, and that there is no finite being, spirit or mind; then we know that there is but one mind to perceive the truth; and as that mind is Infinite and is perfect, it admits of no error or imperfection, then we are that Being or Mind, or else we are an existing creature without Spirit, Being, or Mind. Hence without truth, reality, or immortality. Therefore it is an eternal truth, that

no one knoweth the things of God but the Spirit of God ; or naught but the Spirit of Goodness can realize or manifest the Spirit of Goodness.

Like comprehends like; to realize the above statements, is the understanding of Spirit or Mind realized ; and upon this rock we may build a structure of truth against which the gates of negation or false belief cannot prevail. Understanding and its realization means the Infinite or divine idea manifest. The absolute understanding of the Infinite, is realized in the expression of every truth.

Sept. 11th.

Subject :—Great religious teachers.

The great teachers of religion, are the men and women who in their daily lives have demonstrated divine love and truth according to the Spirit of Truth, thus proving their faith by their works. Religion is defined to mean, to collect anew, to bind back ; properly interpreted it means bound back, relationship or unity with God or Goodness. This carries with it the meaning that that which is bound back must have been bound before. As all individual consciousness has its origin in God, to be bound back is to bind the consciousness again to God. It is the individual thought that wanders out into the wilderness of material effects, recognizing no master save effects, which is an effort to put the example where principle should be. It is therefore deceived by the senses, not knowing the unreality of effects ; this is unconsciouness of truth. Therefore it is the individual thought that returns to God and binds the consciousness anew to the universal. This is to be accomplished by a divine and orderly method of thinking, by adjusting all conclusions to God, as all problems in mathematics are adjusted to the principle ; and thus it consciously returns to God, knowing that every decision is based in goodness. And so we come to realize that we, the I am, were never lost ; that from eternity we were in the bosom of the universal, the Father. And though the thought and consciousness be veiled by sense, yet we are never veiled from the presence of the eternal Father. Religion is subjective, and designates our unity with Good in word, feeling, and deed. It also designates the oneness of will, thought, love and motive, with God or Goodness. A great religious teacher is one that teaches humanity that they can be as perfect as their Father in Heaven is perfect, who teaches the way by which they can recognize the same mind within themselves that was in Christ Jesus. For it is written, " Let this mind be in you which was also in Christ Jesus ; who being in the form of God

thought it not robbery to be equal with God." A great teacher of religion is one who reveals the unity of the way of Truth and Life; he is one who teaches that God is Infinite Spirit, and reveals the way by which we can worship in Spirit and in Truth, and how to be like Him in all our ways, prefacing all our ways with truthful thought. The greatest of all in the kingdom of heaven, or in divine realization, is one who without omission thinketh Truth, and speaketh it in word and deed. One who without omission manifests the love of God for neighbor as for self, and whose worship consists in the practice of Truth.

Sept. 18th.

Subject:—"Take my yoke upon you."

A yoke is a bond of connection; a chain or link which connects or unites. The yoke or bond of union of which Christ spake, was his consciousness of the truth of his union with God, or absolute Goodness. Hence he said, take *this* yoke upon you, and you will realize what I realize, and find rest unto your souls. The consciousness that understands the truth of the unity of Being, and which perceived the idea of being perfect as Spirit or Goodness is perfect, was one which realized that it understood the idea of Spirit or Goodness.

As personality and false belief cannot comprehend the impersonal truth and life, so, form cannot understand the impersonal. None but the meek and lowly who are willing to love all alike, who have turned from pride, ambition and worldly desire, can come to realize the full meaning of the divine and impersonal idea of Spirit. The consciousness that "I and my Father are one," is the yoke that connects our expressions to all goodness, to all truth, to all life. Therefore, if we take the yoke of our great exemplar upon us, it will make all seeming burdens easy and light; it will give peace and rest to the weary. We, as he, should not deem it robbery to be equal to the Spirit of Goodness, we should not deem it robbery to put on the whole armor of righteousness, the whole armor of truth, the whole armor of perfection. None but the meek and lowly in personality can take this yoke upon them and learn of Spirit, or consciously realize their unity with Infinite Spirit. But they, who through meekness rise above personality or beliefs of selfishness, distinction or separateness, will be able to take this yoke or realization of truth upon them, which is freedom from limitation and rest from fear. Unity, and not division, is the pathway of truth and life. Be not divided in consciousness by sense-seeing, and you will cease to labor with the shadows or symbols of life; give up the testimony of the senses and all the things of

for truth and life, and dominion will be gained over the world of sense, and you will know as did Christ, that you are the truth and life. The same consciousness and truth that bound Christ to God or Goodness, is the yoke that will connect all, to God or Goodness. Therefore take this yoke upon you and you will have nothing between you and God, and this is rest.

Sept. 25th.

Subject:—Eternal punishment.

To solve this question, which has troubled the thoughts of so many persons, and which has caused so much fear, doubt and anxiety, that bear not fruit of the Spirit because they are the opposite of love, faith and rest, it is necessary that we learn what the word eternal means, and what that is, that is eternal. All are agreed that life, love, truth, that power, wisdom, goodness are eternal; or that mind, idea, or Spirit is eternal; the word represents that which is without beginning or end—without end of being or duration—the state of being the same at all times. Then naught but the unchangeable is eternal; and naught but the eternal is unchangeable. No existing thing or form is without change. The action of thought is a continuous or never ending change. Therefore it is unthinkable that that which is eternal and which is unchangeable love and goodness can create or manifest, or cause to be manifest that which is not in the image and likeness of itself. Universal love, which has no respect to person, cannot inflict eternal punishment on anything that it makes, for all that it makes is good, and is like unto itself, which is goodness. Punishment is supposed to be inflicted upon immortal souls for the violation of divine law, and as God's law is infinite love, if He were to inflict eternal punishment upon any of His creations for not fulfilling the law of love, He would violate His own law thereby. It would be like the blind leading the blind, both would fall into the pit. Then, dear friends, consider the meaning of the word eternal, and you will clearly perceive and know that that which is real cannot punish or be punished, cannot afflict or be afflicted, for that which is in the image and likeness of Spirit is in perfect harmony with Spirit, as the mental problem is in perfect harmony with the principle. It is an eternal truth however, that the testimony of the senses, when unilluminated by the spiritual perception, testifieth against the Spirit, or all that is eternal; and this has ever been and will ever be the same. As the consciousness is ever based in the premises from which we draw our conclusions, so if the testimony of the senses be taken as authority, the consciousness is based in effect, not in Spirit; and thus we calculate from our incorrect work, and not from principle. It is

truth that we ever feel our own thought, and it is the source of our pleasure or pain. From a false premise, one that is ever changing, we cannot draw truthful conclusions, and feeling or sensation will ever suffer or be punished, as it were at the hand of sense judgment; and this is eternally true, or ever the same. It is fear, doubt, anxiety, falsehood or all negation of God, that will weep and wail when they are cast into the fiery furnace of eternal truth, and are consumed; and not the reality or immortal soul. Again, it is an eternal truth, that sensible conclusions, or false beliefs, which are neither reasonable nor truthful, are the punishments inflicted, and this is ever the source of all suffering. But as thought is continually changing, so every one that is instructed unto the Kingdom of Heaven, bringeth forth divine love in their thought, and by fulfilling the law—love—are in Heaven, a realization of the presence of God or Goodness, for God is love.

BIBLES OF THE AGES.

THE BOOK OF DOCTRINES.

I say to thee weapons reach not the Life;
 Flame burns it not, waters cannot o'erwhelm,
 Nor dry winds wither it. Impenetrable,
 Unentered, unassailed, unharmed, untouched,
 Immortal, all-arriving, stable, sure,
 Invisible, ineffable, by word
 And thought uncompassed, ever all itself,
 Thus is the Soul declared! How wilt thou, then,—
 Knowing it so,—grieve when thou should'st not grieve?
 How, if thou hearest that the man now dead
 Is, like the man new-born, still living man—
 One same, existent spirit—wilt thou weep?
 The end of birth is death; the end of death is birth: this is ordained!
 and mournest thou,
 Chief of the stalwart arm! for what befalls
 Which could not otherwise befall? The birth
 Of living things comes unperceived; the death

Comes unperceived; between them, beings perceive:

What is there sorrowful herein, dear Prince?

Wonderful, wistful, to contemplate!

Difficult, doubtful, to speak upon!

Strange and great for tongue to relate,

Mystical hearing for every one!

Nor wotteth man this, what a marvel it is,

When seeing and saying, and hearing are done!

This Life within all living things, my Prince!

Hides beyond harm; scorn thou to suffer, then,

For that which cannot suffer. Do thy part!

Be mindful of thy name, and tremble not!

Nought better can betide a martial soul

Than lawful war; happy the warrior

To whom comes joy of battle—comes, as now,

Glorious and fair, unsought; opening for him

A gateway unto Heav'n. But, if thou shunn'st

This honourable field—a Kshattriya—

If, knowing thy duty and thy task, thou bidd'st

Duty and task go by—that shall be sin!

And those to come shall speak thee infamy

From age to age; but infamy is worse

For men of noble blood to bear than death!

The chiefs upon their battle-chariots

Will deem 'twas fear that drove thee from the fray.

Of those who held thee mighty-souled the scorn

Thou must abide, while all thine enemies

Will scatter bitter speech of thee to mock

The valour which thou hadst; what fate could fall

More grievously than this? Either—being killed—

Thou wilt win Swarga's safety, or—alive

And victor—thou wilt reign an earthly king.

Therefore, arise, thou Son of Kunti! brace

Thine arm for conflict, nerve thy heart to meet—

As things alike to thee—pleasure or pain,

Profit or ruin, victory or defeat:

So minded, gird thee to the fight, for so

Thou shalt not sin!

[Continued.]

TRUTH.

MAT.

And she said, *truth*, Lord : yet the dogs eat of the crumbs which fall from their master's table.—xv: 27.

MARK.

But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the *truth*.—v: 33.

And the scribe said unto him, Well, Master, thou hast said the *truth*: for there is one God ; and there is none other but he.—xii: 32.

JOHN.

And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and *truth*.—1: 14.

For the law was given by Moses, but grace and *truth* came by Jesus Christ.—1: 17.

Ye sent unto John, and he bare witness unto the *truth*.—v: 33.

And ye shall know the *truth*, and the *truth* shall make you free.—viii: 32.

But now ye seek to kill me, a man that hath told you the *truth*, which I have heard of God: this did not Abraham.—viii: 40.

Ye are of *your father* the devil, and the lusts of *your father* ye will do: he was a murderer from the beginning, and abode not in the *truth*, because there is no *truth* in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.

And because I tell *you* the *truth*, ye believe me not.—viii: 44 and 45.

Which of you convinceth me of sin ? And if I say the *truth*, why do ye not believe me?—viii: 46.

Jesus saith unto him, I am the way, the *truth*, and the life : no man cometh unto the Father, but by me.—xiv: 6.

Nevertheless I tell *you* the *truth* : It is expedient for you that I go away : for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.—xvi: 7.

Howbeit when he, the Spirit of *truth*, is come, he will guide you into all

truth : for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak : and he will shew you things to come.—xvi : 13.

And for their sakes I sanctify myself, that they also might be sanctified through the *truth*.—xvii : 19.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the *truth*. Every one that is of the *truth* heareth my voice.

Pilate saith unto him, What is *truth*? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.—xviii : 37 and 38.

ACTS.

But he said, I am not mad, most noble Festus; but speak forth the words of *truth* and soberness.—xxvi : 25.

ROM.

For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the *truth* in unrighteousness.—i : 18.

Who changed the *truth* of God into a lie, and worshipped and served the creature more than the Creator, who is blessed for ever. Amen.—i : 25.

But we are sure that the judgment of God is according to *truth* against them which commit such things.—ii : 2.

But unto them that are contentious, and do not obey the *truth*, but obey unrighteousness, indignation and wrath.—ii : 8.

An instructor of the foolish, a teacher of babes, which hast the form of knowledge and of the *truth* in the law.—ii : 20.

For if the *truth* of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?—iii : 7.

I say the *truth* in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost.—ix : 1.

Now I say that Jesus Christ was a minister of the circumcision for the *truth* of God, to confirm the promises made unto the fathers.—xv : 8.

1 COR.

Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and *truth*.—v : 8.

"THE NEW ORDER."

AN OCCULT STORY.

BY

A ROSICRUCIAN.

Preface. Chap. I, The Home. Chap. II, A Revelation. Chap. III, Invalids. Chap. IV, The double existence. Chap. V, The Master and the Retreat. Chap. VI, Training in Occultism. Chap. VII, An Unexpected Visit. Chap. VIII, Illumination. Chap. IX, Metaphysicians. Chap. X, Occultism Unveiled. Chap. XI, United. Chap. XII, Conclusion.

CHAPTER I.

Occultism Unveiled.

AN old-fashioned belief amongst medical men is that the body goes through a complete change in seven years. As Martin Pond wended his way to the Sierra Retreat he was thinking of this belief.

Yes, it is just upon seven years since I first made my way over this ground, and now I return in person over the same conditions that I have so often returned in thought. How we walk upon our thoughts to our ideals; and when we arrive there the charm has vanished to some other ideal, after which we then journey! We are continually following one shadow then another; always reaching after something ahead, and repeatedly wearying we sigh for rests that continue to evade us.

Seven years! And what has become of the great things I was to do. The best that now remains for me is to return to Chicago, give up my trust, and declare the fabrication I have built up unsound. And then return to my wife and declare that my seven years absence was needed to teach me to know her.

Thus does the prodigal return home stripped of all personality—and even of separate individuality. With a thankful heart, however, I can give up every wish, want and worship; and go and teach my neighbor how much he has to be thankful for because he is allowed to give up what he has once thought desirable, saying: There was a certain rich man had a labourer who envied him all his riches and enjoyments. And one day conversing with the rich man the labourer told him he could conceive of no higher enjoyment than to be possessor of such grounds and wealth as he had. But the rich man said, I have had experience in those things and can tell you that such pleasure as you imagine is not to be had here. And as you are so intensely envious of these things, which I am heartily sick of, I will give them all to you on one condition. Then the labourer declared his readiness to be bound by any

condition. The condition is this, said the rich man, that you shall in no wise be able to part with these things, nor sacrifice them; nor even in the hour of your most earnest supplication to be allowed so to do. And so it came to pass that the rich man left for a far country, and the labourer entering into the rich man's possessions took to himself a wife, and spent his time in seeking out all the pleasures that the earth could produce. And there was nothing that his wealth did not enable him to procure. But as time elapsed the labourer sighed that he might discover some one to envy or something that he could not procure, for he had now nothing to wish for on earth, and yet was as hungry as the beggar that came starving to his door. Then came the rich man in the garb of a beggar, and the labourer prayed him that he would take back half of his goods; but the rich man said, I have no further use for such things, keep them according to the agreement, and he went away again. But after a long time the rich man again returned. Then the labourer going on his knees besought him most sincerely that he would take back the whole of his goods; and if he would not do so much as that, at least that he would take from him his good health that he might die. Then said the rich man, insomuch as the health that you would part with you can never part with, remain therefore in possession of the things you do not possess until you discover that which you do possess.

And when I have told this story, I will ask my neighbor: What think you the labourer will say to the rich man when he discovers his true possessions? I tell you he will thank him with tears.

With such thoughts as these, Martin Pond arrived at the Retreat; but on seeking entrance he was told that no one could be admitted into the Retreat that was not as worthy as the doorkeeper; and that if he wished to enter he would have to prove himself a worthy doorkeeper first. This he was willing to do. Then there came to the door asking entrance many old acquaintances that had followed him on the way, saying: Even as you have followed your ideal, so we have followed you, we pray you let us in. But he answered, they that follow a shadow are but shadows, but they that lead leave all their shadows behind; the Light alone can enter here, upon which he shut the door and heard no more their supplications.

Then the Master of the Retreat sent word that he should enter; and when he was come he welcomed him with much gladness. And calling an attendant he bade him take Martin Pond to the Supper Hall and provide him with all things that should be put before a distinguished traveler. Then there was put before him a sumptuous repast, and many friends were in waiting to greet

and congratulate him on his success, and help to pass away the supper time pleasantly for him. But he put all these aside saying, "The food of meats and flattery are without nourishment, go tell the Master that my food is to do the will of my Father and partake of His thoughts, and thus we shall together sit at the Supper of the Lamb."

In what way will the reader associate the foregoing with the unveiling of occultism! Yet thoughts are things, and it is of things we partake for food. These things of which we partake, whether psychical or physical, are the veil that hides what all—rich and poor, high and low, good and bad—are seeking. And the only way to obtain that which is behind the veil is to refuse the veil.

In other words, each thought we have is a form, imbued with life so long as we give it life; imbued with power to the extent that we give it power. But to know that we are the life and the power, is to control all things. He that loves rules, and he that rules rests.

QUESTIONS AND ANSWERS.

1 Q. *Why are animals allowed to suffer pain and disease?*

A. All suffering results from the delusion arising from the five senses. To sense only, is not to understand what the things are that we sense—that is, to sense only, is limitation in thought and expressed consciousness; therefore sense seeing, unilluminated by truth, means belief of limitation, which belief includes fear, doubt, desire, selfishness and separateness. This belief and sense seeing are one. The delusion of the senses is due to the fact that thought is turned from its source, and is looking outward, or is projected into effects, and is for the time based on the sense plane. Thought thus based is sensible of objects; in other words, a consciousness thus based by thought is an animal consciousness. Therefore, the sensation of the animal is its thought, which it senses, for that which it thinks is the range of its present consciousness. If it were above the sense plane, in the spiritual, it would be above suffering. The animal cognizes through the five senses; by seeing, hearing, tasting, smelling and feeling. It is sensible or conscious of the manifest world, and sense fears to lose that of which it is alone sensible or conscious, and also fears that its desire will not be gratified. Much could be said concerning the fear caused by the manner in which they are treated by human beings, so called, but it is not our purpose to do so at this time. Fear is suffering it-

self, for by it the mental harmony is disturbed and the expression of life marred, and in extreme cases it is cut off. Material things are continually changing, so a consciousness based therein, and limited thereto, must necessarily suffer from fear and doubt, and from desire and want. When the visible universe and sensation are all that the thought cognizes, pain results therefrom through belief of limitation and fear. The thought of fear is the dis-ease which has its out picturing in what is called disease; the consciousness that is united with first cause, by understanding gained through adjusting every thought to its source is free from the beliefs of limitation, and freedom is painless, reality is void of suffering.

NOTICES.

The Coming Creed of the World; by Frederic Garland, Philadelphia.

This book, under many subdivisions, which treat clearly and forcibly of the subject under view, sets forth the convictions of a writer who has found in the "One Supreme Being," the sum and substance of religion, which also includes his service to man, his "brother and neighbor."

Emancipated by one flash of "Divine Truth," from the thralldom which did not satisfy, while held in bondage by some creed, he, with a bound, reaches the pinnacle of Faith, and goes on to prove, by knowledge thus given birth, the folly of dependence on any ground, less sure than first and final cause of all things.

But while he is positive that *Christianity* is the source of much apparent evil in the world, he refutes the error he believes to be proven by his own words: "Christianity proves that it has a kernel of good in it, in that it lived not only in the years when the church heaped errors about its divine truths, but now in the nineteenth century when light is breaking in on every side, and still its fundamental truths are not shaken.

The author of this work has accomplished one thing—viz: the awakening to activity of thought, in the direction which hitherto has been deemed too sacred for inspection; and his keen analysis and orderly methods present clearly thoughts and data for daily use, by all minds inquiring for reliable facts on these topics.

"*My Progress in Christian Science*;" by Eleve. [24 pages; price 25 cents. Christian Science Publishing Company, Chicago.]

This little pamphlet, by the author of "*Life is worth Living*," is a history

of experience, and is necessarily of a personal character. It is not strongly personal; or we may say—it is as impersonal as a narrative of personal experiences can well be.

The author intimates in a few words the correctness of applying the pronoun *it* to the Life Principle, or God, instead of *he*. It is, no doubt, the correct expression, but so long as *it* is applied almost exclusively to effect, or that which is not life, and so long as the personality of the Deity is retained in thought, there is but little hope of bringing about the alteration.

"*Selections from George Mac Donald, or Helps for Weary Souls.*" (Published by Purdy Publishing Company, McVicker Theatre Building, Chicago, Ill. Price, 50 cents.)

This little volume of ninety-three pages is, as the name indicates, calculated to be a genuine help to weary souls, and is deserving of a place in the home and heart of every sincere seeker after truth, and that joy and peace which cometh to all from a knowledge of self and a love of the brother. A faithful following out of its precepts cannot fail to engender a divine spirit of goodness and love towards all. A few quotations will best set forth its genuine worth: "The only thing worth a man's care is the will of God, and that will is the same, whether in this world or the next."—"Goodness, and nothing else, is life and health; what the universe demands of us is to be good."—"Despise a man, and you become of the kind you would make him; love him and you lift him into yours."—"If there be a God, he is all in all, and filleth all things, and all is well."—"Every sin meets with its due fate—inexorable expulsion from the paradise of God's presence."—"The love of our neighbors is the only door out of the dungeon of self."

NOTES.

Mrs. Josephine R. Wilson is now lecturing at Gualala, Cal. Mrs. Wilson is a most excellent healer; the spirit of goodness shines from her gracious and benign presence. We compliment Gualala upon her opportunity of having so excellent a teacher and healer in her midst.

We have before us a prospectus of "*The Rational Age*," a new magazine

to be published at Denver, Colorado. The subjects it proposes to deal with are, Being, Evolution, Existence, Theology, Sociology.

"Harmony" welcomes to the field all workers toward the one great object and end of the universal movement so conspicuously abroad, viz.: to infuse a knowledge of truth and life into the dead carnality which has enthralled the consciousness of the race, and thus illumine and guide it to its source. Let the heaven, or silent spirit, work by every means that may bring the dead to life, that may reveal to man the omnipresent good in which and by which he lives, that may teach him to love his neighbor as himself, to know that the neighbor is himself. "Do this and thou shalt live." Man, know thyself!

The Pacific Coast Metaphysical Company under the management of Mrs. Sadie E. Gorie, has resumed its work in spreading the truths and works of Christian Science after a brief respite of two months.

During the months of April and May, the teacher and healer, Miss Annie E. Rix, was absent attending the Theological course given by Emma (C.) Hopkins, in Chicago, at the Christian Science Theological Seminary. Miss Rix was ordained with five others to the Ministry of Christian Science, upon the 27th of May last, and since her return she has held services at the P. C. M. Hall, 428 Turk street, at 2 p. m., commencing July 14th. The attendance has been large. The services are beautifully simple, there being almost a complete absence of any form or conventionality. A sermon is given each Sunday.

Classes formed each month. Afternoon class begins the *first* Monday at 3 p. m. The evening class begins the *third* Tuesday at 8 o'clock. Treatments given each day between 11 and 12 o'clock, except on Sunday.

For the accomodation of a number of the members of the Normal Class, we have decided to defer the opening for one month. Therefore the next Normal Class at the "Home College" will commence October 15th, instead of September 17th, as stated in July "Harmony."

A special course of six Practical Class Lessons, based on texts taken from the New Testament, will be commenced at the "Home College," 324 Seventeenth street, on August 23d, at 2 p. m., continued Tuesday and Friday of each week. Price for the course, \$2.50.

The hours for consultation and giving treatments, by M. E. Cramer, are from 10 a. m. to 2 p. m. daily, except Sundays. Absent treatments given by appointment.

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LESSON XII.

CONCLUSION.

They who live IN TRUTH and LIFE, know that they are free.

They who live in the ETERNAL, NOW, know that they are free.

They who live in the PERFECT IDEA, understand the perfect, and are free.

There is no freedom but the realization of UNCHANGING TRUTH.

Know THE TRUTH and THE TRUTH shall make you free.

IN the previous lessons of this course, we have given you the principles of the science of Universal or Omnipresent Spirit, including methods by which to practice it; i. e. we have reduced it to practice for you, for the purpose of bringing your thought and consciousness into a truthful recognition of the relation of God to the souls of things and to nature, also into a recognition of the true relation that each soul and consciousness bears the one to the other.

2. The teaching's of Christ—as all *truth* contained in the New Testament, when freed from its mystic or allegoric language, and spiritually understood and applied—is found to be the truth or the science of Omnipresent Spirit, and the methods of application are the same of the one as of the other. Therefore, between Christ's teachings when truthfully understood, and the Science of Spirit, there is no difference. The basis of one is the basis of the other, that of unity with God.

The method of the one, is the method of the other, that of manifesting God in the flesh—or that of bearing fruit of the Spirit in earth.

The practice of the one, is the practice of the other, that of fulfilling the royal law, Love, by loving all at all times, regardless of circumstances.

So, inasmuch as we have instructed you in our previous lessons, and in all of our teaching, that there is but one science, which is exact knowledge of truth, and that truth is unchanging, and that unchangeable truth is the exact way of truth and life, we would not convey to your thought in the above statements the idea that the principles of the science of Spirit are confined to the teachings of Christ and the New Testament; or that they were not expressed in other teachings or Bibles previous to his advent on earth. While his teachings are so universal that they may be said to embody the whole, yet the whole truth is Omnipresent, and may be recognized and expressed by every soul in the vast universe at the same time.

3. In reply to the thought of a vast multitude of people, who are earnestly enquiring as to where and what is truth, we would say that there is no place where truth is not, and no reality that is not truth. So, we have written, there is one God, or Spirit, or Mind; infinite, limitless, indivisible, immutable; all of presence, all of knowledge and all of power, and that there is one truth, one love, or law. Therefore it is axiomatic, that there is not a truth in the vast Universe or realm of Infinite Spirit, that the science of Spirit does not include, and this is recognized by Spirit at all times, and by each and every individual who willingly sets aside self for universal Spirit.

Spirit is truth and knowledge. And furthermore, all truth, unmanifest or manifest, unknown or known, belongs to the science of Infinite Spirit.

4. Nor can we gainsay that the inhabitants of other planets, however advanced they may be in Divine Science, or wisdom's way, have a single truth that is not ours, by virtue of our Divine inheritance, because of the omnipresence of God. Neither can we say that the truth perceived by different nations, nor that portion of it recognized and included in any one or all churches, nor that truth which is contained in all isms, or that perceived by each individual, does not belong to the science of Omnipresent Spirit, the Infinite Whole. Therefore it is axiomatic, that through our union with God or Goodness, which fills the vast universe, we are united to all science or truth unexpressed in the invisible Spirit, or expressed in the visible Universe, for God or Goodness pervades each and all alike, and unites the one to the other.

There is no limit to the science of Spirit, and the teacher of the science recognizes none; and with this perception we have instructed you in these words: That the science of Spirit is that science which includes all sciences—all truth; which treats of the exact relation of souls to God, or of the exact relation of the eternal ideas to Infinite Mind. Also that the science of Spirit and its application in healing, consists in a certain perception of absolute truth, which is a knowledge of Infinite Spirit unmanifest, and of its attributes, and of its law of expression, and of the way to manifest according to the law, and image forth its attributes.

5. So, we have instructed you on thought, it being the means through which creation takes place, or, being the formative principle, that in order to image forth the attributes of spirit, we must base our mental conclusions in the Spirit, and thus adjust our thoughts to it, and square our conduct thereby. That is, the Spirit is the true basis from which to form correct mental conclusions, as in mathematics we take the principle for the basis of the mental problems; so, thought being the means by which the invisible spirit or principle is made visible, and is that through which the silent spirit is spoken and made apparent to the senses, it must be pure, and be in the image and likeness of spirit if it bears fruit thereof.

We, being immortal, cannot make a truthful statement of ourselves without basing that statement on an absolute and unchanging principle, i. e., on the immortal; and we do bring the true or immortal self to light, or symbol it forth, by making truthful statements of ourselves and of all others. The study of these truths and the application of them, unites the consciousness with all that is eternal, and to live in the eternal, now, is freedom. A full comprehension of the law of expression reveals the truth, that through thought the problem of life is solved, and the visible universe is the example thereof, and that our example, or body, and all of our expressions, are what we make them, that they are dependent on the mental problem, and are subject to the mental, i. e., to the decision that we make in thought.

6. Dear Friends and Students, we unhesitatingly say, that a study of the Science of Spirit opens the portals to the Spirit, and unites the consciousness with the source of truth and life, and they who live in truth and life, live in freedom. So, they who understand the basic principle of this science, are in possession of the key that unlocks the door to the perfect tabernacle not made with hands, through which they may enter the holy of holies—realm of Divine wisdom. And they who succeed in reasoning from the basic principles, and in drawing all conclusions therefrom, bear golden fruit of the spirit of

truth. They who live in the perfect idea, understand the perfect, and are free. Let not the lesson of faith ever pass from the consciousness, for by faith and through faith are all accomplishments gained that are gained; truly is it the substance and power which makes all that is made; by faith we think, and speak, and act; perfect work is due to the perfect expression of faith. Through divorcing the faith from that which is made, and uniting it to that which is unmade, do we cause to realize that there is no freedom but divine truth. This realization, as we have instructed you, is to be accomplished through the denial of the senses, and through the affirmation of principle, by ceasing to worship the things of this world and worshipping the ever present, by placing the true value on the *all pervading One*.

7. To assist you in this work of atonement, or in regenerating the consciousness, we have defined the divine attributes in lesson eighth, and given them as a guide to truth in lesson second, by which you may discipline the thought and adjust it to Spirit, and thus bring forth harmonious expressions—as a musician disciplines his voice by adjusting it to the principle of music. And as the voice will not bring forth harmonious sound until it is adjusted to the principle, so thought will not bring forth harmonious results until adjusted to Spirit, and thus faith is given its perfect expression, and the universal love of God or Goodness, through our thought, flows out to all alike. That is, “the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us,” which means a consciousness of truth; and thus do we realize the truth that frees, which is freedom itself to realize, for truth embodied disembodies error.

8. They who are intuitively instructed, are instructed by the absolute, and perceive first and final truth. They recognize but one teacher, one source from which to manifest all goodness, one source in which to perceive all goodness, one source in which to acknowledge all that is; i. e., all wisdom, power and presence. So, intuition, the eye of understanding, as we have told you, can alone recognize or perceive first and final truth. Therefore you are instructed to acknowledge the Kingdom of God, with all its wealth, as being ever present, and thus do you come into the possession of the promises that are made for those who believe; for they who are mindful of the country—The Kingdom of Spirit—from which they came out, in consciousness, thus return and become conscious that they are in Heaven, and are no longer strangers and pilgrims on the earth.

9. So, you are to know that the viewless path of truth and life, is the way of Unity and infinite love; and is to be perceived only by unveiling the

inner eye of understanding to the Oneness of Being or Spirit. And you need not be deceived as to the voice of the Spirit, for it is to be understood by the nature of its claims; its silent voice never misrepresents absolute principle, its speech is harmony divine. Again we have said, a right beginning is essential to a correct ending; and, that a right beginning must necessarily be one that begins where all things begin, in Spirit—in divine intelligence and wisdom—*e. g.*, as a mathematical example has its origin in principle. All truth is principle, and is life eternal; truth differs not one time from another. Therefore science, which is exact knowledge of the unchangeable, and of the relation of things to their source, cannot be understood but by basing all conclusions upon that in which they have their origin; *i. e.*, it cannot be understood but by placing all things in infinite Spirit.

10. So we have instructed you, that the true method of conveying knowledge, is that of reasoning from the abstract to the concrete, from the infinite to the finite, or from the uncreate to the created, as from principle to problem and example; and that they who know this trinity or simple law of expression, are in possession of the truth that lifts the veil of all delusion, and that enables them to express from the eternal and the unmanifest, the perfect realm of infinite Being. Earnest application of the basic principles of science, brings conviction, which is realization. In the science of Spirit, teaching, practice and proof go hand in hand; for we can realize the divine attributes only through experiencing their presence in our own thoughts. Just as much of truth and infinite love and power as we think, do we acknowledge or know. Therefore the awakened or "knowing ones" acknowledge all that is. In so doing they live in truth and life, the infinite Father. So to them an evil power is unthinkable, since truth knows not error, nor goodness evil; hence they *resist not*, and are God-like in all their ways. So we have said unto you, that a belief in two powers, one good and the other evil, one warring against the other, and the belief that spirit and matter are two powers, the law of the one opposed to the law of the other, and the belief that there is a higher self and a lower self, each trying to overrule the other, are kingdoms divided against themselves. For the belief in division or separateness, is the source of all selfishness, or feeling of distinction, superiority, pride, ambition and grief, sorrow and desolation. It is forever true that there is but one self, one Being. Unity is truth. They who realize this are born again, or from above, have ascended the holy mount. But they who would seek to place self and creation outside of God or apart from Him, thus making Him finite and not omnipresent, have not

raised their thought and consciousness above the belief in matter, or form, and separateness, have not risen from the dead into life eternal, for their thought hath traveled out of the way of understanding—that of unity.

11. That which is called a knowledge of the natural sciences contains no real knowledge whatever, is not based on absolute truth or principle; therefore it is not absolute knowledge, for we cannot have knowledge but of that which is absolute. This seeming knowledge, called natural science, refers to the relations that external objects bear to each other; they are facts according to sense judgment, and belong to sensuous sight or the mortal consciousness, and are entirely useless to the immortal. So when we gain a consciousness of the eternal and absolute, and have entered that state of understanding where there is no delusion, where we see truth face to face, we know that this seeming knowledge is but seeming, and passes away with the mortal; the things of time belong not to eternity. It is the practical knowledge of principle which enables us to solve the problem of life, and demonstrate from the Omnipresent Spirit, and to adjust all of our ways to it, that is useful to us now and forevermore, in time and eternity.

12. In these lessons we have shown that being is the uncreate, the eternal spirit or mind, which is the infinite God or Goodness; and that through thought it creates. The power to think, therefore, is the power to image forth the silent attributes of Being, and thus give form to the formless. Also that the visible universe is the effect of thought, the spoken word, or thought, made apparent to the sense. We have shown that faith is the substance of works, or it is the divine power of Being, manifest. Also that prayer is effort or aspiration to express or image forth the divine attributes from within; that everything in nature prays, and faith is the substance which enables it to express its innate power.

Intuition is truth perceiving truth, spirit perceiving the things of the spirit, or mind perceiving its eternal ideas; this is cognition of first and final truth. That your thought may not wander out of the way of wisdom or unity, we have defined the divine attributes as a guide by which to discipline your thought, and unite the consciousness to truth and life, which is freedom. The attributes are love, truth, wisdom, knowledge, power, presence, faith and harmony. To think in harmony with these attributes, or to image them in our thoughts, is truth's practice; so the practitioner of divine truth is a healer in that he adjusts all to God. Therefore in order to heal the sick, and cast out false beliefs by the power of God, it is

necessary that we *be* the *perfect mind* and *idea* which we comprehend, and then express the perfect thought, which is in the image and likeness of this mind and idea. It is necessary to know that we are the perfect faith which we wish to manifest in all our ways, and *be that faith*, and to know that the substance of faith is the power of Being; and that our attributes are infinite. In this realization we are in a condition to consciously fulfill the purpose of life in creation.

13. When the mental constitution is adjusted to God, and we have taken our position in the infinite Source, our position is a truthful one, and we see and express as we see the Father expressing; and deem it no robbery to claim that we are the good and the perfect which we recognize. "Be ye therefore perfect, even as your father which is in heaven is perfect."

As this number of HARMONY terminates the first year of its publication, and the first volume, and this lesson is the last of the course of twelve, with the commencement of Volume II we will begin another series of lessons: the subject of the first being, "He that believeth and is baptized shall be saved, he that believeth not shall be damned."

CORRESPONDENCE.

FORE-RUNNERS.

There's nothing fair upon this earth
 But a fairer waits its hour of birth.
 No quickening thought, however rare,
 But a nobler follows to compare.
 No love so pure it cannot be
 Refined by love's sweet charity.
 No faith that quite lays hold on thee,—
 O ! Absolute Infinity !
 There is no friend, how tried and true,
 But a truer one is shriven,
 And every error, in its own self,
 By its own defect is riven.

All life is a far reaching chain ;
 We climb to fall, to try again.
 And never can we mounst so high
 But still will stretch Immensity.
 The truth is dimly understood—
 There is no evil : *all* is good !
 Who humbly seeks, shall surely know
 If on the upward path they go.
 To him who longs for truth as guide,
 It stands and waits close, close beside.
 Ah, look within! a "still small voice"
 Will make the inner self rejoice.
 There is no truth, however high,
 But in the heart doth fructify.

Then, mortal, stay thine headlong flight,
 For what must in possession blight !
 The truest aims, the simplest are.
 For false, base glitters, shines a star :
 Above, beyond, it leadeth thee
 Truth's vast and vaulted dome to see.
 The simplest truth that lives in thee
 The grandest is in royalty.
 The *All is Good*—and *everywhere* !
 The *Good is All* ! this royal stair
 Leads on to vastness infinite—
 Eternal love ! Eternal Light !

LYDIA WOOD BALDWIN.

HE TURNETH NOT AWAY.

A very common error is, to seek to excuse error by attributing the cause or fault to some other than ourselves, or to some event not controlled by us.

Possibly through this weakness, aided by the old orthodox view of God as a God of wrath, there crept into orthodox Christianity a belief in the so-called "unpardonable sin." Out of this must have grown the familiar song, "Too late, too late shall be the cry, etc."

How happy are we, standing in a clearer light, in knowing that it is not God who turns from us, but we who turn from Him. God cannot turn from us and we survive, any more than the Sun can turn from a ray of its own light, and the light continue. Where no sun is, there is no light; where God is not, there is no life.

A clear conception of this constant union with God, that He is ever turned toward us, that His strength, and love, and support, are our love, and strength, and support, must and will keep us in perfect harmony with Him—must keep us ever in the right way.

Having once realized this, can we ever again be in doubt or darkness? Is it not the first and a great stride on the highway, which we may now travel swiftly—with no more searching for obscure sign-boards—for we know we are right.

We know that He turneth not away, that we have only to hold ourselves in this consciousness, and turn to Him. That if we are weak and doubtful, it is because we are like a little ray of light penetrating a dark place; the darkness may not be wholly dispelled, we may even be almost appalled by it, but like the ray of light, we know from whence *we came* all is light, that the universe is full of light, that circling time will bring all the dark places into the light.

For this is His will and He turneth not away, nor changeth his will.

F. E. B.

STUDENT'S DEPARTMENT.

"SEEK AND YE SHALL FIND."

Lo, I bring you tidings of great joy. I have found the pearl of great price for which I have been searching these many years, the lustre of which shall never grow dim, and which shall lead us to the King's highway, and to the everlasting gates of the eternal Heavens.

Many years have I studied the problem of Life. I believed that intellectuality and science gave us rank among men, and that wealth gave us position and was in every way desirable to our happiness. And yet, amid these environments, the still small voice whispered, they are shadows and abideth not, they are vanity of vanities. Man has ever clung to these idols, they are false gods. I had eaten of husks, and I exclaimed, Where is my abiding place;

Where, Oh where shall my spirit find rest ! for this spirit of unrest I could compare to nothing but outer darkness. I was immersed in ignorance and unbelief, searching for Truth and unable to find it. I united with the church, and my thirsting soul said, Here I will surely find rest. I was taught that God was a personality, and that Heaven and Hell were localities. Like unto the children of Israel, I wandered in the wilderness searching for the promised land, for the presence of the infinite, invisible Father, whose face appeared forever hidden.

After having been tossed for years on the waves of doubt, the divine guest within has asserted itself, and I have been lifted up into the bosom of God's infinite and all sustaining love.

Christ saith, "If ye love me, keep my commandments, and I will pray the Father and He shall give you another comforter, that he may abide with you forever ; even the spirit of Truth whom the world cannot receive, because it seeth him not, neither knoweth him."

The "Science of Spirit" teaches us that God is no respecter of persons, that the life of one is the life of all, down to every living thing that creepeth upon the face of the earth. Shakespeare says,

"There's nought so vile that on this earth doth live,
But to this earth some special good doth give."

I would that all might manifest God's mighty love and power in their daily lives ; and yet how few are willing to turn from sense delusions and embrace the ever present, changeless, Infinite Spirit, who is Love, Truth, and Wisdom. I have given up all anxious thought toward those who have not come into the understanding of the Christ consciousness, for I know that the same God who guides one, guides all into the Garden of Eden, which is Nirvana.

"CLING THOU TO ME."

"Clasp me with heart and mind ! So shalt thou dwell
Surely with me on high. But if thy thought
Droop from such height ; if thou be'st weak to set
Body and soul upon me constantly,
Despair not ; give me Lower service."

MRS. J. A. CUTTER.

"KNOW THYSELF."

Speaking from a material plane, these words would mean to have an understanding of our general anatomy, to know what elements enter into the construc-

tion of the human body ; to be familiar with the circulatory system ; the number of bones contained in our frames; our so-called vital organs, and the relationship each bears to the other.

We might go a step further and attempt to solve the mystery concerning our mind, that curious part which we sometimes locate in our brains, but more often are at a loss to locate anywhere.

The error is pardonable; we are accustomed to speak of this manifestation as the temple of the soul—thereby admitting that we have a soul—but if asked to give an account of ourselves we would begin and end with the body; believing that our soul or mind is something we can know but little about at the most.

"*Know Thyself*;" and knowing realize what you are and whence you came. And this is to be realized *only* through Intuition, which has been called the eye of understanding. If you face about, as we are so often told to do, turn from matter and look in the direction of Spirit, you will perceive but *one* power—God, the source from which all nature is derived.

So there can be but one self and that Divine. You often hear a person speak of his lower self and his higher self as if there were two, and this error arises from the belief in two powers, a good and an evil one. But when you come to know that there is but *one* power, and you can know this only through Spiritual understanding, you will no longer think or speak of that lower self which can have no reality.

Emerson has said, "Thought dissolves the material universe by carrying the mind up into a sphere where all is plastic." Then carry your mind into that sphere; close your eyes to external things and let the material universe dissolve, and Truth appear as just the opposite of what the senses would have revealed. Realize that *you* are not the body with its various organs—complicated and useful though that body may be—but that you are back of all this expression; you are the expressor if I may use the term. As there is but one source, you are of that source. As there is but one power, you are one with that power, which is God.

I have been haunted all of to-day by the words, "Let in the light, let in the light," and I am reminded by those words that after all it is a simple thing to understand this motto of Solon the wise—"Know thyself." After having as I said before, *closed* the eye to the external, *open* the eye of the understanding and *let in the light*.

ROSE DE GROOT.

San Francisco.

THE HARVEST HOME.

We have just concluded another week of rich feasts at the "Home College," and indeed is not every week a feast for the soul here. For here do we, indeed, find the table of the Lord spread from day to day, where the disciples may sit and eat of the bread of life, and drink of the vintage of the Lord. That bread which came down from heaven (Truth), and of which if a man eat he can never die. We are told that the Kingdom of Heaven suffereth violence, and the violent taketh it by force, and surely but for the apathy of the human heart to truth, the Home College would be so crowded that the seeming would be, that the loaves and fishes must be miraculously multiplied in order to feed the thousands who would crowd her portals. But the Truth here dispensed is illimitable, universal; will feed the world indeed, and still the twelve baskets may be gathered after the feast. Come children of the Father, and eat of this food eternal, this Truth, and live; become full grown sons and daughters of God, for why will ye die. We have just had spread for our delectation again, the three lectures on the "Genesis of Creation," or a spiritual interpretation of the six days labor of creation; and when finished the murmur passed round: grand, sublime, how the beauty of this wonder-land of creation grows upon us with each repetition! And the cry comes up from the east and the west, the north and the south, give us to eat of this wonderful tree of life. But the gracious spreader of this feast replies, the fruit of this tree is not yet ripe, when fully ripened I will spread it upon every table in the land, where there is found one soul hungering for Truth. But the author has promised to nourish the flock by giving, in the first six numbers of the second year of *HARMONY*, Practical Lessons on the Spiritual Interpretation of portions of the New Testament. And as Truth is one and the same wherever found, the aim in these lessons, our interpreter informs us, will be, as it is in all the College Teachings and in "*Harmony*," its exponent, to recognize Truth wherever expressed—Truth and not dogma will be the object sought in these lessons. That Truth so beautifully portrayed by Christ in all his teachings, and which our leader has the happy faculty of setting before her classes in a manner so lucid, so logical, as to carry conviction and be grasped by all. Let us be mindful, dear fellow students, that the time for our normal class approaches, when the crucial test will come, of our ability to hold ourselves at all times in the absolute; in thought, word and deed. Our leader is a strict drill-master. Let us prepare ourselves well for the test.

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