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HARMONY:

AN EXPONENT OF THE DIVINE SCIENCE OF INFINITE SPIRIT AND THE CHRIST METHOD OF HEALING.

THE INTENTIONS of the editors of HARMONY are:

- To teach that God is infinite and ever present, and that there is no other Power or presence. That there is but one Life, Mind or Spirit.
 - To teach the truth of the body, and its true relation to God.
 - To show that knowledge and faith are realization and demonstration.
 - That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
 - To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
 - To supply to students and practitioners practical lessons in Divine Science and Healing.
 - To bring about a Unity of Thought, Purpose and Work.
 - To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and thus fulfil the law in our dealings one with another.
 - To interpret Scripture from the plane from which it is written.
 - To notice publications of the day, and supply interesting information of value to students
- ✂ Unsigned Articles, only, are Editorial. ✂

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

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OUR WORKERS.

Dr. Clara Choate, whose portrait appears on the opposite page, was healed by Christian Science nearly twenty years ago, and upon her recovery at once took a course of lessons from Dr. and Mrs. Eddy, (going through another course some years later), whose chapter on recapitulation was not then in print. She at once entered the ranks as a worker, and through dark days and light days was a moving spirit in the cause of Christian Science. She has a history rich with experience and good works, of which our readers will hear more later on.

CHRISTIAN SCIENCE HEALTH BUILDING.

Read before the Second International Congress of Scientists.

Ladies and Gentlemen, Friends and Co-workers, Scientists from everywhere:

The great theme of this hour is Truth. It is the cry of the world. The times demand it, the voice of necessity pleads, and the stern call of human justice, human rights, and human liberty make it imperative that silence be broken and truth be heard, and we, the true scientists of the world, will not evade a single question nor gloss a single fact. Too many lullabys have been sung over the cradle of ignorance, and in face of dire calamities have lulled to indifference the best interests of human kind.

Health and happiness are seemingly obscured, and the very nature of law and order seem perverted by the absence of Truth. Mind, the infinite realm of eternal cause, the divine essence, where forces congregate and become power, is the source of Truth. The welfare of nations, the needs for more rapid spiritual progress, and the true attainment of social, religious, political and divine economy, is health, nor can public and private morale reach the standard of divine excellence without it.

The duties of high position and high responsibility, the safety of an unprotected people, the great value in every line of trade, art, commerce and literature, with the success of reform, all depend on health.

HARMONY.

The salvation of the masses, and the uplifting of the submerged elements of humanity, will never be accomplished for permanent results, except health become the order of life.

Ill health is a demoralizer of peace and of happiness. We shut our doors and lock our windows against robbers; we execute laws against criminals, and seek every means of protection for lasting benefits and advantage to property, and life; we insure against flood, fire, and accidents; we count and calculate for the propagation of the highest in animal and vegetable life, but do we do as much as this in affairs relative to human health and for physical harmony?

Sublime efforts for the end of justice, for the comfort and pleasure of the people, and for uplifting the down-trodden, meet us on every hand, and we are indeed grateful for the boon and blessings thus conferred, but is this enough? Shall we be contented that slavery to drugs and idolatry of medicine continue to invade our land, our homes, our hearts, destroying happiness and health, or shall we begin at the source to purify?

The place to begin is mind. Lay the foundations of health in mind with the scientific calculations of truth, and the means of fifteen hundred thousand invalids will not send up their piteous appeals in this fair land in vain, nor will the terrible fact of more than fifteen hundred incurables now suffering in the precincts of these United States, be repeated in history.

Teach the basic law of activity in body as mind, instead of matter, and the fears that paralyze a public with an epidemic of La Grippe, costing incalculable amounts of time and money, will be no more known. Fear and dread of disease has killed more people than aught else in the universe. Fear has victimized mankind and body with false belief, till our cemeteries are filled with its delusions, and our heart strings are torn with sorrows too deep for repeating.

Fear over contagion has made greater ravages in cholera, fevers, diphtheria and so forth, than the disease itself, and neither medicine nor matter could stay or destroy it. Fear has seemingly usurped the will and crippled the vital energies of a glorious people. What is the remedy?

We tell you, mind understood, is the remedy. The Christ teachings of mind, not quinine, chloral or morphine, not roots and herbs, not hygiene or medicine, nor the legislative action in this or any state for allopathic monopoly to preserve their mythological errors, but mind, the unalloyed, scientific knowledge of mind, is the remedy.

Man's faith in himself and woman's faith in God has overcome more disease, allayed more pain, conquered more suffering, cured more drunkards,

and saved more life, than all other remedies in the whole world. Mind is not simply an accessory to a cure, but the primal fact.

This has been tested and admitted, and it now lies with us to establish this truth, and in more simple and practical methods of application than is now done. From tradition we must turn and teach the glorious resources of mind, the power of truth, and their value to health.

Indeed the world needs health. Pain has so disfigured the body, the world has almost lost its perfect type of God's idea. Suffering has been so yoked to body and as a God dispensation, the world smiles in derision when a suggestion is made for emancipation from its bondage.

Reason is so confused over the question of what is right, that the divine law of health Jesus established is lost sight of. He proved that moral life alone preserves health and his work and life is divinely scientific. Health must be built on the solid rock of understanding.

"Obedience alone gives the right to command," but it is mind and not matter we should obey. Health building from this standpoint is the grand demonstration of truth illustrated on body. It is using God's beautiful gifts of intelligence, whose mighty flow of love is divine activity, and whose ebb is "The peace that passeth understanding."

Health is the high order of true living and true thinking. Health is nature tuned in sweetest melody; it is the poise of life and beauty that brings the rosy cheek and glistening eyes, and throws into use without limitation, every faculty of mind, and every organ of body.

Ill health is error's confusion, the broken string, the jar of human ignorance and human belief. Health building is using the faculties of soul with the law of love. Simple kindness in daily life is a universal cure for hundreds of physical maladies, and a creator of beauty time never destroys.

Honest sympathy has out-rivaled the medicine chest. The love of woman has braved dangers and pain, before which the most heroic fortitude without it would have succumbed. These are but hints of a vast knowledge and vaster powers we by divine right possess. They suggest unused forces, as the lightning suggested electricity, and they can be as readily controlled.

We can work the mind for the establishment of health, as completely as we gather steam from water, electricity from the air, or make the inexhaustible reservoir of nature yield from the unseen her inexhaustible supplies.

Love is the great health-builder whose inevitable law is the down-throw of disease. Love is principle, and when we build health on this foundation we build for eternity. Poverty, ignorance and vice will flee before its grander declaration, and health will be the outcome.

We do not need more hospitals, insane asylums, work houses, prisons, poor farms and charity institutions, nor even churches, but we do need more love.

Every investigation for first causes of suffering, want, and crime, is proved to be mainly from the absence of love. If half of the comfort, money, sympathy and care was bestowed upon those who needed it before they were ill, as is afterward given, disease would never gain a foothold, or if love given in health and prosperity was continued when adversity and disaster appear, many a grave would be empty and many a place filled, where conscience sits in remorse and Christ waits to redeem from ignorance and unfaithfulness.

It is well to say, make health an epidemic, but I say, infect the world with simple kindness, make truth practical and popular, unfold love as the religion of life, then health will become the law of living, and will abide with us forever. Let every thought be potentized with this science of being, and the body will be as fortified against disease as Christ was fortified against Satan.

~~Because thought vibrations are not tangible to human touch or human sight, it does not prove they do not exist and are useless. We do not hear the sound waves in the hues of the rainbow, nor catch the song waves of the roses or the buttercup. We do not see the color painted by the singing of birds in the bluebells, aster or phlox, nor that grass or tree is greener or that beautiful blossoms more sweet from the babble of the brook, the laughter of children, or the lowing of the kine. That heat or light produces color, and that color produces sound, has been scientifically proven.~~

~~Because we limit these vibrations to what the ear hears or the eye perceives, it does not prove their power is ended or their nature has ceased to act.~~

Thought universal must bring universal response. ~~When good thought only is entertained, health must follow.~~ We do not know the inner working of mind, nor the strong results produced on body by trifling mental effort. The deeper and more subtle the quality of thought, the more certain its effect. As gases rise from steam, and forces from gas, gaining an increasing power, with corresponding result, thus also the higher potency of mind is gained by spiritual thinking. As these matter forces become more powerful, they become more valuable; but what can supersede the value of spiritual thought? Who can compute it?

It seems a long way before its true worth is recognized, but its divine whisperings and prophetic gleams have caught the eye of wise watchers over human welfare, and the long needed agent to establish health has crept across the threshold of mortal limits, announcing its holy purpose in the voice of

Truth; picturing its high ideals, and demonstrating its higher realities with the Christ spirit of a perfect body to express a perfect mind, and with the glory of a new birth weds us to life and health the world has never known before. When we look into the faces of the suffering and trace its causes to sin, surely the call to action by the health builder must be heard, and must be heeded.

The curse of rum, the habit of morphine, opium, and of debasing physical operations, induced by hope of relief from suffering, and too often following from licensed medical prescribing, all call forth a hearty protest from every honest mind; and when Truth with its firm law of divine order shall say, "depart ye that work iniquity," and the real health is being established by this mental declaration of freedom, as thousands like myself can testify, it demands open investigation and honest application, with the God speed and full faith of the people.

I, for one, am more afraid of the drug than I am of the disease. More evil threatens the morals of our land and the health of our people in the use of drugs, and the fears and falsities inculcated and implanted by those who give them, than all other avenues of wrong in the world.

Medical practice is a failure for moral, mental, or lasting physical benefit for human kind. Give us more Christ, fewer lies and less medicine, and we will show you an increase in health, impossible to calculate. The undermining causes of ill health is where the work must begin. This work must be done unselfishly.

Pulpit and press should rouse the people to look into mental causes and note physical results, and also the truth that heals. Personality should sink into oblivion, and hero worship should be hushed before the dying agony that the tens of thousands of hospitals represent, with no medical means for relief or restoration.

Truth, love, and the science of Christ should be welcomed for the moral and physical health of the people. Its foundation is the impersonal Christ, whose humanitarian glory shines forth in the spirit of kindness which builds health.

Thought builds the body, and one cannot be beautiful nor healthy while they are entertaining any malice, rancor, nor such that mars the appearing of the Christ spirit, for body reports all of these conditions, and more often in disease than is known.

Beauty of soul means beauty of body, and beauty of thought means beauty of action, while beauty of action means Christ universal, and this is health. Health is divine nature, and there is nothing more unnatural than

disease. Man is destined for divine purposes. This purpose is not to eat, drink and be merry, nor for selfish ends of physical comfort, for these indulgences do not produce or promote health. The graces of spirit are greater helps to digestion, and the activity of loving charity is more conducive to circulation than any pious pretension or niggardly alms-giving wrung from the purse by pride, or from the lips by ambition. The quality of thought is what heals.

Not any low thought, not any impure thought, not any selfish thought will take us into the kingdom where the still small voice directs and decides how and when to open the fountain of truth and love for health. Sin is not master of body, for man is master of himself, and he by thought creates every condition of body; man is not naturally sinful, for he reflects God when mind rules and spirit dominates.

Mr. Elmer Gates, head of the governmental psychical scientific department at Washington, says, "That experimentation has proven beyond a question of doubt, that the quality of the thought of the individual can find a physical analysis from the secretions and perspiration of the body; that where the nature and thought of the individual has been of an impure character, the secretions were of an opaque and dense nature, the antipode of that with those whose lives were pure and spiritual." If this be true, that our governmental scientific department recognizes the quality of thought in the perspiration of the body, then have we not a governmental basis for our theory?

Professor Dolbear, of Tufts College, argues, "If we can prove that thought produces the motion of one atom or molecule of matter, as in the case of light and heat, then we have a scientific solution of the law of telepathy or the transference of ideas as in the case of heat waves that flood the universe."

We, as scientists, know that thought not only moves, but creates molecular action where diseased tissues are destroyed and health tissues are formed. We, as scientists, know that greater than heat waves are love waves, truth waves, and life waves, flooding universe and man with the never ceasing law of its own power. We know these waves by name and whether they break with the echo of mercy, patience, faith, forgiveness, kindness, or love, they sweep the darkness of sin and sickness with the mighty torrent of supreme authority, whose mandate is holiness for mind and health for body. We know by twenty years of our own labor the worth and wealth of this understanding of mind; we know by the joyful experience of established

physical harmony, the infinite good, whose receiving is health. It is no secret or gift of any person, to be sold with price or proclaimed by parchment, it is for each and for all alike. High or low, rich or poor, bond or free, can share its blessings. Distance nor time cannot hide or hinder its working, for where the spirit of Christ is, there is life, there is health.

The truth of mind is the health builder; it is the Truth that makes free from the law of sin and death. Gain this spirit, and the world has no attraction beyond it, no temptation, and no law to oppose or overthrow its foundations of divine order; and health, with beauty, strength and grace, will make body holy and at the service of mind. Then "build us more stately mansions, oh, my soul;" let the deep wells of the Christ be opened up to every soul and the Truth be given to all who need. Let health be built on the rock of divine understanding of mind; let the law of mind and the mighty power of good be fulfilled in love; then the blessings this Congress seeks to inspire and impart will be felt throughout the world, and the kingdom of God will be brought to the recognition of mankind in the Christ spirit of happiness and health.

DR. CLARA E. CHASE.

THE USE OF A NAME.

Why should we have a name for our teaching? Is a question that is frequently asked. Our answer is, that we should have a name because the name is a title by which anything is spoken of, and we cannot speak definitely about anything without giving it a name. Names, like all other words, are symbols, and are things of use. The only object in using a name is the use that can be made of it in its relation to, and in representing the principle for which it stands. If any one should ask what it is that you are teaching, and you were to reply, I am teaching Truth, then the word Truth would be the name spoken by you to represent your teaching. Were you to say I am teaching "Divine Science," the "Science of God," the "Science of Being," or the "Science of Life," it would mean exactly the same. These words would be the ones used to represent the truth of your particular teaching. Were you to claim not to name your teaching, but simply say, it consists of direct messages from the spirit, you would intend to have your hearers believe that you were voicing the messages of the Spirit, and would expect them to be so named by your friends when they spoke of your teaching. In fact, this would be the only means by which either you or they could designate what you were teaching.

A name should be chosen with view of its meaning being the Principle or Spirit of the teaching. I like the name DIVINE SCIENCE because it is so broad in its meaning, that it includes all Truth, and excludes none. DIVINE, belonging to God. SCIENCE, pure knowledge. So let this name be used by us, as one representing the Truth of God; the meaning of which is God-knowledge,

or the knowledge of God, and know that it represents no limitation, and stands for no separation; that as there is no *Truth* that it does not represent, it can be used by each and all to represent *the Truth* that they teach. "When He, the Spirit of Truth is come, He will guide you into all Truth."

"He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

They who are taught by the Christ, as the Truth was in Jesus, are able to so formulate Truth, as to teach it with the authority of Truth.

As we have been wholly taught by that Spirit, our lessons are the formulated teaching of the Spirit of Truth, to which the name *DIVINE SCIENCE* properly belongs.

The teaching is so formulated that when presented, the Spirit of Truth in each individual recognizes it as its own. This of itself is evidence of its impersonality and universality, and that every one who perceives the Truth, perceives the same Truth. Truth is one, and not two; hence, it is "the True *Light that lighteth every man* that comes into the world."

The principle of these formulated lessons, like the principle of all living forms, being the one which is inseparable, leads the student nowhere but to limitless freedom.

Dear Mrs. Cramer:

"I send you this little poem, "A Summer Idyl," given me in an outpouring of Truth. It came in a few moments of high illumination, while sitting in the silence. I gave it to the I. D. S. A. last Wednesday evening, which met in the parlors of Colonel and Mrs. Fisk, and which was a very precious meeting.

Let me say, for the comfort and pleasure of both of you, that ever since the night of that beautiful scene of consecration, dedication, ordination and spiritual baptism from on high, through your kind manifestation, I can truly say, *I am healed*, and I am in the rich, deep current of Truth.

That night, as I sat there and heard the benediction on the five with their "*new names*," almost written on their foreheads (which to me were almost illumined), I felt a sense of deep regret, that I had been deprived of standing as one with them. I, however, seemed to feel that, even as it was, I was one with them in Truth, and one with the dear Father. And, when your parting benediction came, "I now in the name of the Father, Son and Holy Spirit pronounces you, each and all, to be every whit whole," a spirit of peace took up its abode in my Being, and the white, though invisible, dove lighted upon me. Since then all is a flood of glory within me, physically, intellectually and spiritually."

A SUMMER IDYL.

I stood one day in summer beside the restless sea,
The waves, white capped and sparkling, came *dashing* in to me;
I longed so much to cool me, so left the burning sand,
And crept down in so fearful, led on by kindly hand.

As I faced the billowy ocean, rolling in so wild and high,
I turned about so quickly, lest with terror I should die,
I closed my eyes and shuddered, and screamed aloud with fears,
As the surf beat o'er my shoulders, and my eyes caught briny tears.

I was chilled and beaten sorely, by that resistless tide,
My feet slipped on the pebbles, I was dashed from side to side;
I rushed in dread and terror from out the pelting crest,
And, fleeing back to land again, I lay me down to rest.

Another day in summer I sat upon the strand,
And saw that rough, rude billows, only broke when near the land,
So I plunged again, more bravely, and left them to their wreck,
But I stood, within the waters, close up about my neck.

Then I saw the rolling mountains come by *sevens* in to me,
My hand held rope so firmly, then I laughed aloud with glee,
For the surging waves just *lifted* me, within their mighty swell,
And in that warm, deep current, I grew both strong and well.

To-day I'm by the mountains, far from the swelling main,
But this memory is with me, and I've lived it o'er again.
The waters of *life's billows* have been surging, dashing high,
And I've been sick and weary, and sometimes longed to die.

My feet were bruised with pebbles, where I'd slipped and stumbled sore,
My eyes again with briny tears were flowing o'er and o'er.
The waves and billows truly, had lashed my weary back;
I crouched and fled in terror along the dismal track.

A voice came: Try deep waters, they will bear thee safe and high
Far out beyond the wreckage, where the white capped breakers fly,
Then I plunged me in God's ocean, which is rolling grand and free,
Now I'm healed and floating gently, as I look out on *life's sea*.

The waves come in by *sevens* across this infinite sea,
First, *Love*, then *Peace*, third *Wisdom*, then *Intelligence* for me,
Next, *Trust*, then *Power*, which lifts me above all earthly strife,
And last, the great, grand seventh, of *Pure, Immortal Life*.

Now I fear no more the breakers, for I hold a fine, strong rope,
And I know "I Am" the essence of Eternal Love and Hope.
The billows kindly *lure* me; and I know, from harm I'm free,
For I'm *resting*, calmly *resting*, in the Christ that's "One with me."

QUESTIONS AND ANSWERS.

Q. Is our sickness and suffering according to our deeds; if so, how can it be that those who do wrong often prosper better than those who try to do right?

A. Deeds are the result of mental decisions arrived at through thought. We first think about the act, and through thought come to a decision, and, after the decision is made, perform the act. The whole process may be instantaneous, or it may continue an indefinite length of time, but the process is the same; deeds are, therefore, the external expression indicating the nature of the thought in which they have their origin.

The decisions, rendered through thought, are our beliefs, hence the sickness and suffering, which are supposed to be the result of our deeds, are the externalization of our beliefs, which have their source in thought. If then we believe in evil, sickness and suffering, the sensing of conditions, at one with that belief, simply indicates the nature of our thought, and is the legitimate result of such thought, for they are our beliefs or judgments made apparent to the senses.

Sickness and suffering may seem to be according to our deeds, but to find their true source, we must look back to our beliefs, and they being the conclusions formed by thinking about that which we have observed, if our sickness and suffering seem to be less, because of our not having performed some intended act, it shows that thought and belief have, to that extent, been controlled, and that we, the thinker, have refused to carry them out to the ultimate of committing the deed; and, while not escaping all the penalty, we have escaped it just in the proportion we have controlled the thought, and if we are to escape it altogether, we must take entire control of thought and form all our mental conclusions and beliefs from understanding, based in a knowledge of what we truly are, and not from what we observe around us. In the same way prosperity is the externalization of the belief in success, and while some, who externalize this belief by being prosperous, may do wrong, according to our opinion of right or wrong, they may at the same time believe in health and satisfaction, and also give external expression to that belief, for our mental decisions are just as sure to be externally expressed, if they are of health, satisfaction and prosperity, as they are when of sickness, suffering and failure. Then, if we are to enjoy health and prosperity, our mental decisions must be in accord therewith, and we must refuse to entertain any belief or thought

of sickness, suffering or failure, and must cease looking for wrong, or judging others by appearances. Judge not, that ye be not judged, for with what judgment ye judge, ye shall be judged.

Q. I understand the Science and believe it, but do not realize its Truth, and can not demonstrate over conditions, as I would like to; how can I realize more?

A. If you understand the Science, you possess the means by which to realize and demonstrate its Truth; for the basis for the realization of all Truth is understanding and knowledge, but it must be put into practice; and if practice is governed by knowledge of the Principle, it will be according to the law of the Principle, or Being, and the demonstration, which is sure to follow, is the evidence that gives the realization of the Truth of the Science. This is true realization, for it is demonstrated truth, and the same process can be repeated at will, producing the same results, for it is knowingly practising the law of the principle. Frequently, those who have had some experience resulting from the accidental observance of the law of being, believe it to be realization; but that this is a false conclusion, is shown by the fact that not having an understanding of Being or Principle, or "its law of expression," they are unable to repeat the experience; thus showing that it was only an experience of observation, and not the realization resulting from understanding and knowledge, for knowledge of the Truth, applied for the same purpose, will invariably produce the same result. Those having such experiences, and not understanding the law by which they are brought about, are apt to attribute them to the action of some power and intelligence outside and independent of themselves, and hence believe that they have received from some other source; and, when they wish to repeat the experience, assume the attitude of receiving, and claim no power of themselves to produce the result desired. This is a negative attitude, and those assuming it occupy the position of a medium for the action of some power or intelligence that they do not understand, and to which they believe themselves to be subject. Indulgence in this practice is liable to lead those so indulging to believe that they are subject to the thought of others, and to accept impressions as intuitive knowledge. This is not the method of gaining realization. No intelligent person would expect to solve a mathematical problem unless he applied his knowledge of the principle to the solution; no matter how long he waited, or how much he expected to receive, the result would show that the solution of the problem required the application of the knowledge of the principle; and if another solved it for him, it would not give him the realization which knowledge alone gives. If we know that five and three are eight, and apply that knowledge, we have the realization of an eternal Truth that can be demonstrated at any time by applying the knowledge. So, get understanding of Truth, and know that the practice of that understanding will be demonstrated realization.

UNIVERSAL AND INDIVIDUAL TREATMENT.

I. D. S. A. Health thought, to be held from October 1st to November 1st:
Divine Love supplies my every need, and keeps every commandment.

HEALING THOUGHTS.

"The Truth shall make you free."

"I am not under the law but under grace."

The law is fulfilled in one word, Love.

I am filled with the nature, grace, or Divine Love of God.

I fulfill the law unto perfection.

I and my Father are one.

The God-head is God order, God-ship.

Godhood, consists of God the Father, God the Son, and God the Holy Ghost.

TREATMENT GIVEN BY THE CONGRESS FOR THE REALIZATION OF AT-ONE-MENT OF
SPIRIT AND BODY.

Directed by Miss Estelle Nichols.

Father! Omnipotent, Omniscient and Omnipresent Spirit of Life, Love and Wisdom! I thank Thee that Thou hast heard and answered my prayer, and that Thy work is now finished, and that all we have to do is to speak the Word and let it be visibly manifested.

Brothers and sisters, listen to the still small voice of God in the soul! It is telling you now.

God is the All. He is Spirit and Life. In Him you live and move and have your being. You cannot get outside of God; there is nothing beyond. You are made of His substance Spirit; therefore you are Spirit now. As you realize this great truth, you come into conscious at-one-ment with the Universal. You rise from the personal to the Impersonal, and so find your true self clothed upon with a perfect body, the without as the within, and you cry with rapture, "I and the Father are One!" This is your birthright; claim it now. Let all seemings that hide their glorious light now be cleansed in one baptismal sea. Let them melt in glory, and the resurrected body, perfect as the soul, shall appear. In the name of Jesus Christ, I pronounce you healed now. Let the peace of God come upon you and abide with you always. Amen!

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

IN AMERICA: { One Year.....\$1.00	IN AUSTRALASIA { One Year.....\$ 2
{ Single Copy..... .10	AND BRITAIN, { Single Copy..... 6

We will send HARMONY one year to a club of six subscribers, for \$5.00.

Suitable advertisements received at current rates. Each advertiser will receive a copy of HARMONY, *free of charge*, during period of advertising.

Subscribers should make their remittances by Post Office Order, payable to M. R. and C. L. CRAMER.

Subscribers who do not receive their magazines regularly, will please let us know.

FOR THE NEW YEAR.

Be Life Eternal, good and true,
 Be just and loving, heed the deep
 Silent voice of faith; thus the "New
 And living way," will ever keep
 Thy thought in light of perfect day.

In loving words and loving deeds,
 Is actualized whatever could
 Be found of Truth, in all the creeds,
 Hold to the Truth that all is good,
 And of it give, and thus receive.

Give and receive; and you will bless,
 And know no empty hand nor heart.
 Than this true work of faithfulness,
 There is no higher, better part
 To bring "Eternal Life to light."

AFFIRMATION FOR HEALING.

The Almighty Good has blessed me,
 With *Its* own heavenly store,
 And the fullness of its presence
 Will be with me evermore.

ADVANTAGES OF ASSOCIATION.

The International Divine Science Association is entirely non-sectarian and impersonal, and no worker in the cause of truth should hesitate to advocate such a union of interest; for how can the principles of health, wholeness, success, and prosperity be extended to the uttermost parts of the earth, but in unity of purpose and work, the unity of interests concerned. Abuse of the present unsatisfactory conditions in the beliefs of the people can neither extend the Truth of at-one-ment, nor make its presence known to humanity. It is by union of interests in one grand organization, acting as One, in harmony with the love of Being, that the undesirable conditions will be corrected. States should organize as early as possible.

Wonders are to be worked, in Spirit and in Truth, by strong combinations, and strong combinations are where all workers are agreed in "the unity of the Spirit." So, if the Scientists desire to accomplish a universal good, one that will envelope and uplift the whole earth, they must stand shoulder to shoulder, strong and firm in one purpose, working together for the good of the whole. The Scientists and lovers of Truth everywhere should support this movement — based in the unity of the Spirit — and enter into it earnestly and enthusiastically, determined to extend it throughout the world.

Its work is to succeed and move right along in the Spirit of Love, and with a Divine sense of Justice, in a business-like way.

This association is for the benefit of all who may belong, and it is intended that its members shall have the opportunity to do the good and bless the whole of humanity; as, within their hearts, they have craved to do.

There can be no limitation in limitless association. Let each one understand that, as the association is limitless, no member can be limited. Being universal, it includes the individuality of the universal, and is eternally established. In it is power; hence we have only to conform unto it to be alive unto the good that is being accomplished by its united purpose.

We republish an editorial comment, which was published in "Wayside Lights," August, 1892, which serves a good purpose at this stage of demonstration of the I. D. S. A.:

"This statement of purpose is surely broad enough to furnish adaptation and harmonious relations for every one, whether holding individual opinion or identified with special schools or classes. It should give opportunity for each one to demonstrate whatever degree or phase of the understanding of

Truth may be his. It is broad enough to avoid the common stumbling-block in organization, which, however wide its concept, has limitations somewhere and draws the line at that point, so that absolute freedom of individual thought within the organization is usually curtailed.

'Wayside Lights' looks with interest to see the demonstration of an organization based upon the 'Infinite Whole,' so that it 'includes the individuality of the whole universe.' This is the true ideal. The grand scope of life is to demonstrate it practically."

— *Wayside Lights*.

The Association has not fallen short in anything that our brother editor suggested in his broad view of what might be accomplished, or in the opportunity that it should afford all. In its congressional work it has given opportunity to all, to express whatever degree or phase of understanding of Truth that they had. It has proven itself broad enough to have no stumbling block and no limitation that draws lines at certain points, for everything that has been accomplished by the Association has been based in absolute freedom. This, indeed, is the true ideal, and the grand scope of life is to demonstrate it practically in all of its work. This true ideal has proven to be most practical, and just as long as its work is based in the true ideal of at-one-ment, it will be success alike to all.

M. E. CHAMBER, President.

OUR BOOK, HEALTH STATEMENTS, AND HEALTH TREATMENT OF TRUTH, has been translated into German by E. W. Becker, a student of our late theological class, taught in St. Louis. This book has been published by H. H. Schroeder. It is nicely bound, the same as our own edition in English. Price, 50 cts. Our German Scientists and friends will find that its words are the comforter, health and success for which they have sought. Send orders to us.

HARMONY.

Dear Readers, Friends, and Lovers of Truth:

With this the first issue of the new HARMONY year, its editors would express their sincere thanks to its many friends for prompt renewals, and new subscriptions, and for their many kind words of appreciation. We know that every reader of HARMONY is making an effort to assist in spreading its good work, and will succeed in sending us at least one new subscriber, with their own subscription. This is a very easy and simple way of spreading the Truth, that we so dearly love. This will just double our subscription list, and bless just so many more of God's children.

If you each have agreed within yourself to work for HARMONY, as if its success depended upon you, you are engaged in a universal work for the general good of humanity, and are lightening our work very materially. Where there are united hands and loving hearts engaged in the cause of Truth, it spreads rapidly.

Lovingly,

EDITORS OF HARMONY.

LXX.

Read at the Second International Congress of Scientists.

ALL that is, is God and God manifest.

To be known, God must be expressed and manifest. This he does through man, his image and likeness. Generic man, God's idea, is the expression, subjective and invisible. The manifestation is the ideal clothed upon, made visible. The expression is consciousness in *potentia*; the manifestation is consciousness expanded into self-consciousness. The image in the acorn is all that an image can be in any oak, but it is made fully manifest when expanded into giant monarch of the forest. The full expression of all the inherencies of God are perfect and complete in a little child; they are in complete manifestation in our risen Lord.

The image of God, the expression, is perfect. He cannot add one cubit to his stature. He is not what he acknowledges himself to be, he is what he is, as God made him, whether he acknowledges it or not. Nothing he can do can in any way change his reality in being; but he becomes self-conscious, he discovers his inherencies, he learns to know himself as his possibilities expand in manifestation.

Everything in the universe is controlled by fixed, immutable law. Man does not unfold his possibilities, he can only let them be unfolded. The best thing he can do is let the law of his nature take its course. The Lord God (the law of God), forms man, the true manifestation. The image, the subjective expression, is good, and in accord with Divine Law it is as natural for the body to be sound and the character to be beautiful as any flower on earth to be beautiful, even Jesus' lilies. To manifest what we really are is what we are here for. "Whom He did foreknow He also did predestinate * * * to be conformed to the image of His son." Notice, we do not conform, we are to be conformed; and in another place Paul says, "we are to be transformed from glory to glory into the same image." Again, "be not conformed to this world, but be ye transformed." I do not think, I am thought—I do not work, I am wrought—I do not transform, I am transformed—I do not change, I am changed. I do not any works; "The father that dwelleth within me he doeth the works." I simply let the work be done, for "Who by taking thought can add one cubit to his stature."

It is a change within, according to fixed and known law, that transforms ice into water, and to which the ice yields in passivity; and so the laws of his own being govern the manifestations of man's life.

This takes a heavy load from my shoulders. No more responsibility or concern; no more trying to change myself; no more striving to reform my brother or neighbor. It is all to be wrought by an unseen power from within. We rise to higher stature, as our possibilities expand into manifestation through the power of our inner being.

Prof. Henry Drummond has said: "It is to be wrought upon us by moulding hands beyond our own." He also said: "As the branch ascends, and the bud bursts, and the fruit reddens, under the co-operation of influences from the outside air, so man rises to higher stature under invisible pressures from without. The radical defect of all our former methods was the attempt to generate from within that which can only be wrought from without."

His only mistake here is a recognition of a without. All that is, is God and God manifest. There is no limit or boundary to God. There is no circumference, hence there is no outside, no surface. All that is, is within; there is no without.

I am, I think, I speak—being, expression and manifestation, but I the individual, the manifestor, am a radiating center of the truth of being; then the manifest word which I am speaking comes from the center; and I proceed in this order: first, being; second, expression; third, manifestation, but my manifest word goes to you another radiating center of the truth of being. You receive in reverse order, first, the word; second, through this symbol, my expression; and third, behind my expression you recognize my being. But remember this manifestation is in direct line from center to center, and knows no surface, no circumference, no without. I am kindness; I think kindly; I act kindly. You behold my kind act; through it you see my expression of kindness, and through my expression you cognize my being kind; but my manifestation is one with my expression, which is one with my being, and they know no outside; and there is but one plane and that is the plane of at-onement.

Action and reaction are equal. You frown, and your image in the mirror frowns, you smile on the world, and the world returns your smile. A tone from one piano will set in vibration the corresponding strings on another. You see my manifestation of love and through it my expression of love; you cognize my being love by the awakened vibrations of your own love, inherency. Thus manifestation, coming forth from one radiating center, stimulates the unfolding or expanding of potentialities from another.

People call this being taught, and think they receive that which has only been awakened within them. They call these new recognitions additions

to their fund of knowledge, and talk of intellectual growth. Drummond says, we meet on the street corner and say we exchange words; but we exchange souls. I am a part of all I have seen and heard. What has been manifest in what he calls his environments, has stimulated the expansion of his own possibilities; there has been nothing added, for God made him perfect and complete from the beginning. We each have all the inherencies of God in *potentia*, and all we have to do is to let the divine nature within us unfold. This unfolding is not voluntary. No one can change himself — his powers expand according to the laws of his inner nature, the change *takes place*, it happens, we are transformed.

"We all with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." *Reflecting*, sending back the vibrations that have stimulated the expansion of possibilities hitherto unrecognized. Our characters remain as they are, we continue in the direction in which we are going, until stimulated by impressed forces to expand. Our business is to put ourselves in the way of these impressed forces, and the unvarying Law of God attends to all the rest.

To put ourselves in the way of the manifest forces of the All Good, is to let the work be done. How can we do this? First, by removing impediments and obstructions. We stand with unveiled faces. The veils are removed, that the light may be admitted. The dams are taken away, that the sparkling waters of conscious thought may wash away untoward, unconscious conditions. Our errors and limited ideas are removed to make room for the higher. We doff the old garment of patches and compromises, and make ready for the new robe of righteousness. Second, we gaze on the beautiful inherencies of the Son of God until, like the lily, all the beauty, the glory, and the loveliness in our nature comes out into full bloom. As Paul has it, "We are transformed into the same image, from glory to glory." Drummond says, glory here means character; we are transformed from character to character, from one character to a higher character. But character is what you are. You are the image, and you are expanded from inherency to inherency — the image in *potentia* to the likeness, or God manifest.

Again, Drummond says, "The truth is, that men are not only mirrors, but that these mirrors, so far from being mere reflectors of the fleeting things they see, transfer into their own inmost substance and hold in permanent preservation the things they reflect." He did not see that they only expand that which is within them, in the act of sending back the vibrations of glory,

and hence he continues: "No one knows how the soul can hold these things. No one knows how the miracle is done. No phenomenon in nature, no process in chemistry, no chapter in necromancy can ever help us to understand this amazing operation. For, think of it, the past is not only focussed there, it is there. How could it be reflected from there, if it were not there? All things that he has ever seen, known, felt, believed of the surrounding world are now within him, have become part of him — in part are him — he has changed into their image. He may deny it, he may resent it, but they are there. They do not adhere to him, they are transfused through him. They are not in his memory, they are in him. His soul is as they have filled it, made it—left it. These things, these books, these events, these influences are his makers."

So near and yet so far. If he had only seen that nothing is filled from without, that all is expanded and unfolded from within, then his makers would have appeared as they really are, manifest stimuli to the unfolding of Divinity in humanity.

To let the inherencies of God within us expand, we must fulfil the requirements. You cannot make crystals of alum; you can only make the solution; put it in a dark place, insert the material to receive the deposit, leave everything perfectly still, and let the crystals form. In like manner, some of your potentialities unfold only in the silence in the inner sanctuary of the soul, alone with the Father.

Yet the requirements for crystallizing alum would never produce crystals of lead. You must melt the lead, pour it into a revolving churn, slow the churn quickly and keep the molten lead in a storm of activity to let the crystals form.

Intense intellectual activity in giving truth to the world is a condition for letting certain faculties expand that will thrive under no other influences. Jesus spent hours every day alone with the Father, and as freely as he had received, so also he freely gave. He preached the truth, by word and deed, he practiced what he preached, he lived the life.

A piece of steel when placed near or in contact with a magnet becomes itself a magnet. To remain in conscious touch with the ever present Good, will polarize our apiritual perception until we see God in everything.

A too frequent opening of the oven door will spoil the cake. A too frequent examination of the print exposed under the negative will spoil the photograph. We let the work of expansion move, by looking to the cause and letting the law take care of the effect.

When photographing the spectrum of a star, the astronomer's part is polishing the lenses, adjusting the reflectors and focusing his instrument; when all is ready, he draws the slide and *lets* the star impress its image on the plate alone. We cannot do the work of the Star of Bethlehem, but if we focus our minds on the image of the immaculate Son of God, be assured the likeness will appear.

On looking through a telescope at the moon, I was astonished at the frequent necessity of readjusting the instrument. The moon seemed to move rapidly across the disc of the lenses. We focused the instrument on a fixed star; it seemed to move in the same way. It was the telescope that was moving with the revolution of the earth. No readjustment is necessary on account of the image, God's idea; it is *we* who move out of adjustment, every day and every hour. We are drifting with the world and require constant vigilance and determined, persistent, insistent activity on our part to keep ourselves under the expanding influences of the Almighty, that we may *let* the Lord work by us, and through us, and for us, that we may let the will of the Lord be done.

R. S. HILL.

HOMER COLLEGE MONTHLY MEETING.

A PLEASANT and profitable meeting was held in the College, September 4th, at 2:30 P. M., Mrs. Cramer, presiding.

After the opening hymn, Mrs. Cramer read several passages from "Scripture Words of Life," embodying the thought, "Thou shalt love the Lord thy God with all thy might, with all thy mind, and all thy strength." The following affirmation was then held in the silence: "The Almighty Good has blessed me with His own heavenly store." After which Mrs. Cramer told how deeply she was interested in an article by Henry Wood, entitled, "Ownership through Idealism," in which some of the statements seem at first glance rather startling, because of their breadth of thought. Among other things he says: "One mind owns all manifestations of that mind, and knowing this, we know that we do not own anything separate from that mind." All we possess of anything is our own idea of it; therefore all we have of good is what we claim of it. For instance, a lover loves only his own ideal of a loved one.

Another lady agreed with Henry Wood, that all we possess of anything is our own idea of it, and applied it to the use the Bible had been to her. For a number of years, seeing only the literal interpretation of the Word, she found in it only contradictory statements, and the record of a vindictive

and cruel God; thus it was a useless possession to her. But after being taught of the Spirit, its spiritual meaning, it had become a veritable storehouse of Truth.

Then followed acknowledgements from the students of what the Truth had done for them during the month. One lady said that she scattered seeds of Truth wherever she went. She had lent a copy of "Science and Healing" to a young man who was unable to walk more than a block, and in two weeks he was well enough to go a long distance.

Mrs. Thompson said that she had found it difficult to understand what was meant by the resurrection, till one evening after the class, while sitting in the silence, she had suddenly realized that it was being resurrected from erroneous beliefs about the body. That if the body could be resolved back to spirit, it was spirit now.

Mrs. Moore said that she carried the Light of Truth with her wherever she went, and often found opportunities of using it. She had quietly let it shine upon a case of scarlet fever, and in two days the child who had been given up to die by the doctors, was pronounced out of danger.

After nearly all in the room had testified to the unfolding of Truth within them, and how it had helped them to change conditions in their homes and elsewhere, Mrs. Cramer concluded by relating some interesting experiences in her Eastern trip, and all departed for their homes refreshed in spirit.

EXTRACT FROM LETTERS, AND TESTIMONIALS OF THE POWER OF TRUTH.

MRS. M. E. CRAMER,
Dear Friend:—

I received your welcome letter, and also the HARMONY, which is really grand. And I will say right here that I never understood Science until I read your two books, Basic Statement and Science and Healing. I tried to understand the Eddy Science, but could not. But when I read your Basic Statement, it unfolded the beautiful truths to me, until I almost shouted. "This is the way I long have sought, and mourned because I found it not." And from that time my health continually improved. My health to belief, had been very poor, and, from an allopathic standpoint, incurable. I had two attacks of la grippe, one of five months in the different stages of the belief, and when I got your little book was in the malignant stage with the second attack, with abscesses in my head, until I was, indeed, almost idiotic. But thanks to a realization of the Truth as taught by you, I am almost well. Dear Mrs. Cramer, words fail to express my gratitude for the benefit received from the Divine Love, as taught in your lessons. Oh! how grand and good you are to be able to come into our lives and help us out of the pit at one great bound. May you live long to continue your glorious work.

Fortuna, California.

E. C. F.

Miss Estelle Nichols, the true and faithful worker, writes, "You see from my address that I am still away from home. I was held in Oak Park, until two weeks ago, with a tumor case, *now all right*; then I was sent for three hundred miles, to come and save a woman. She is now almost well, and soon I can go back to Waterloo rejoicing. I am so glad that you have got the money back that you so generously advanced to help the Congress, and carry it through. It was very noble of you, and you will receive sevenfold for interest. I decree it, *now*."

APPRECIATION OF TRUTH.

My Dear Sister Cramer:

With the September number of HARMONY came the reminder, "Your subscription has expired;" but as I do not believe in *death* at all, or that *anything* expires, herewith find the means that will put me on fair footing with you for another year.

Your leading editorial in the September number, "Christianity, Gnoeticism, Divine Science and Christian Science compared," is to me worth many times more than a yearly subscription. I like the name DIVINE SCIENCE; its meaning is broad and deep enough for all, and I am especially pleased with the fact that its teachings set us free from the superstitions and vagaries too often tendered to the world as Divine Truth, no matter by whom.

If my body, mind and spirit are not one, and if I am not one with spirit, then am I an orphan and an outcast indeed. But, I know better; I am God's necessity as much as He is mine. Without me, He could not be complete, no more than I could exist without Him.

"I and the Father are one," applies to every expression of the unmanifest, as much as it did to Jesus of Nazareth. When we come to a full realization of our complete unity and identity with the All, then is unfolded to us the grandest conception of Being. A denial of this at-one-ment, and the conception that we are the children of the devil and can only be admitted into the household of God, ranks with the puerile and childish conceptions of ignorance in all the ages of the past, and is a logical deduction from the premises of some branches of the "New Philosophy."

Orchard Grove Fruit Farm, Boulder, Col.

JOSEPH WOLFF.

HOTEL VENDOME, GRAND RAPIDS, MICH., Aug. 31, 1895.

Dear Harmony:

We have just closed our classes in Lansing, and want to say to you that no people in any city or town can excel the Scientists in Lansing for devotion to truth:

We were entertained at Mr. and Mrs. Fortenbaugh's, and held our three classes a day for three weeks in their pleasant rooms.

HARMONY is no stranger in their midst, and we were very soon at-one. More delightful hours, and days, and weeks were never spent in class work than with these children of God, and the universal word from every member was "satisfaction" in partaking of the Bread of Life.

Three weeks "Communion Service" is the summing up of the Lansing work, realizing the truth of the perfect at-one-ment of Father and Son, thus finishing the work given us on earth to do.

The members of the class have appointed a meeting for the organization of an auxiliary to the I. D. S. A., and we shall have a living branch in them.

We open classes in Grand Rapids, Monday, Sept. 1st, giving our first talk in the parlors of Mrs. Sara King, Sunday afternoon.

We have with us here Sister Jane Mason, of Eaton Rapids, who is in the work in Lansing, and in her interest and love of advancing truth in Grand Rapids, lovingly consented to leave her work for a time in Lansing to assist us in this city. So it is that Our Father works through us all to establish His kingdom on earth.

Sister Mason is one of many whose presence is a benediction.

We will speak later of the Grand Rapids class.

Yours lovingly,

C. S. ALDEN,
Secretary, I. D. S. A.

NEW DISPENSATION LITERATURE.

"HARMONY, the Divine Science magazine, of San Francisco, Cal., under the management of Mrs. Cramer, has steadily advanced in spiritual excellence. Mrs. Cramer is also the founder of the 'Home College,' which has sent out so many teachers of Divine Science; the excellence of whose work is manifested wherever they go. We clip from the July number of HARMONY the following excerpts from a paper on 'The Transforming Power of the Ideal,' written and read by E. S. Greer, at the second International Congress of Divine Scientists."—*World's Advance Thought*.

"I have always appreciated HARMONY very much. It is food for the hungry; its truth must impress itself upon all who read it, that God is our health, strength and never failing supply."

Mansfield, Mass.

August HARMONY is a gem I read and re-read. There will be nothing left but the covers by the time the September number is read. Yours truly,

C. H. BERRY.

This magazine is more to me than any reading matter that I have.
Very truly yours,

G. W. WARE.

NOTES AND ANNOUNCEMENTS.

~~Mrs. Alden is arousing a deep interest in Divine Science in Michigan.~~ She has taught large classes in Jackson and Lansing. The universal verdict is, "I never heard anyone make it so plain as you do." Many testify to healing and great peace and comfort in the teaching. She expects to go to Grand Rapids and Detroit before leaving Michigan, and probably to other places, and into Minnesota and Wisconsin. She is well fitted for a general evangelical work, as well as class teaching from the standpoint of the Gospels, which she enjoys and is now engaged in. She would like to correspond with those wishing lectures or class teaching, anywhere in the above mentioned states.

Mrs. Esther Marion is conducting the Sunday services in Chicago during the absence of Mrs. Annie W. Mills.

Mrs. C. V. Morgan, of Topeka, healer and teacher, has gone to Chicago with the view of making a home there for herself and family. We wish them God speed, and believe that great city will furnish them all for which they are seeking. Sarah Elizabeth Griswold takes her place in Topeka.

A Sunday school was commenced Sept. 1st, in Home College. It is to be held every Sunday at 1:30 p. m., just one hour before the usual service. All who are interested in having the children taught the Truth of the Omnipresent Good, and a spiritual understanding of the Bible, are invited to come and bring their children. Mrs. Sarah Eckman is the leader.

NOTE.

In sending money for HARMONY, or books, or for treatment, or manuscript lessons, do not send personal checks. They are always troublesome and often expensive to collect.

When sending money for subscriptions to HARMONY, be careful to write the address plainly.

When subscribing to HARMONY as a present to a friend, please advise us if we shall continue sending it at your expense when subscription expires.

When writing for change of address, please give both the old and new address. Write your name and address distinctly in every letter sent us.

Both present and absent treatment is given jointly by M. E. and O. L. Cramer. Hours from 10 a. m. to 2 p. m., daily. Appointments made to suit the convenience of those who cannot come during those hours.

KORADINE, A FASCINATING STORY FOR ALL. Koradine is a natural girl among natural things, and the truths she discovers are for every reader.

"Every teacher looking for new inspiration, every parent anxious for assistance in the study of growing children, will find help—and that abundantly—in 'Koradine.'"—UNITT.

It was originally intended to be helpful, instructive and entertaining to girls; it proves to be so to all who read it. Price, \$1.25. Send orders to us.

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Divine Science and the Christianity of Christ, and Christian Science and Gnosticism compared. By M. E. Cramer. Single copies, 10 cts., three copies, 25 cts. For distribution: seven copies, 50 cts., 16 copies, \$1.00. This booklet shows the difference between the Christianity of Christ and Gnosticism, and between Divine Science and Christian Science.

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- That there is but one Life, Mind or Spirit.
- To teach the truth of the body, and its true relation to God.
- To show that knowledge and faith are realization and demonstration.
- That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
- To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
- To supply to students and practitioners practical lessons in Divine Science and Healing.
- To bring about a Unity of Thought, Purpose and Work.
- To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and thus fulfil the law in our dealings one with another.
- To interpret Scripture from the plane from which it is written.
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PARENTHOOD is one manifestation of the creative principle—of Divine power. Rightly understood it is the truest sign of oneness of Spirit.

All science of life is easy to understand when we cease thinking of God as distinct from us and far off; when we realize fully that we are a part of the universal whole from which the creative power cannot be detached.

One's own life is included in divine life, and the child's life must be so included. A full understanding of this principle abolishes all special ownership of children by parents. One comes to understand that he is only the guardian of the child, who is an independent being, and an individualized manifestation of the universal Spirit, as much as the parent.

One enjoys the growth and development of a child, and revels in its happiness, but if the parent love is freed from selfishness, vanity and ambition, the child is allowed to live his life in freedom; in the fullness of Love.

Drummond maintains that: "Mothers are the chief end of creation. In plants the mother species head the list. Beyond the mother with her milky breast, the creator does not go. That is his goal. In as real a sense as a factory is meant to turn out locomotives or locks, the machinery of nature is designed in the first resort to turn out mothers."

In speaking of the creation of a flower, Prof. Henry Drummond, in "Ascent of Life," says: "This miracle of beauty is a miracle of love. Its splendor of color, its variegations, its form, its symmetry, its perfume, its honey, its very texture, are all notes of love—love calls, or love lures, or love provisions for the insect world, whose aid is needed to carry the pollen from anther to stigma, and perfect the development of its young. The flower, botanically, is the herald of the fruit. The fruit is the cradle of the seed. The seed is the tithe of love, the tithe which nature renders to man. When man lives upon seeds he lives upon love."

"Literally, scientifically, love is life. If the struggle for life has made man, braced and disciplined him, it is the struggle for love that sustains him. Remember that the family, the crown of all higher life, is the creation of love; that co-operation, which means power, which means wealth, which means leisure, which therefore means art and culture, recreation and education, is the gift of love. Remember not only these things, but the diffusions of feeling which accompany them, the elevations, the ideas, the happiness, the goodness, and the faith in more goodness, and ask if it is not a world of love in which we live."

The coming into the knowledge of the living spiritual truth, that man has no separate existence from God, is the most potent factor in breaking down all inequalities between the sexes. This gives us a new language. There is no more talk of spheres for men and women, male and female minds, male and female qualities, for all minds are from one source, and each individual includes in his characteristics both male and female principles, both the fatherhood and motherhood of God.

Under the new order, women will not be like a locomotive run on a turn table, and there turned around and around in one small circle, but rather like the one that runs far out to the ends of the earth to do the behests of the master mechanist. She will find her true self in every situation, and womanliness will no longer be her special attribute, while loveliness will become a characteristic of all who live a true life.

When all come to know that the larger experience is in the spiritual life, neither men nor women will patter around in Chinese shoes of conventionalism, or have their conduct governed by traditions hitherto as binding as Hindu caste.

Long, long ago, oriental philosophers understood that the mind of every person is both male and female, and in the highest development these two qualities are indistinguishably blended. Vishnu, among the Hindu gods embraces both male and female; and Buddha, the enlightened, who has conquered all earthly desire and passion, who has reached the Nirvana of existence, is neither man nor woman, and yet both man and woman.

As we grow into understanding of the spirit, we grow in the knowledge that in the higher life we experience no differences in sex, and find no natural barriers to be surmounted. Every true man has in his heart love as great as any woman, and every woman has courage and wisdom equal to that attributed to any man.

Open your arms wide, and breathe in the air of this greater freedom. Realize that the source of love, wisdom and knowledge, is infinite; that life

in its fullness is yours; that the possibilities of conquest are as great as the world, and your path as free and wide as the universe.

Women get a key-note of power in the consciousness of creative life as manifestation of the divine in them, but men also experience the same in the expression of fatherhood. Parenthood is equal as a creative act.

Paternity, in the abstract, represents the creative power of man. Philosophers of all ages have considered that the love and desire of children have been the greatest civilizing force of the world. Drummond traces the evolution of life to parental love. The highest type of humanity is in a happy, loving family, father, mother and children, living in mutual helpfulness.

Parenthood—the power to perpetuate the life principle, is from the Spirit—it is a manifestation of Spirit. Body cannot reproduce itself; the physical man cannot perpetuate himself; the physical woman cannot perpetuate herself.

It is from the *spiritual being*, and being from the Spirit, it is not essential always to be expressed in child production.

Perpetuation of the species is a small part of its function. The good of every tree is to develop seed and reproduce itself, yet in its progress and development it serves many purposes; it gives us food and protection; it administers to ethical tastes, and is appropriated to the useful in the arts and sciences.

Man, too, expresses the creative powers in many ways besides that of parenthood. He paints a picture, he preaches a sermon, he writes a book, he invents a machine; woman writes a battle hymn of a republic, or makes a beautiful loaf of nutritious bread; in both the greater and least things of life, men and women give expression to creative power.

The recognition of the diverse functions of parenthood and its appropriation in every avenue of life, contributes to success in life, enables one to master conditions, and most of all, to bury deep the traditions of lust and licentiousness, connected with creative power.

In essence, parenthood is only another term for the divinity of man, and the full realization of this thought will take all matters pertaining to sex relation out of the slough and mire in which it has been trailed for ages. Look up, not down. Look for the spiritual life, the creative principle, and not at the material manifestations. Train every thought in unison with the divine purposes in man.

Motherhood being an expression of the creative principle, and being born of the Spirit, need not necessarily have its sole manifestation in parentage.

It can be devoted to and expressed in all the great interests of the world. Indeed, the great want of many interests lies in the lack in all that Drummond, or any other writer, attributes to motherhood. Altruism, patience, carefulness, sympathy, tenderness and attention to details, all these are greatly needed in our governments, in our religious and educational institutions, and more than all in the world of commerce.

While I would not depreciate by one jot or tittle the office of mother, its greatness, its opportunity for exaltation and influence, I would make a plea for the power, the intuition, the love and tenderness of the mother heart to be appropriated to the great necessities of the times.

The human cravings and longings of the mother heart find expression in the larger and greater power of divine love, and as she experiences a growth in wisdom and knowledge she will become conscious of the supremacy of the spiritual over the material. Her character will develop in proportion to her recognition of this divine leading and divine creative power in herself. She may then trust her intuition to find the work she shall do, or the position she shall fill.

Both men and women can train this creative instinct into power.

The word is the sword of the spirit. The reiteration of a thought brings about conditions of the thought or creates what the thought expresses, so one can train this paternal instinct into channels of power and usefulness. To do this, let one repeat again and again, "I am a creator, not merely creator of human children, but creator of thoughts, ideas, and resources. The world is mine, I gather it under my wings as the hen broodeth her chickens. I devote my great heart love to its interests and works. There is no task too onerous for my devotion, no service too menial for my undertaking. All children are mine, all interests are mine; gladly and cheerfully I answer the call to serve those who need me. I am both father and mother. All resources are mine, in joy and gladness I appropriate them to the world."

Thus one recognizes the omnipresent creative power of life, and its beneficence and freedom experiences a vivifying stimulant to works of love.

The instinct for perpetuating the human family, the desire for fatherhood and motherhood, is found and expressed in the sexual instinct, which of itself evinces and is the sign of creative power. It is co-existent with life itself. Every plant and tree and animal possesses it. It is the God power in us, and when it comes throbbing and pulsating in every nerve, in every thought and feeling, it should be recognized as such, and appropriated in a God-like manner. *We are living, spiritual beings. We enter consciously into*

our possessions, claiming, knowing that we have creative powers that are born of the spirit, and that by wise appropriation of them we become conscious of a superiority over conditions, *all conditions*, until they wheel into line and serve us. We become greater than anything we have to deal with. We enthrone the ego which is spirit, and utilize something of the divine potency which has been hidden by human limitations and erroneous thinking.

Let us dwell in this consciousness of spiritual creative powers. Let the inherent fatherhood and motherhood of our nature shine forth, until our very lives become infectious sermons, and all who come into our presence are conscious of a contagion of health, harmony and power.

LANSING, MICH.

My Dear Friends, Members of I. D. S. A.:

I often think I would like to write to you, but am very busy, as you know. I expected to be in San Francisco before Mr. and Mrs. Cramer; but I am far from being there *first* now. I have had just as much as I could do all the time since the congress, giving constantly three lectures a day. And to those who do this, there are some of our ~~most~~ *such* glorious souls as I have met! I want you all to ~~write to~~ *write to* these people. Our Scientists are in every city most beautiful men and women. At your meeting next time, or this time, praise God in your hearts for the gift to us of the *Jackson folks* — they are the salt of the earth — and let me ask you to sit a few moments in at-one-ment with them. Their meeting is Thursday night too. They gave your secretary a loving reception. I staid three weeks with them.

C. S. ALDER,

Recording Secretary, I. D. S. A.

I. D. S. A. NOTES.

Committee appointed by the International Divine Science Association, on state organization. The purpose of these committees is that of organizing auxiliary branches to the Association throughout the states for which they were appointed. In unity of action is found the strength of Divine purpose.

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From these all invite correspondence, and are ready to go anywhere in the states for which they are appointed, to organize and establish working centers.

QUESTIONS AND ANSWERS.

I have been taught that all is Spirit, and that Spirit is immortal, and that the body is the product of mortal mind and is mortal error, and is, therefore, not of God. Can healing be done if it is held that the body is of God?

According to the first statement in the teaching you have received, there can be neither mortal mind nor the product of mortal mind, for if all is Spirit, then all the mind there is, is the mind of Spirit; and if Spirit is immortal, the mind of Spirit is also immortal.

As all idea is contained in mind, and is that which mind expresses, it is, whether expressed or unexpressed, as immortal as the mind that contains it; hence, all that is produced is the expression of the idea inherent in mind or Spirit, and is the expression of Spirit itself, or is Spirit made manifest. The body is, therefore, the immortal idea expressed, which is inherent in the immortal mind or Spirit, and is as perfect as the mind or Spirit that expresses it. Jesus affirmed this to be true when he said, "That which is born of Spirit is Spirit." He also said, "Know the Truth and the Truth shall make you free."

It is Truth only that heals, and it heals by destroying falsehood with Truth, and not by transforming it into Truth, for an untruth can never be made true, neither is it a stepping-stone by which to emerge from error into Truth.

Truth being the destroyer of falsehood, if the body is the product of mortal mind, and is error, a treatment of Truth applied to it, if it be effective, must result in the destruction of the error, which would necessarily be the destruction of the body.

It is, therefore, evident that the only way to heal, is to recognize that all, the body included, is of God, and is perfect, and thus destroy the universal false belief that it is separate from Him, and is therefore imperfect, which belief has only been accepted by the teaching you have received.

The first statement in that teaching is true, and the healing by those who practice it, is because of the persistent affirmation of that Truth.

The first statement being true, the second is untrue, for it is a contradiction of the first, and is, therefore, ~~untrue~~, illogical, and unreasonable, and we are satisfied that its persistent affirmation has, in many instances, not only resulted in the loss of property, but in laying the form aside.

All the Truth contained in what you have been taught, was stated by Jesus in the two quotations above.

ASSOCIATION THE FULFILLMENT OF THE LAW.

Read at the Second International Congress of Scientists.

THE intelligent thought of the present day, admits the universality of law ; and the question that interests mankind more than all other questions is the method by which to follow and fulfill this universal law of God.

It is conceded that to mentally live in obedience to the law is to secure freedom from all inharmonious conditions to which man believes himself to be subject, and is to enjoy the peace and satisfaction which all are seeking. Governments, religions and institutions exist because of the desire to secure the conditions which the fulfillment of the law guarantees. All religions, political, commercial and social laws, have this end in view.

If these religions, laws and customs, have not secured to man the condition that the fulfillment of the law guarantees, it is evidence that they in some way do not fulfill the requirements of the law.

When we would solve a problem in mathematics, we must have a knowledge of the principle of mathematics, and must be governed by its rules. If we would solve the problem of life, we must have a knowledge of life's law, and be governed by its rules, for it is just as certain that the fulfillment of the law of God will result in solving the problem of life, and bring the mental realization of the true purpose of God in creation, as it is that the fulfillment of mathematical law will result in solving the mathematical problem and bring to mental perception the possibilities of the principle. In order to understand the law, it is necessary to know the Source from whence it comes, or to know the giver of the law.

Webster defines law as the regular method by which certain phenomena or effects follow certain causes. The will of God, as the supreme ruler. According to this definition, God is the supreme and only cause, and his will is the only law, which is the regular method by which he manifests Himself in phenomena or effects. In other words, God's will is His method or law of expression, and the effects produced by its action must necessarily be Himself expressed or made manifest. He being the supreme and only cause, must contain within Himself before expression, the possibility of all that is ever expressed by Him, and is therefore the cause, and that which is to be expressed by it. If he is all before expression, He must be all after, for the act of expressing Himself can neither take from, nor add to Him or His possibilities. Hence whatever effect is produced by the action of His will, must be produced within Himself, and is forever at-one with Himself, with no possibility of

separation from Him. If it were possible for the effect to be separated from God, it would be self-existent, and independent of Him, and would not be subject to His law or control, and He would therefore no longer be infinite.

The only way, then, by which to fulfill the law is to do the will of God, as He is the only one that can know, and do His own will, it is necessary to know what He knows, and do as He does. There is no way of doing this but by being as He is, and at-one with Him. This union exists whether it is mentally recognized or not, and is forever being demonstrated in creation. The knowledge that God as cause, includes His creations as effects, and is united to, and at-one with them, includes the knowledge that the effects must also be united to, and at-one with each other. This union includes the whole of God, for it is Him, and His creation united in one, and comprises all He is, and all He does, and is therefore the law fulfilled, hence it is the whole of Truth. In the mental consciousness of this union lies the realization of all power, knowledge, understanding and truth: Truth is infinite, omnipresent and eternal; it is one, and is ever the same, without variableness or shadow of turning; its ways are peace and its expression is plenty; it has but one law and that is unity and love; but one method of expression and that is organization by means of association, which method is constructive, for it is the method by which every form in the universe is brought forth. It is through the association of atoms or elements that the organized form appears. Every form of vegetation is the result of the association of the elements necessary to its construction.

The human form itself is the demonstration of this universal method by which the divine attributes are manifested in creating the universe. Divine Association is, therefore, the method by which the union and oneness of the creator and creation, of God and His works, is demonstrated, for it is the method by which God makes Himself manifest in creation, and thus fulfills the law; hence mankind is associated together by virtue of oneness with God, and necessarily with all that he is. The law is therefore eternally being fulfilled in all that is brought forth by the divine will.

All violation or non-fulfillment of the law is mental. To depart in conception and belief from the Truth of the oneness and allness of God, is to enter into a supposition that there is absence from God, and He being all Truth, and omnipresent, it is to enter into falsehood; into that which is neither life nor power, and which has no reality in existence; hence, to entertain the belief that there is something separate from God, which is real, and possesses power to which we are subject, is to entertain a falsehood.

As our words and acts are governed and directed by our mental decisions or conclusions, they are the outward manifestation of the inward mental decisions. If then, the decisions are true, and at-one with what we know God's attributes to be, the outward manifestation, in word and act, will be the expression of His attributes. On the other hand, if the mental decisions are at-one with falsehood, which is the adverse of God, the outward manifestation, in word and act, will be the expression of the adverse of God and His attributes. For this reason, the Truth or falsity of the system by which humanity is governed, is indicated by the conditions prevalent in the world. If the system is true and in harmony with the law of God, its practice must result in the realization by humanity of the health, peace, and prosperity insured by the fulfillment of the law. On the contrary, if the system is false, it is opposed to the law of God, and must necessarily result in the realization of conditions the very reverse of those resulting from the fulfillment of the law, and which are represented by sickness, strife, and poverty.

Truth and falsehood can never be made to agree, neither can the practice of one result in the realization of the conditions of the other, for each is the opposite, or absence of the other. Practice is the only method by which all mental conceptions are demonstrated, hence, the mental conception of Truth or falsehood can be demonstrated only by practice, and unless demonstrated, it is like faith without works, dead. The condition of humanity must, therefore, always be the result of, and represent the mental conception and practice of either Truth or falsehood.

Judged by this standard, it is evident from the disease, strife, poverty, and general inharmony prevailing throughout the world, that the system by which humanity is governed is false, for it is based in separation instead of union; it is based in the conception of separation of God and man, and of man from man; and all the methods by which the system is practiced, are in opposition to the method of the practice of Truth; the existing dissatisfaction and disease are therefore the legitimate result of man's false conception of himself and God.

The system and the conditions resulting from its practice being false, the only way to change the conditions is to reverse the system, for Truth is the reverse of falsehood.

If man would obey the law, and demonstrate its fulfillment in his intercourse with his fellow-man, he must follow the method pursued by God in fulfilling His law, by demonstrating his possibilities in the visible universe. Man's mental conception must be at-one with God's conception, and his

method of demonstration at-one with God's method. God's conception is that of union of Himself with all He creates, and the union of creation; it is that of oneness of God and man, and oneness of man with man, which is the true conception of the Fatherhood of God, and the brotherhood of man. His method of demonstrating His conception, is that of giving, for He gives Himself to all He creates, which is all He has to give; while man's method is that of gaining, or getting to himself all that others have to give. God's method is that of union, organization, and association; man's method is separation, disorganization, and disassociation. God's method is success, it has produced a universe of harmony; man's is failure, and its results are the universally inharmonious condition of humanity. The system of gaining, being opposed to the law of God, it is false, and contains within itself the incentive to all disease, strife, war, and crime. The only way to change these conditions is to destroy the incentive to them, by adopting the system of giving, which is in harmony with the law of God. If all were as willing to give, as they are now to get, could there be any poverty or want, or any incentive to war, crime, or strife? Would not all things be for all, and each one enjoy the wealth of the world for the asking? Would it not abolish pauperism, poor-houses, prisons, armies and navies, and bring peace on earth and good will to man?

This is the true and divine association, that is in harmony with, and fulfills the law of God, and must be practically lived, before the prophesied millenium can come.

It is the method indicated by Jesus when he said, "Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfill. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

C. L. CRAMER.

The misjudgment of your brother or sister, is misjudgment as to what you are; hence it is misjudgment of one's self.

Unless the meaning of a word be known, the life of it is not known.

"I am," the meaning of my name.

The grave is a symbol of the claim that we are made of the visible, that we are incased in an earthly form, and that the source of form is form.

MAN IS REVEALED TO SCIENCE.

DIVINE SCIENTIST is conscious of being filled with that true light which lighteth every one, and to be one with all good, conjoined to Christ—Christ meaning the Way, the Truth, and the Life, which demonstrates that God and man are one. He knows himself to be Divine Truth, united to all good. His natural body which he has in the world, becomes or appears glorified as the truth of at-one-ment is held in thought.

The dead and material beliefs are removed, and Divine Substance is seen to be manifest in form. He is not subject to what the world calls material laws of time and space. The Scientist sees man is the Christ-man.

To know what Truth is, is to know what it is to be, and to *be* a Divine Scientist is to *be* that Truth. Nothing is made manifest without action. The Divine Mind does not image itself without Divine Thought, or creative action.

The sculptor, in order to produce his ideal in marble, must carefully think over and mentally fix the proportions and features of the idea to be produced before he begins the work of making his idea visible. Then he draws the size and outlines of his figure, and dresses off every piece that hides his ideal or model from view. This requires both mental and bodily activity; mere thinking will not produce his bust, neither will work without thinking produce it. So with the practice of Divine Science: we have to carefully study it as it is in Being, or Good; then patiently remove one thing after another, every opinion or claim that has ever been made the opposite of the Christ-man, which hides the appearance of the perfect man from view. It is the same in Divine Science practice as it is to become a master in any art or profession; we have to carefully study its principles and apply them within ourselves practically, to realize these principles. The truth is actualized to us when mentality and visibility are seen to be in perfect harmony with Being.

Many make slow progress because they do not harmonize the whole.

CORRESPONDENCE.

My Dearly Beloved Brothers and Sisters, I. D. S. A., San Francisco:

I am moved to write you often, but with all the work on my hands of three lectures a day, constantly, besides the calls and questions relative to the work, I do not get done what I would in the way of attention outwardly. I have been in Ionia for two weeks, at work with a little band of genuine "Lovers of the Lord." We have had grand enthusiastic mass meetings here. All the city turned out Sunday night at the Opera House. One of the leading physicians, in co-operation with two of the prominent lawyers, opened the way to a big meeting; 800 people filled the chairs; 20 of these people are going with me to the next city, the singers with their books and beautiful songs for their opening meeting at Saranac, next Monday night. Some of the Grand Rapids people are coming up, and a grand revival is about to come to that little town. The people of Saranac who heard me last Sunday evening have hired the Opera House for next week for us.

Ionia, Michigan.

CARRIE S. ALDEN.

UNIVERSAL AND INDIVIDUAL TREATMENT.

I. D. S. A. Health thought, to be held from November 1 to December 1.

Divine Love supplies my every need, and is demonstrating health and wealth.

HEALING THOUGHT.

"I am" the Creator, creative action, and the creature; all my works are done in Truth. My creative action and the creature are within me.

I enjoy the Divine favor of at-one-ment with God. The acceptance of His gift, eternal life. My selfhood is not lost in Godhood, it is found therein. It is not sunk or buried within Him. It is raised unto and revealed within Him.

I forsake not the true statement of Being, and it forsakes not me. God's Image appears in my image, and there is but one image.

There is one Spirit and one body. If there be a sense of dis-ease, pain or inharmony of any sort, let nothing but the nature of God and His potentialities abide in you, and as you are filled with the light of Eternal Life, and give no place to the claim that there is an opposite, the sense of discord will be removed or have no place.

Once disown the belief that God is the source and cause of opposites, then, when you recognize His omnipresence, there will be no discord of belief for you to sense. Were you to let the full light of day into your room and still hold to the thought that darkness pervaded the room, you would not enjoy the light. Truth is single, and not double.

From the Law of Being I do not depart,

Love, freely given, can work no curse.

"It was never loving that emptied the heart,

Nor the giving that emptied the purse."

TREATMENT.

Our God is one God, and in Him we live, and move, and have our being. The motto of our beloved country expresses the infinite principality. *Many in One.* Each free, yet all united.

Hold the thought of individual freedom within universal unity.

CARRIE R. DARLING.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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THE JOYFUL NEWS.

Thus saith the Lord, *Keep ye equity, and do justice; for my salvation is near to come, and my righteousness to be revealed.*—Is. lvi: 1.

What is news? It is fresh information. What is fresh information in Divine Science? It is the truth of Being; information that is the same at all times; it is joyful because it is true of the eternal "I am."

The word gospel, i. e., story of God, or good story, has come to us from the Anglo-Saxon tongue, and means the natural unfoldment of the possibilities of Being, or the revelation of the Truth of what "I am."

If there could be anything not eternal, or if there could be a being or beings, mortal, could it or they receive the joyful news, and be ever informed from that which is eternal?

Such a thing is unthinkable. To know that eternal being unfolds or manifests our existence, is joyful news—fresh information—because constant revelation. To know that I am eternal life, intelligence, substance and power, is to be full of joy, in the eternal now, and is to be The One to reveal the new and living way.

A Brahman philosopher, when instructing his pupil in the Truth of Being, told him the following story to illustrate the fact that all trouble, mental anguish, or disappointment, of whatever nature, comes from the folly of forgetting who, what, and where self is. He said: "Ten men swam across a river, and when they had reached the opposite shore, one counted the number to see if all had arrived safely, and he counted but nine. He counted them over and over again, and each time but nine were before him. Great was his distress at the thought of one being lost; when a bystander stepped up, to his relief, and said, 'Brother there is no cause for

distress, count thyself as one, and thou wilt have the ten.' " The philosopher said : "The folly of forgetting self is the cause of all misery." Is it not true that the belief in death, and the loss of our friends, is but the failure to include selfhood in the summing up of what comprises infinitude? It is true that the beauties of Being may be summed up, and the glory of an infinite God be proclaimed, if the whole of visible creation is included within the Infinitude of the One. But if the whole is not included there is distress about that which is excluded, i. e., the body, which is believed to be separated from infinite Being, therefore lost.

If we say that God is all life, intelligence, substance and power, and do not count self in our summing up of the whole, there must be a sense of want in the folly of forgetting to identify self with Being. The remedy must be found in the Truth that "I and the Father are one," and not two. To be or not to be, is the question under consideration; the claims of non-being, are always in a worry and a fret, because they do not know the Truth of Being, and of salvation, which is the free gift of God, and is eternal life.

The joyful news that makes us exceeding glad, is the message of Truth, that counts everything that lives when looking to see what has landed safely on the eternal shore. "My soul shall be glad in my God." "Clap your hands and rejoice, oh, ye people! Rejoice and give thanks. Let your joy be exceeding great." "To us a child is born," and the truth of the birth of the child, and of who and what it is, is "Good tidings of great joy, which shall be to all people."

Oh, the joyful news, the fresh information, that reveals the one salvation alike for all; that proclaims all to be free from sin, limitation, environment, and mortal inheritance, by divine conception in at-one-ment, and by holy birth of equality. Oh, the joy of knowing that the hosts of heaven and earth are saved in the Truth, that God alone is manifested and dwelling with us, in the fullness of life, substance, intelligence and power.

The conception of Being brings forth in Truth, and "keeps equity," by keeping equality.

It is joyful news, that the true conception and birth of every one is divine; that there is but one conception or birth in Truth. It is joyful news to hear with understanding that what is possible to Christ, and that which is conceived and born in Jesus, is the Truth everywhere manifest before us, and we have only to observe with our divine and spiritual perception to realize this Truth.

The knowledge that there is no limitation makes us exceeding glad, and we are ready to exclaim with the psalmist, "my soul shall be satisfied, as with marrow and fatness; and my mouth shall praise thee with joyful lips."

The rest and peace that a knowledge of Truth gives, is incomparable; it is beyond description, by contrast. *Being* conceived in righteousness and born in holiness of Truth, we begin our manifestations in the world of symbol by being the good and the true babe. Even while wrapt in swaddling clothes, it is pronounced of us from on high, that a Saviour is born which is Christ, the Lord. Can we not say with Simeon, "Mine eyes have seen thy salvation, which thou hast prepared, before the face of all people."

Then carrying this true idea of God along into life's manifestations, we find that what has been done is being done, and as it was so is it now. This is joyful news, which finds us about our Father's business, as was Jesus at twelve.

Hearing the truth spoken by Divine understanding in our mental conception, and saying there is no mortal inheritance, frees from the burdensome belief that we have a mortal nature to overcome, a lower selfhood to deny; a timid nature to struggle with; a vindictive selfhood striving to put others down that it may rise. Oh, the gladness of knowing there is no selfhood but pure Being; no sick or diseased self; no inheritance of a diseased liver, lungs, kidneys, or impurity of blood.

The Truth of Divine Science is free from every malady and every erroneous conclusion. "Come out and be ye separated," for it is good tidings unto all people.

Joyful news is that spoken by the one who says, there is no cause for distress; count thyself, and thou wilt have ten (ten meaning finished, all of anything that it is used to illustrate). Selfhood safely landed on the heavenly shore is being in God, whose reign is consciousness of the Truth, of who and what he is. Joyful news is that message which says, we are with God in the beginning, which calculates that the beginning is now. Be glad and rejoice, for if it be Truth for which you have sought, you shall find it, in Being, and you will know that Being is the way.

"You long have sought, and mourned because you found it not."

We are free from all beliefs that would claim the body to be sinful, sick and *unholy*, and that *true light* which illumines all, because of its omnipresence, shines in our mental vision, and it is as a beacon light which illumines our way in everything that we do.

You will find that Being includes the health of body, the mental peace, the moral sense, for which you have sought, but have held as ideals separate from yourself.

We should all persevere in our studies in Divine Science, and in the application of its Truth, for Truth's sake; claiming that the kingdom of God is within, and that we are safely landed in the kingdom of at-onement where we realize, "That all mine are thine and all thine are mine."

WHAT DID IT?

THE readers of HARMONY have been, through extracts from letters written to my good friends, Mr. and Mrs. Daniels, published in its columns, already informed as to the main facts connected with the wonderful blessing which has come into our lives through the miraculous healing of our daughter, Loulu, during the session of the Congress of Divine Scientists held in Chicago last June. A brief recapitulation, however, will doubtless prove interesting, and it may reach some readers who did not see the former article.

In January, 1893, Loulu, then a girl a little past sixteen years of age, was taken suddenly and violently ill, and upon diagnosing her case the attending physician pronounced it spinal affection. For six months he continued treatment, losing ground all the time. We then changed physicians, and placed her under the care of Dr. Wm. H. Cook, of this city, an ex-president of a medical college, a physician of more than thirty years' experience, and one in whom we had the utmost confidence from first to last.

But the case continued to grow more and more serious, even under his skillful treatment, until the second Sunday in June, 1894. About 6 P. M. that day she had a most terrible and agonizing spasm, in which I surely thought she would die before relief could be afforded her. Then for a whole year, lacking ten days, she was confined to her bed. During that time she was never able to sit up more than fifteen minutes at a time, and there would be days and days consecutively when she would not be up at all. In addition to her spine there were other very serious complications, such as stomach and kidney troubles, with which she and the doctor had to contend. She had become very weak and nervous, especially after a fright she received from a bolt of lightning striking the lamp-post in our block.

On Tuesday of the week that she was healed, her physician called and stated that he might be able to get her out of bed by fall, but had little hope of doing so before. On Wednesday, through the kindly offices of Mr. and Mrs. Cramer, to whom I had spoken of the case on the first day of the session, I was introduced to Rev. D. L. Sullivan, 2930 Olive Street, St. Louis, who was also attending the Congress. I requested him to come out to my house and heal my daughter, and he at once made an appointment with me for that same afternoon.

I took a couple of bottles of medicine prepared by Dr. Cook out home with me that evening, when Dr. Sullivan made his first visit, and they are now sitting on my desk before me as I write, still in their original wrappings, souvenirs of that most happy day. Dr. Sullivan sat with her probably fifteen minutes. On Friday afternoon he came out again and sat for about the same length of time. Friday evening she sat up for half an hour. Saturday morning she got up and dressed herself, and from that day to this has been perfectly well and happy, so far as any of her former troubles are concerned. Even as I write I can hear her merry laughter ringing out on the evening air, as she is going up the street with a party of young friends. No more agonizing pains, no more sympathetic troubles, no more sleepless nights, no more hours of pain and sorrow; only joy unspeakable, life, health, hope, returning strength and bloom of youth. Praise the Lord, O my soul.

But when I tell my friends about this wondrous thing, they at once ask, What did it? I ask them in turn what they think did it, and their answers are as varied as their numbers. One says: "I always said that if some one with a stronger will than hers told her to get up and stay up, she could do it." Another: "If you had not kept telling her she was sick, she would have been out of bed months ago." Another: "It is hypnotism." Another: "It is some sort of mesmerism." Another: "It is a miracle." Another: "I don't know." Another: "It may work in her case, but I know dozens in which it has not."

And so they have gone on. The ridiculousness of an ambitious young woman lying quietly in bed for a whole year waiting for some strong-minded person to come along and tell her to get up, seems never to have entered the heads of some of these people. A few have said they did not believe that she really was ever sick, implying that they did not believe in the occurrence at all, upon any ground. Most people to whom I have told the story of her healing—and their number is legion—have listened gladly, and, while not understanding it, have expressed gratification at hearing of a case of that kind so near at home and so well authenticated. Usually these things happen away off, and all that we know of them we read in the papers, like the case of the girl that Chauncey Depew told about at Lourdes when he returned from Europe recently.

Writing of the case himself, Dr. Sullivan says in a letter to me: "You may hang it on the moon, write it on the stars, and let the angels of heaven proclaim that Loulu was touched as much by the hand of God as was Lazarus when raised from the dead."

To this my heart responds a most hearty amen.

I once wrote to Mrs. Daniels, when she was urging me to try Science for Loulu, that I would have nothing to do with anything for which I could not see a scientific basis. I am not out hunting scientific bases now. The demonstrated fact of her complete healing is full enough for me. Like the blind man whose eyes Jesus opened that Sabbath morning of old, I can say: "Whereas I was blind, now I see."

And as I have received, just so freely would I give. To all God's creatures who are yet blinded to the light of the truth, I would that I might speak the word that would open their eyes to see the ever living truth, and thus bring them into eternal at-one-ment with the All Good—God, the Father.

LYMAN L. PALMER.

Chicago, October 7, 1895.

NOTE.

In sending money for HARMONY, or books, or for treatment, or manuscript lessons, do not send personal checks. They are always troublesome and often expensive to collect.

When sending money for subscriptions to HARMONY, be careful to write the address plainly.

When subscribing to HARMONY as a present to a friend, please advise us if we shall continue sending it at your expense when subscription expires.

When writing for change of address, please give both the old and new addresses. Write your name and address distinctly in every letter sent us.

SCHLATTER, THE HEALER.

The work being done through the instrumentality of Mr. Schlatter, "The Denver Healer," proves that the power to heal was not confined to the time of Jesus and the Apostles, but is for all time. From his own statements it is evident that his power lies in his realization of Being, of being at-one with God, and that it is "Father" doing the work. His faith is unwavering, and he says that if those who apply for treatment only believe, they shall be healed.

The following from "The Rocky Mountain News," of Oct. 7th, will give our readers an idea of the work done by Mr. Schlatter:

"Schlatter, the healer, begins his fourth week's labors in Denver to day. If his originally announced programme is carried out, he will continue five weeks longer before leaving for new fields. The healer is in splendid physical condition, and declares that he never felt better. Many solicitations were made Saturday for him to give private treatments to special cases yesterday. To all he had but one answer. He thought he ought to have one day of rest, and those that had been with him during the week agreed that he had earned a cessation from the strain of treating the sick and afflicted. He will resume active work at the usual place to-day.

The reported cures effected through the agency of this remarkable man are running into the hundreds. Many of the persons relieved of long standing complaints object to the publication of their names, as they are not sure the relief is permanent. Others dread any kind of notoriety, but are willing to talk at length of the change in their condition.

Among the cases which attracted a great deal of interest on the part of those who were in the presence of the healer last Saturday, was that of S. S. Nichols, of this city. For many months, he says, he was a sufferer from acute pains in the back, which finally took the form of sciatic rheumatism. Nichols became doubled up so that when he walked he was obliged to stoop over and place his hands on his knees for support. Last Saturday, he says, it was out of the question for him to sit erect, and he secured the services of an expressman to convey him to Schlatter, in the hope that he might gain some relief. The appearance of the man excited the commiseration of the attendants of the healer, and he was taken to Schlatter, who began the usual treatment. As the treatment progressed the form of the patient soon became erect, and in a few moments he had gained his usual stature, standing up as straight as an arrow. The man was as much astonished as the spectators, and rejoiced as one who had renewed his youth. He walked away sounding the praises of the quiet man, who proceeded with his work as though nothing unusual had happened.

A four-year-old child, whose arms had been useless from its birth, clasped its little arms around its mother's neck after the healer had given treatment. It was the first time the child had ever clasped its mother in an act of affection. A young lady, who had been grievously afflicted with walking in her sleep, testified that she had been cured by one treatment."

Both present and absent treatment is given jointly by M. E. and C. L. Cramer. Hours from 10 A. M. to 2 P. M., daily. Appointments made to suit the convenience of those who cannot come during those hours.

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HOME COLLEGE MONTHLY MEETINGS.

October 23, 1895; Mrs. CRAMER, presiding.

The meeting was opened by singing: "This is the Day of Light." Mrs. Cramer then read a few verses from the 9th Chapter of Luke, and spoke from the text, "Know the Truth, and the Truth shall make you free," making clear "How Science reveals the Truth of man."

Mrs. Morris, of San Bernardino, was the next called upon to speak. In part she said: "I have been in the Science five years, and before that time I had been an invalid for twenty years. I had tried all remedies, and all having failed to benefit me, my family wished me to try Christian Science treatments, and I, more through the desire to please them, went to a Healer for treatment. I was with her two weeks before realizing any benefit, but at the end of that time I woke up one night, and the words, "You are perfectly well" came to me as clearly as if some one had spoken them, and these words remained with me the remainder of the night. In the morning, when going down stairs I met another patient, who was staying in the house at the same time, and in reply to her inquiry concerning my health I said, "I am happy to say I am perfectly well;" and the healer, who had been treating me, hearing me speak asked what I had said, and to her I repeated the same.

I then wished to study the Science, so that I could tell the good news to others, and studied SCIENCE AND HEALTH, by Mrs. Eddy, and the Bible, but was unable to understand Mrs. Eddy's presentation of Truth. I then took up THE CHRISTIAN SCIENCE GAZETTE AND HEALING, and found that the truths she represented were in accordance with what I believed.

Mrs. Morris then told of several cases which she had been instrumental in healing. This experience in healing showed all present the power of Truth to free from all diseases.

Mrs. Carrie R. Darling, of Pacific Grove, related an interesting experience, how a thought, held by a small association, could change and better the conditions of a town, and she said: "As a small society can do so much, what a great work can be accomplished by the united thoughts of the members of the I. D. S. A., for the whole country."

Mrs. Eckman then told how she had found that every word of Truth spoken brings forth fruit unto the Spirit.

Mrs. Anderson told of several cases of healing, which she had accomplished by holding words of Truth for the patients.

Mrs. Weeks, of Irvington, Calif., who had been under treatment in the College, and had taken a course of lessons, had realized the power of Truth, and through it had overcome disease. Dyspepsia and heart trouble were gone.

Mrs. Dwight said: "I have derived such a feeling of peace and comfort through this Truth, such as I have never had before. The more I study the Science, the more I think of this method of teaching."

Mrs. Thompson said she had received great light since studying Divine Science, she having just taken two courses at the College.

Mrs. Owen told of the great understanding she had received, and she said, "I am growing more and more each day." She had also been relieved from suffering.

Nearly all present spoke a few words, showing the power of Truth to heal all things.

MARGUERITE HYMAN.

DIVINE SCIENCE.

■ E take the following from the *San Jose Weekly Report*, of September 18th, from a paper on Divine Science by Mrs. J. E. Casterline, which was read before the "Woman's Club" of that city. We would gladly publish the whole article, had we space. The summing up of the teaching under their different names will answer many questions that are being daily asked in classes and by correspondence.—Ed.

"In the beginning of a new world of thought there is seeming division, a coming in of truth from many different ways, but after all it is but one truth reflected and caught from different points, and colored by different rays of light, some darker, some lighter, but in time all resume the one white light of purity. I will give a brief synopsis of beliefs leading in this direction, struggling earnestly toward the highest and purest light, and all not against, are for truth, each in its own degree.

Science is a systematic arrangement of known facts. Divine, means pertaining to Deity; therefore, Divine Science must be systematized knowledge of God.

As the student of mathematics commences with the unit, and from that, by repetition and division, forms all the other numbers, so we in the study of the infinite refer everything back to the Unit of the universe, the one supreme Source.

We look about us, and see everywhere present a wonderful and beautiful life; and as we know there can be no effect without a cause, no creation without a creator, we know there is a source of all this life, and we call it God.

In so naming the Great First Cause, the world has recognized that it is self-evident that Life is Good. Now as Life is everywhere, God must be everywhere; hence we say: 'God, the Good, is omnipresent;' and that gives us the foundation principle by which to judge the reality or unreality of all things.

God is in all manifestation of force or power; therefore we say He is omnipotent; and as He is everywhere present, nothing can be hid from Him, so he must be omniscient, or All-seeing.

Intelligence, justice, wisdom, mercy, truth, love, all are good, and must be of God, and are His attributes.

That He is eternal, we believe, for we cannot conceive of a time when God was not, nor when we will not be in existence, for something could not be formed from nothing. Hence, we understand God as an intelligent, just, wise, merciful, truthful, and loving creator, who is ever present, all-powerful, all-knowing, and is from everlasting to everlasting.

It is easily comprehended, that nothing could have been created that was not in the Source; therefore the order of creation must have been: first, God was; second, God created; that is, the plan was formed in the one great Mind; and third, that plan was manifested in the visible creation.

As God is the Vital Essence, or spirit of all things, we cannot discern the reality of any manifestation except through the inner consciousness, or spirit within us.

Man, when in the real mind, that mind which was in the Master, is in His image, therefore gifted as manifestor. The son seeing the Father do, does also—but being a creation is never creator.

Prayer and religious faith is exemplified in the cures performed at Lourdes and at other holy shrines. To this class also belong the cures effected by prayer alone, the system being properly known in this country as the Faith Cure and the Prayer Cure.

Theosophy.—Comprehended in reincarnation, Karma, and brotherhood.

Evolution.—Darwin, Huxley, Spencer, and many argue that man originated from the animal kingdom—a monkey.

The evolution, which seems more in keeping with creation, is 'each of its own kind.' There is no mixing of two kinds. Man or mind was made in 'God's image,' and not an animal's. Spiritual evolution is more consistent with the perfection of God's law in all things. The butterfly is not two things, only one, going from crawling to flying.

The Mind Cure.—A professed method of healing which rests upon the supposition that all diseased states of the body are due to abnormal conditions

of the mind, and the latter (and thus the former) can be cured by the direct action of the mind of the healer upon the mind of the patient.

Christian Science.—This method of healing rests upon the assumption of the unreality of matter. This assumed as a major premise, it follows that our bodies are unreal, and consequently there is no such thing as disease, the latter existing only in the carnal mind, which is the deceiver; real mind being all and whole.

Spiritism.—Which is a system of healing based on the supposed interposition of spirits of the dead, operating directly or indirectly through a medium upon a patient.

Mesmerism.—This includes all the systems of healing founded on the supposition that there exists in man a fluid which can be projected upon another at the will of the operator, with the effect of healing diseases by therapeutic action of the fluid upon diseased organism.

Suggestive Hypnotism.—This method of healing rests upon the law, that persons in the hypnotic condition are constantly controllable by the power of suggestions, and that by this means pain is suppressed, function modified, fevers calmed, secretion and exertion encouraged, etc., and thus nature, the healer, is permitted to do the work of restoration.

Materialists hold a theory that general results proceed from particular causes, which causes are themselves but results.

Divine Science.—Which is a continuation of Natural Science, which is its symbol, is the truth of Being which turns from effect to learn direct of Cause. It is an unfolding into the reality of the Allness which gives us the symbol. The letter of the law, to live in it always, is death; to live above it in consciousness, is life; a claiming, through conscious desire, our own refined and refining nature in His image; becoming co-workers in the manifesting of unlimited divine gifts or possibilities. It is a giving up the old man (mind) for the new man (or mind) which was in Christ Jesus (Teacher of Truth.) It is living the highest possible life, an attuning our existence here to the highest or dominant note which rules and adjusts all else into perfect harmony. Adjusting the servants, intellect and will, to obey the spirit, the conscious soul which ever clothing itself consciously in righteousness (right thoughts) and doing as an obedient son—"what he seeth the Father do," is at one with the source, its possibilities becoming the possibilities of a universal Christhood. (The Fatherhood of God and brotherhood of soul, conscious man) will redeem the world.

Psychic field—(Universe of the soul.) The objective mind takes cognizance of the objective world. Its media of observation are the five physical senses. It is the outgrowth of man's physical necessities. It is his guide in his struggle with material environment. Its highest function is that of reasoning.

The subjective mind takes cognizance of its environment by means independent of the physical senses. It perceives by intuition. It is the seat of the emotions and the storehouse of memory. It performs its highest functions when the objective senses are in abeyance. In a word, it is that intelligence which makes itself manifest in a hypnotic subject when he is in a state of somnambulism."

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- To teach that God is infinite and ever present, and that there is no other Power or presence.
- That there is but one Life, Mind or Spirit.
- To teach the truth of the body, and its true relation to God.
- To show that knowledge and faith are realization and demonstration.
- That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
- To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
- To supply to students and practitioners practical lessons in Divine Science and Healing.
- To bring about a Unity of Thought, Purpose and Work.
- To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and thus fulfil the law in our dealings one with another.
- To interpret Scripture from the plane from which it is written.
- To notice publications of the day, and supply interesting information of value to students.

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No. 3.

THE TRANSFIGURATION.

IN the transfiguration of Jesus was accomplished the highest ideal of all the great religions of antiquity, including Christianity; it means to humanity as it did to the disciples, the new birth, or the transforming of the physical man into the spiritual, and represents man's highest conception of freedom from the environments of so-called physical laws. It is the universal and intuitive belief that when man shall have realized all his possibilities, that he will be free from all limitation of form, and not only have power to change his appearance, but also to translate all forms at will. The possession of this power must include the possession of the power to change all conditions, and create new ones, according to the highest ideal of what they should be; for creation is the expression of ideas in form, according to the will of the Creator.

The real foundation of all religion is, that there is an infinite, omnipotent, and all-pervading first cause, or God, from which all things proceed, and in which all are contained; having power to express its unlimited possibilities, and that it is possible for man to realize and enjoy the possession of the same unlimited possibilities, with the same power to express them.

The purpose of all religious teaching is, to show mankind the way by which to gain this realization, and demonstrate this inherent potency.

All agree that the way must be in accordance with, and must fulfill divine law by complete submission to God's will; that perfect faith in, and unity with Him is necessary to the fulfillment of this law, and the exercise of this power. Religions, therefore, differ only as to the method by which this underlying Truth of all religions may be realized and demonstrated.

Judaism, as taught by Moses and the prophets, and Christianity, as taught by Jesus and the apostles, represent the essential difference existing between all religions; the one is a religion of doing, in order to become, one of prophecy, postponement and non-possession; the other is a religion of Being in order to do—it is the fulfillment of prophecy, and recognizes ever

present possession. Both recognize God as all in all, but Moses fails to recognize himself as being included in, and at-one with that all, hence, sees himself as separate from God, and hears the voice of the Lord speaking to him from out the burning bush, commanding him what to do.

When the Lord calls he goes to the top of the burning mountain to receive from Him his commandments to be delivered to the people. The Lord speaks to him, and he speaks to the Lord, as separate personalities; his is the attitude of a faithful servant, willing to obey the commandments, believing that by this means he shall not only escape from bondage, but shall enter, and inherit the promised land of freedom, peace and plenty; forgetting that a servant is not heir to the master's possessions; that it is only the Son who can inherit them. This conception never enters or inherits the promised land. The religion or law of Moses is one of works, in which salvation depends upon what man does, and not upon what he is; not upon a change of heart, or a new birth, but upon a change of the method of doing; the injunction is, thou shalt do this, and thou shalt not do that. It insists on perfect physical purity, as a means of gaining the conscious spiritual purity and perfection insisted on by the prophets as necessary to the demonstration of man's God-given power.

Jesus the Christ, recognizes God as all in all, and sees himself at one with, and included in that all, thus fulfilling the requirements of the law, and the prophets, by translating all into perfection; not the abstract into the concrete, but the concrete into the abstract; not the infinite into the finite, but the finite into the infinite; not God into man, but man into God; by perceiving the ideal as the real.

Viewed in this light the transfiguration signifies to us the new birth, or the knowledge of having been born from above. It is the demonstration of the Truth of the statement, that, that which is born of spirit, is spirit. Jesus takes Peter, James and John, who represent faith, works, and love, all that is required by the law, and the prophets, to enable Him to accomplish the highest ideal of man's possibility, and leadeth them up into a high mountain of consciousness apart by themselves, above all sense of materiality or separation from God, and proves by, and to these three witnesses, faith, love and works, his power to accomplish, while in the natural form, all that is promised by the law, or prophesied by the prophets, as being possible to man when he shall have become perfect. He proves by talking with Moses, and Elias, representing the law and the prophets, that neither death nor postponement is necessary to the fulfillment of the law and prophecy; but that all

the promises of both are possible of demonstration here and now ; by being the Son, possessing the love of God, having the faith of prophecy, and doing the works of the law ; thus including in himself all the perfection claimed by the law and the prophets as necessary to the complete expression of man's possibilities.

Jesus represents the divine or ideal man ; He claims to have the nature of, to be at one with, and to possess the power of divinity ; and affirms that, "I and my Father are one ;" and that, "All power in heaven and in earth is given unto me." He deals with all questions from the plane of spirit ; to him spirit is all in all, and love of Being his only motive. Knowing that Being precedes and is necessary to doing, he sees the visible universe as that which is brought forth or expressed by Being, and therefore sees it as spiritual, and not material.

With this realizing sense of his divine relationship, he sees mankind as at-one with himself and God ; hence, as the son brought forth of the Father. His rule is that of absolute perfection ; and knowing that Being is the source and cause of doing, he knows that being perfect will produce perfect doing ; that being good, will result in doing good ; hence, we see that his injunction to the disciples, "Be ye perfect, even as your Father which is in heaven is perfect," means that by being perfect, you will fulfill the law by doing the perfect works of the law.

To be this ideal perfection, is to have all that belongs to perfection, and, as the great teacher said, "There is none good but one, that is God," it is to have what belongs to Him, and as all that is, belongs to Him, it is to have all that is. "Seek ye first the kingdom of God and His righteousness, and all else shall be added."

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Let Christmas day be eternal, and the holy birth be universal ; that we may rejoice in God our salvation when looking into the eyes of each other, and thus see all in God the Father, and know all as they are known by Him.

Let us rejoice and be satisfied that we exist in his image and likeness : that the good tidings of great joy is unto all people ; that in this Truth are all free.

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LET US ORGANIZE.

IT is not necessary for believers in Divine Science to be told once more that "in union there is strength." You have heard it from earliest infancy, and have seen it demonstrated times without number. And yet, here we are, every one of us paddling his own canoe for and by himself, and practically shouting as we "shoot the rapids:" "Every fellow for himself, and the 'old boy' take the hindmost." Not that all workers in Science are not conscientious, and doing all that is possible under existing circumstances for the general advancement of the cause.

Let us reason together for a few minutes, and see if individually and collectively, we are doing that which is best for ourselves, and the cause at large, by neglecting to organize. As it is now, each scientist is the center of a circle which includes a number, greater or smaller, of friends, students, etc. Science is taught as the individual teacher learned it or happens to perceive it at the time each lecture is given. There is a lamentable lack of uniformity of statement even of the basic truths of Science.

It is true that the greatest possible liberty should be vouchsafed to every teacher and student. And yet so long as Divine Science remains an individual matter as it is at the present time, just so long will it fall far, very, very far, short of its great mission in the world.

Look at the Catholic Church. There is unity and there is strength. The other day a friend said, speaking of the wonderful headway the Chatauque course of readings had made during the past few years: "But this is all owing to the fact that it has the Methodist Episcopal Church, with its splendid organization, behind it. Look at the Baptist, Congregational and Christian Churches, each the most liberal possible in its organization, each allowing the individual church to frame its own by-laws, all coming upon a common ground only at the vital point of articles of faith. These churches all stand as firm as a rock, and are daily growing in numbers and influence."

Now, it is just such an organization as this that we need to give us a standing and perpetuity in the world. The basic statement of Truth may surely be made so simple and so catholic that every scientist in the world can subscribe most cheerfully to the articles of faith so framed, and cooperate most heartily with a parent organization.

The I. D. S. A. has gotten well onto its feet, having held two congresses. So far as any statement of basic principles has been made, they are certainly broad and liberal enough for all. Let it then be the parent organization

about which all societies of scientists may cluster, and upon which they may depend for guidance and support. Let new societies be formed as rapidly as possible in every state, county and village in the land, and next May when we go to Kansas City to the congress we may be able to have some such a gathering as the Christian Endeavor had at Boston this year.

But all this can be accomplished only by exercising the utmost charity, and that first great principle of Science—Love. All jealousies, if any should unfortunately show their heads, must be speedily and effectively "nipped in the bud." Less stress must be placed upon individualism and more given to the great whole; not that individualism need boundedly repressed, only just accentuate the parent organization and universal work a little more, that is all.

Again, that this organization may be furthered and completed in any real measure before the meeting of the next congress, thoroughly equipped speakers and teachers should go out into the broad fields which lie on every hand white for the harvest, and perfect the organization just as rapidly as possible, reaching every state in the Union at least.

But this requires first: devoted hearts, men and women endued with the spirit; and secondly, money for expenses at least. How are these essential pre-requisites to be secured? Come to the help of humanity and this glorious cause, quickly, with a solution of the problem.

We should all stand ready to do our share toward effecting this great organization of scientists into one of the grandest religious bodies the world has ever seen—in fact into that grand church which shall replace all churches in that day when "the lamb and the lion shall lie down together."

I shall be pleased to correspond with others who feel as I do about organizing and spreading the glorious Truth of Science, and especially with those who feel that they can supply any portion of "the sinews of war." Some of us have the ability to write and speak, but we have not means upon which to subsist while we are engaged in this labor. Some of our brethren may have means and not the gift of tongue. We need each other, and it is the province of "HARMONY" to bring us together.

Let us hear from others through the columns of "HARMONY" on this vital subject.

725 CORTLAND STREET, CHICAGO, ILL.

LYMAN L. PALMER.

The headquarters of the Topeka Auxiliary of the International Divine Science Association, is at 120 East Sixth street, Topeka, Kansas, where meetings are held every Sunday, at 3 P. M., and every Tuesday evening; these meetings are interesting and instructive. All are welcome.

O. M. WELCH, President.

THE TRUTH SHALL MAKE FREE.

■ E call attention to the universal treatment for the abolition of capital punishment. It has been practiced in all ages, and has proved to be a complete failure, as a means to prevent, or even lessen crime, so-called, for the reason that it is based in injustice and ignorance.

All who understand the psychologic influence of thought suggestion, know that almost every individual is more or less affected by the prevailing thought and belief of the community. They know that the almost universal belief that capital punishment is necessary to satisfy the end of justice, where certain offences against the law have been committed, must cause many who are affected by such thought to believe that they are justified in adopting the same method to satisfy justice, where they believe that certain offences have been committed against them. The prevailing thought naturally suggests to the individual, that this is the just method of dealing with certain offences, and if it is, then he is justified in dealing with them in the same way, and without stopping to reason about it, he acts upon the suggestion, and when too late, discovers that he has committed the same offence, and has violated the very law of justice he intended to enforce.

Justice is absolute, hence, it is as unjust for the community to practice this method of punishment, as it is for the individual, and is just as criminal.

Individual crime can never be abolished by the commission of the same by the community. The constantly increasing number of those excused from jury duty in capital cases, because opposed to capital punishment, shows that the people are becoming convinced of the injustice of this method of dealing with so-called crime, and of the utter impossibility of preventing it by practicing the same.

We ask our readers and all members of the I. D. S. A. to unite for the next month in speaking the word of love and faith, believing that it shall bring to pass what you decree—the abolition of capital punishment, and in its stead, the recognition and application of the one law—love universal; when this law is fulfilled, the belief in the necessity of such punishment will disappear, and with it many so-called diseases.

The mental belief that hates his brother, has no life in it, and it cannot be made to bring forth the fruit of life. Let us do away with every condition of belief that is the adverse of life.

We can do this in loving co-operation and with divine determination.

HARMONY.

65

[TRUE FAITHFUL.]

O, the beauty and the blessing
Of a soul set free,
By the law of love expressing
Truth's eternity.

Naught can stay its hope entrancing,
Joyous song of mirth,
And with golden love beams dancing
Sweetly over earth.

Nevermore the sigh of sadness
Wrung from sorrows deep,
Evermore the ring of gladness
In love's rhythm keep.

While dark shadows of the seeming
Fading neath the light,
Shines for aye the changeless gleaming
Of immortal sight.

More than riches is the glory
Of all Truth divine,
And its olden, olden story
Sings in praise sublime.

Of the crown without the crosses,
And the heaven to be,
Mighty gain without the losses
Man by Truth made free.

Flowers of earth or stars of Heaven,
Countless as the sea,
Come life's blessings, Truth engraven
With love's majesty.

Freedom to the soul forever
Beckons earth to see,
Christ alone is the Redeemer,
Christ eternally.

Boston, Mass.

CLARA ELIZABETH CHOATE.

THE LAW OF EXPRESSION.

Read before the First International Congress of Scientists, San Francisco.

I HAVE been trying to think what I should say were I standing before you, looking into the faces around me, knowing what it meant, seeing so many drawn together in the interest of a cause which only a few years ago was looked upon with suspicion, and had few adherents, and those few deemed quite unfit for every day work and occupation; so few the years but so great the results, which is only another proof of the wonders of that hitherto unknown country: the mental realm, that undiscovered mine, viz: man's power to think. Some years ago a scientific man came forward with the theory that the earth had a third motion; that in addition to its daily revolution upon its axis, its yearly trip around the sun, it had another which took ages to complete, and one which resulted in the poles changing places with the equator, and this theory being proven, explained things known to have occurred in the Earth's history hitherto inexplicable.

For years man has been generally accepted as having a spiritual nature and a physical nature, but what connected those two extremes was never definitely settled, or rather, universally settled. The religious factions acknowledged man had a soul which bound him to God; those standing outside of religious rule were considered lost. It is not necessary to go into details as to how infidels were manufactured, but that infidelity always was and to-day is an acknowledged fact every one knows, for many people do not believe they have a soul, nor do they believe in a hereafter, nor in fact in any of the things which is generally considered expedient at least to believe in, to say nothing of the absolute necessity for such belief. I said we would not say anything about how infidels were manufactured, but it will be necessary, or I cannot give due weight to the very thing for which we are gathered here. One of the most prolific causes of unbelief is the stumbling-block raised in the necessity of accepting the divinity of Jesus. Plenty of people are willing to acknowledge a God, but not Jesus; and from this one thing has arisen numberless discussions, and numberless unbelievers in the Christian religion, termed variously, infidels, agnostics, atheists, theists, deists, &c.

Another fruitful source among the most scientific and educated classes has been a fact that the Bible and Science did not agree as to data concerning the earth's creation, both of which causes have arisen from not understanding the underlying principles of the universe, to say nothing of its application to

this earth and its inhabitants, and that principle is the "Law of expression," or the "Triune principle," or the "Order of Creation." If that principle were universally understood there would be no room for doubt. When we say anything is expressed, we mean that it is brought to the plane of visibility; that it is no longer in the region of speculation, but has been made plain to the senses, and any expression is the result of at least two causes—in other words, one cause in action. This body which we look at and call man, we can see, and is therefore an expression, and hence comes under the "law of expression," viz: Divine mind and its action, so that it is no longer simply God and man, or Spirit and flesh, or Mind and matter, or cause and effect, or Creator and created, Principle and example, but the *mind* element must be considered and brought up and out of obscurity, made to take and hold its proper place in creation and perform its work in a creditable manner. It is God, *Mentality*, and man, or Spirit, *Mentality*, and Visibility, or *mind*, *thought* and body, or Creator, Creative and Created, or principle, problem, and example. Everywhere must the mental action be recognized, brought into prominence and into play. (The term *Mentality* is here made use of for the sake of brevity, and comprises the whole of the mental faculties, such as thought, memory, imagination, intellect, &c., but not mind, as mind is uncreate,) which underlies all.

In man's power to think, or thought action, is his *hope* and *Salvation*; by means of that and an *understanding* of its *grandeur* and possibilities he can mount to any heights; through it the infinite realm is revealed to him; through it he understands and realizes what life everlasting means; through it he knows that Love, Wisdom and Power absolute, are not empty words; by means of it he draws from that realm of spirit the things contained therein and makes them manifest, expresses them; through it each person recognizes himself to be a thing not to be weighted and measured by material gauges, but possessed of possibilities before undreamed of, or at most vaguely longed for; by it man realizes that all humanity is one, all brothers and sisters, that "Love thy neighbour as thyself" is not an impossibility, that social evils are remediable, that man is divine as well as human, and capable of expressing that divine; that science and religion are one and the same, and that the birth of Jesus was only another proof of Infinite's possibilities, that there is nothing supernatural which is not natural; in fact that whether man cares to acknowledge it or not, the universe and all contained therein is being run with Love, Wisdom and Power, as its *Guides*, and it is also the result not only of a First Great Cause, but the union of two Causes, viz: a Universal Mind or Spirit working with its universal mentality, producing this visible effect called the visible universe.

It is all so simple, so easily understood when once the Law of Expression has been explained or adopted. By means of it we can measure the immeasurable, know the Unknowable, see the Unseeable, form the Formless, create the Uncreate, and make visible Love with its sisters, Wisdom and Power.

In the old way of religious instruction it was "Believe in Jesus Christ or be damned." In the new way we must not say "all is spirit," "all is God,"

unless we can prove our words; to make a statement unless we can follow on with proofs, is simply setting one person's opinion against another's, and we cannot blame people for not following us.

With this Law of Expression, I have never failed in making the most materialistic person understand and accept any after statement regarding the Spirit. It appeals to the reason; one does not have to accept anything upon faith, and scientific men do not fight shy of it.

And most desirable is it that all Divine scientists are one in appearance, as they are One in reality; that is, that people who stand outside cannot say, "Mrs. So and So says this, and "Mrs. So and So that," Dr. this and Dr. that treat differently;" "that there is much dissension among scientists as ever there was among the churches," beside, knowing the power of concentrated thought as well as we do, we know how much more good could be accomplished by united thinking. The outsiders looking at us, finding us so loving and kind to each other, so united, seeing no criticism within our midst, would be irresistibly drawn to us, desiring to know why it was our faces shone with joy and our words were so kind, our smiles so cheering, our touch so tender, our bodies so well and our songs so happy, and long to enter into an understanding of that something which wiped out fault-finding and unkindness among its people one to the other. Glorious truth, simple and easily understood, viz: man is a tri-une thing, not only a dual—but a trinity in unity.

One result of this form of presenting the truth, is that every one feels liberated, not only from old ideas which limit one in their application, but from all environments and circumstances, mental and physical, and how and why? By realizing that One is a creator, an expressor, that his mentality is like a laboratory into which things spiritual, things mental, and things physical, so called, are thrown, and there made to take such shape or appearance as he individually chooses, which will be according to his thought or thoughts concerning those things. As one lady said, it came to her with so much force the fact that she could create, that in fact she was a creator, and that from that moment she began to grow stronger and better, realizing that she could create from her own centre of Being, as it were, of what that centre was.

This Law of Expression appeals to every one quite apart from nationality or religion; it is Universal; it touches each one alike, Jew or Gentile, bond or free, rich or poor, educated or ignorant, everyone has life and everyone thinks that is enough to go upon. It is the key to the Bible or Bibles to all the sciences, to man and to God, and so simple is it that it requires no books for aid, for it reveals that wonderful Spirit or God to be Love, and to be omnipresent; to be Wisdom and omnipresent, to be power and omnipresent. With that knowledge are we not armed against anything which may come with intent to hurt? Have we not the very thing which the alchemist has been trying for ages to discover, viz: the elixir of Life, and have we not something more than ordinary knowledge when we can bear away all unloveliness and bring forth beauty, and be invulnerable to all the ills and cares which are considered a necessary accompaniment of a human being, and Life is found to be a revealer of unspeakable joy and most wondrous sweetness. Oh, grand is the science of Love.

London, Eng.

ALMA GILLEY.

"The Mists," revised by Victor B. Hall.

THE MILLENNIAL CLEARING.

TUNE—"Have you any room for Jesus?"

[The music has four lines—Repeat the verse before the chorus, making eight lines.]

Cloudy mists have cleared, and splendor
Reigns with beauty round the hills;
And bright sunshine warm and tender,
Sparkles teardrops in the rills.
Nature's truths in shining letters,
Form a rainbow with their spray;
We all see each other better,
Now the mists have cleared away.

CHORUS—Now we know as we are known,
Nevermore to walk alone;
'Tis the bright millennial morning,
Now the mists have cleared away.

We are cured of human blindness,
And we keep our eyes from dust;
All our habits will be kindness,
'Tis our nature to be just.
Sheltering wings of peace now hover,
In the rainbow of the spray;
For we better know each other,
Now the mists have cleared away.

CHORUS.

All the silver mists that veiled us
From the faces of our own,
Simply softens, nothing failed us,
They, for us, make earth a throne.
Now we see our loved ones truly,
As we guard them day by day,
By our Father's guidance duly,
Now the mists have cleared away.

CHORUS.

When the mists have cleared below us,
And each father knows his own,
Then our loved ones all will show us,
That they know as they are known.
Love still rests in dewy meadows,
And its early in life's day;
Why remain beneath the shadows,
Help us clear your myths away.

UNIVERSAL AND INDIVIDUAL TREATMENT.

I. D. S. A. Health thought, to be held from December 1 to January 1:

I am born of God. I have come in my Father's name. Humanity is as
"I am."

INDIVIDUAL TREATMENT.

I am absolute purity. It is my God-given nature. My nature is determined by my God. I rest in it, I cannot depart from what I am and become impure, or corruptible. I cannot have two natures, or two conditions. Being is one. Love is the law, which I love to fulfill.

UNIVERSAL TREATMENT :

That shall bring to pass the abolition of capital punishment.

With the understanding that Divine Mind is Infinite and Omnipresent, we must also know that its nature is love, that love is the law that creates and sustains that which it creates in harmony. You are therefore asked to affirm: In Truth there is no capital punishment.

In Divine Mind there is no such idea; it is not in God's plan of creation. Its practice has no creative life, substance or power. It has no real intelligent presence in Being; hence God's people do not believe in it. It must drop into its native nothingness.

We are now united in affirming the Truth, and will proceed to act it out in all our ways.

God has given each and all a sound mind, one of love and power. God rules with love in the hearts of his people.

His people love to "do unto others as they would that others should do unto them." They love to deal lovingly with each other.

"My words are Truth, and they are life," and I will that the law of God be recognized and applied by all people; this is the fulfilling of all law.

I will that all people, of every nation, be caused to acknowledge that the practice of Divine Love is justice to both God and man.

I decree that the error—capital punishment—shall not be perpetuated, but shall be erased from the face of the earth, and that the law, Love, shall be made the basis for instruction which is for the healing of the nations, mentally, morally, and bodily. We are united in this matter, and it will be done for us by our Father which is in heaven.

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REPORT OF ORDINATION SERVICE.

A most impressively interesting service was held in Home College, Oct. 26, 1895. It was the occasion of the ordination, as Ministers of Divine Science, of the Normal Class, that had just completed a course of practical study and drill, as teachers of the Truth that is.

The audience room was profusely decorated with beautiful flowers, the offering of loving friends, interspersed with lighted wax candles, symbol of the light that cannot be hid; and filled to its utmost capacity with an attentive audience.

An introductory service of song and reading of the Scriptures, was followed by a salutory by Mr. C. L. Cramer, in which he presented the candidates to the President for ordination in the following words:

"Dear Students and Friends: We welcome you, each and all, as among those who by close attention, diligent study, and strict adherence to the one principle, have a clear consciousness of being. This consciousness includes not only the knowledge of what Being or principle is, but also the knowledge of who and what you are. It tells you that there is one Supreme, all-pervading cause, or Being, from which all things proceed, and in which all are included.

You understand that the visible universe exists as the expression of this Being or God, and that it is at-one with Him; knowing this, you also know that this oneness extends to every individual thing in the universe; you therefore understand that you are Being, and are at-one with all, and can say with St. Paul, "To us there is but one God, the Father, of whom are all things, and we in Him. And one Lord Jesus Christ, by whom are all things, and we by Him."

Having partaken of the blood of this New Testament, or the consciousness of God, the middle wall of partition is taken down, or the inner veil of the tabernacle is rent, which is called the holiest of all, into which the High Priest, the impersonal son of God may enter, sacrificing for all people.

Inasmuch as you have given your body for the life of the world, or in other words, you have accepted the life that animates the world, as yourself, thereby sacrificing all personality or sense of separateness, thus making the reconciliation of both in one body to God. It is now given unto you to break the seal of the Book of Life, which is to remove the veil of separateness from the heart of humanity through your death to separateness, and by living in the consciousness of oneness with every living creature, for you belong to the school of knowledge, and are a united body in which there is no separation.

I now present you to the President of Home College, that you may receive the diploma, which is a recognition of your divine ordination."

Then a few moments of silent prayer was held, followed by the "Lord's Prayer," repeated by all present. After which the class arose and answered in concert the following questions, propounded by the President:

Q.—Do you know and believe that you are one with Christ and God?

A.—I do.

Q.—Are you ordained of God unto good works from the beginning?

A.—We are.

Q.—Are you created in Christ Jesus unto good works, which God hath before appointed, that you should walk in them?

A.—We are.

Q.—Are you convinced that the gospel of Christ, is God's Truth manifest in all living?

A.—I am.

Q.—Are you convinced that God is manifest in all living, and that perfect at-one-ment is the law of life?

A.—I am.

Q.—Are you determined to instruct those who are seeking for "the new and living way," from life's record within them, the holy Scriptures?

A.—I am.

Q.—Can you say our sufficiency is God, who has made us able ministers of the Truth of Being, "not of the letter, but of the Spirit?"

A.—I can.

Q.—Are you willing to drop opinions, and go forth proclaiming the Truth of the kingdom (which is not divided against itself), in silent thought and benediction, in oral word, and outer action?

A.—I am.

Q.—Are you ready to proclaim that the kingdom of heaven is at hand, and preach the gospel to every creature, and demonstrate the power of Being in every proclamation of Truth throughout the universe?

A.—I am. We are here to bear witness of this Truth.

Q.—Do you intend to work from the standpoint that I and my Father are one?

A.—I do. God is all and in all. For the Lord God omnipotent reigneth, now and forever.

Next came the interesting and instructive address by the President, which follows this report; a very appropriate solo was then most feelingly rendered by Mrs. Brown.

Mrs. Cramer then arose to present the diplomas, stating as she did so that they were not given because of any personal merit or motive, but as showing our appreciation of the understanding of Truth shown by the students, and as a recommendation of their ability to teach the gospel of divine science and to fulfill the law of Truth by demonstrating freedom in all directions. And addressing the class she said: "In going forth to do the work of God, you go 'In His name.' And a new name I give unto you, which the Truth and Life responds to when spoken." And presenting each with her diploma, she announced, with a few appropriate words of blessing, the new name which should be a watchword for her, such as "Holy Love," "Abiding Love," "Faithful Love," etc.

Mrs. Josephine R. Wilson completed the beautiful ceremony by extending to each graduate the right hand of fellowship, accompanied by loving, truthful words of greeting to each, given in her own cordial, happy manner. The singing of the Doxology closed a meeting which all felt to have been a benediction indeed.

The names of the graduates are Mrs. Helen A. M. Morris, of San Bernardino; Mrs. Carrie R. Darling, of Pacific Grove; Miss Lottie Cook, Mrs. M. Dwight, Mrs. Lizzie Anderson, and Mrs. Sarah A. Eckman, of San Francisco.

S. A. E.

The errand of Christ is to reveal God to man, and man to himself, to wake him up, make him aware of the whole of himself.—Rev. Myron W. Reed.

God is with you, not as a separate Being, but as your life.

ORDINATION ADDRESS.

By M. E. CHAMBER, President of Home College, October 26, 1895.

“AND He ordained twelve, that they should be with Him, and that He might send them forth to preach.”

The ordained are the established, as is eternal Life; as pure, conscious Being; as the Son over his own house, whose house is his existence.

Ordain; to order, constitute, appoint, found, or establish, as one over a church, necessitates Being before doing (before thinking). It is God-given dominion.

These students know that none can be established over the living church of God, but pure Being, eternal life, which must ever be able to say, *I am the Way*, and to speak the word of Life with the authority of Truth.

This class knows that pure Being is eternal; that it precedes doing and the result of doing; hence, the ordained, order and decree all things according to the law of Being, which law, Paul says, is fulfilled in one word, even love.

“Thou shalt decree a thing and it shall be established.”

We speak the consciousness of God, from the depths of pure Being—even the omniscience—which God ordained in the beginning unto our glory. The conscious Being which God ordained before the world unto good works, is that which each and all can say, *I am*.

“He ordained twelve, that they might be with Him,” stands for the truth of all who are ordained unto good works; who order their work in the similitude of Life eternal. The hidden wisdom which is appointed before the foundation of the world, is to be found in the Truth, that *I am* where *Jesus the Christ* is; my *Father* and *I* are one; for how could one be in a position to preside with order, according to established law, over the living church—not made with hands—were he not consecrated as the power of an endless life?

This class then, being conscious that they are one with Christ in God, have obtained a more excellent ministry than that which belongs to the plane of the erroneous belief of separation, for they stand in the secret place of the most high, where Being reveals itself in forms, and unity shows itself in variety, and are consciously at-one with all Being and existence.

“That the ordained might be with Him,” means: that they might know the oneness of Being, and demonstrate the Truth consciously from the plane of Divine source and cause, thus work the works of God by Being before doing.

This is the day in which we know that I am in the Father; that I am the vine; that to abide mentally and bodily in Me, is to abide in Being and be eternal life. And if my words abide in you (in mentality and bodily existence), ye shall ask what ye will, and it shall be done unto you. ~~"It is more blessed to give than to receive,"~~ only from the fact that herein we image God. It is the nature of the Supreme Being, with Infinite possibility, to reveal itself in fullness of beatitude and life; in creating forms, and sustaining them in happiness. To imitate Him in this regard, is to be where and what He is, and proceed forth as He does. This class knows that it is only by being where, and what Christ is, that we can bear fruit of the Spirit. It is from the plane of Being that we are appointed to speak his word and do His will.

Dear students, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." It is the "I am" selfhood, or Godhood, who says I have chosen you and ordained you, that you should go and bring forth fruit; and that your fruit should remain; that "whatsoever ye shall ask of my Father, in my name, He may give it you." Upon you the sun has risen in rare brightness, and the injunction: "Be ye perfect even as your Father in heaven is perfect," is perceived in Being, in letters of crystal light. You are now in the very presence of the Absolute, in the very nature of the life that lives all. In divine life and love you "behold how good and pleasant it is for brethren to dwell together in unity."

As you go forth to tell the good story, and proclaim that God is in His holy temple, all the earth will keep silence before you. The confusing babel will quiet, as the still small voice is heard to speak: "My peace I give unto you."

You are ordained to witness within yourselves the baptism of John, and the subsequent record of the New Testament, unto the day of ascension. Yes, and more, you are that true light of the world in which is revealed the immaculate conception and true birth of man.

As you go forth, proclaiming that the kingdom of heaven is at hand, relating the story of God, you will remember that the inner veil of the tabernacle is rent; that your consciousness is merged into omniscience; you will find yourselves not in a state of criticism or speculation, but as a holy presence.

As your work is the work of the Good One, it will not pass away. As ministers of light, it is apparent "that whose soever sins ye remit, they are

remitted; and whose soever sins retain, they are retained." Understanding as you do, that preaching the gospel heals the sick, you know that they who hear are made clean through the words of Truth spoken unto them; that the words that inform of the perfection of the whole, baptize with the holy spirit.

In Being, are you consecrated unto God, and dedicated unto the church of divinity, which is the body of Christ. You will not speak apart from God, but He will speak in you. He will give you commandment of what you should say, and you will know that His commandment is life everlasting, and even as He speaks so will it be unto you.

Understanding that the family of one God and Father comprises the whole of creation, you know the divine nature of those with whom you are to have dealings. Knowing, as you have admirably demonstrated in your teaching, that the word is eternal, you are at rest in the assurance of right results. What you spiritually perceive, and are conscious of Being, and of doing in Truth, and of its result, comprises what every one may be conscious of and realize.

It is the Word whose seed—Truth—remains within itself, that is proclaimed when the Gospel is preached, and the sick healed. You go forth with a knowledge of the word, that you have heard from the beginning, that you have traced to visibility, and looked upon with these eyes, and which these hands have handled. From the standpoint of Being, you are witnesses of the Truth that is everywhere present, and is the eternal Life-Word to be recognized by all people of every nation; this Truth is God's "Let there Be," and God's "It is So." The Truth proves that all things are of God, and are reconciled unto Him in holy birth; even as God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them, even so are we, (as ministers of the word of reconciliation), not to impute trespasses unto any living thing, knowing that the Truth of a thing must always be found in the nature of its Source and Cause. These students have searched in God, to find the nature of self; and in finding, they know that the word spoken by God (in the God-head), "Let us make man in our own image," is actualized in the world, where all innate power is actualized.

The wealth that you will demonstrate in your work, will be due to the Truth that Being is whole, and that everything that is done, is well done, and there is wealth in good and perfect works; that we are not under the law that came by Moses, but of the fullness of the grace and Truth that came by Jesus Christ, have we received by the acknowledgment of it.

You are to see that the service of the law, "thou shalt not," was added because of transgression, and subjugation to the law ends in the fulfilling of the law of righteousness—right-ness of Being.

Those whom you instruct are to find their peace in the Truth that makes of themselves twain one, which will abolish all claims that there is enmity. So like, as did Jesus, are you to teach the people, that "I am" is the way. Being is the way which fulfills the law of love, which abolishes even the law of commandments contained in ordinances, and makes of Being and existence (which Paul calls twain), one new man—so making peace.

There is a sense divine; a conscious peace eternal; a truth infallible; a never failing voice; a law that cannot be broken; and I am, is the name of the whole, and is also the way of its unfoldment.

Correspondence.

SARASAO, MICHIGAN, October 11, 1895.

Dear Harmony:

We promised a review of the Grand Rapids' work, and will commence by saying we cannot begin to measure the length, breadth and height of the "great tree of life," in that city.

Though they seem not to be centered in the work, yet there is in almost every home a center. More people in that city are looking along these lines than any city of its size we have visited in our journey. We taught three large classes there, following in the wake of Mrs. Gestefeldt, Mrs. Hopkins, Margaret Peake, Gettsinger, and numerous other grand workers, under the name of Scientists. Brother Jackson, the loved pastor of the Baptist Church, gives largely the principles of Divine Science to his people. We attended his service, the first with his congregation after his summer vacation in Europe. He spoke from Is. xxi: 6: "Go set a watchman, let him declare what he seeth."

He told most eloquently of the unfolding of the "light" in other lands, marked in all the mighty leaders and teachers; the signs of the times, (the recognition of the Christ that is come). We had a personal talk with Dr. Jackson, and found him much more generous toward us than his fellow-workers in the same church elsewhere.

Grand Rapids gave us a cordial welcome, admitting our teaching more radical than others who had preceded us—more of the Christ Jesus presented in its simplicity than the other teachers. More of the Bible than others in our work had chosen to offer.

From Grand Rapids we went to Ionia. The Scientists there have rooms of their own, and regular meetings under the leadership of their efficient President, Mrs. Wager. Mrs. Helen Van Anderson has lectured before them, also Dr. Gibbons, and others, and they were ready to take our teaching, and gave us the most generous attention, after they found out what our basis was. They wanted a Christian teacher, with the Bible in her hand, as the text book. Great interest was manifested in their city; the rooms were well filled for two weeks, and on Sundays the Opera House was hired and the whole city came out. So enthusiastic were those dear hearts that the truth might be given to neighboring towns, that twenty-five of them came with us to Saranac to open up the work here. We spent two weeks in Ionia, and were invited to open the work in Saranac by one of the ladies who visited our classes from this town.

Ionia comes with us here, and we are having grand classes, with the best of attention from people who for the first time in their lives have heard the "word of God" presented as their own Belief. Great is the Spirit of Truth to arouse and wake the dead, and every day we are face to face with the demonstration of its mighty power.

We are holding revivals everywhere we go, of pure and undefiled religion, and the old time Christians say, "Why! she don't believe in original sin!"

They rather like to hear us after all, and when they can come out—they steal away, they say, out of curiosity—we know, because the Father draws them.

One little woman in this city, three years ago began to sow the seed of truth here. She was healed through Divine Science, and caught a gleam of the Christ as the only "Me." She has stood alone (yet not alone), proclaiming here the truth of Him who is mighty to save. And by her sowing, to-day we reap a rich harvest. Every one in our audience—a large house full of people (the Opera House), came out to hear us, through the Father who has all these last three years worked silently through her to "will and to do."

Faithfully has Mrs. Fitzgibbons stood for this blessed truth in the midst of persecution and condemnation, until there was brought to her aid a mighty reinforcement. Ionia has come to Saranac, and the two unite as one in Christ.

They sang "Throw Out the Life Line," last night, and we all silently united with the great host in heaven and earth, and extended in thought the "Life Line," God's own *Infinite*, to all the world.

DEAR HARMONY, thy glorious work is going on, and all shall soon know the Lord from the least to the greatest.

Mrs. J. Mason is with me in Saranac, and the "signs follow her work" wherever she goes. We shall spend part of the early winter together. She takes the Healing, giving private treatment, both absent and present, to any who may need.

We expect to go to Muskegon soon.

C. B. ALDEN.

HOME COLLEGE MONTHLY MEETING.

WAS held Nov. 6, 1895, Mrs. S. A. Eckman presiding, and was opened by singing "God is Love," followed by the reading of several passages from "Scripture Words of Life" by Mrs. Cramer.

Mrs. Eckman then read Romans: viii: 22 to 33; basing her remarks particularly on the 28th and 29th verses. She said in part, "All things do work together for good, to them who love God. If all we do is done in the spirit of Divine Love, good always is manifest to us, but if we work from any motive apart from Love, we soon see confusion."

Many have believed these verses to mean that God has chosen certain ones of His creatures, and destined them only to a happy life hereafter; such persons generally believing that happiness is something to be found in the future, not to be had in the present. How little we understand God when we believe He favors some of His children more than others. Who does God foreknow? Does not God know all of us before we are created? All creation is in the mind of God before manifested: therefore we are all 'predestined to be conformed to the image of His Son,' and we should show by our lives that we are so. God had foreknowledge of us, and he predestined us to have a good life here and now. We should trust Divine Love to provide us with all things necessary or desirable."

After these remarks, two papers were read by students of the late Normal class, one by Mrs. Dwight, on Truth's Practice, and another by Miss L. Cook, on Divine Thought, both of which contained valuable thoughts and were listened to attentively.

Mrs. Darling followed with some practical thoughts, that she had found were especially helpful in the cure of rheumatism.

Mrs. Humphries read some beautiful thoughts that had come to her one evening in the silence, on the Omnipresence of Goodness and the Beauty of God's Life everywhere.

Several spoke of how much the knowledge of Truth and Divine Love had done for them in helping them out of sickness or troubles.

One lady said that she had to be helped up the steps when she first came to the College, and had afterwards been helped up many steps mentally by Mrs. Cramer. But there came a time when she found that she must give up leaning upon any one but the spirit within herself; then she was taught how to lay aside all burdens.

After sending thoughts of peace and love to an absent sister, the meeting was closed by singing, "In Truth God reigns."

M. H.

HOME COLLEGE NOTES.

There is time for everything; it is four months since we arrived home from our Eastern trip. We have taught seven classes during that time, and all who have attended those classes have testified to having been made happy and satisfied by the teaching, while many have been healed of what the doctors call incurable diseases. The way to realize perfection and wholeness, is to take up the study of the science of Being.

Every Divine Science class taught, proves that to know the Truth will make you free.

Besides these classes there are most interesting I. D. S. A. meetings every Thursday evening, which are well attended. The lectures given by members before this body, have been highly educative and instructive.

Our Sunday School is growing in interest and numbers.

We hold Divine Science Services every Sunday, at 2:30 p. m., which are largely attended; and as there is a constant increase of correspondence, and a call for present and absent treatment, together with editorial work, we have ample opportunity of proving that there is time for all things.

On Monday evening, Nov. 18th, about sixty Scientists and friends assembled in Home College, for the purpose of enjoying a social evening, when songs and recitations were enjoyed with spirit and with understanding.

We had the pleasure of having W. J. Colville with us on this occasion; also, the principal of the Copley Metaphysical College of Boston, Mrs. F. J. Miller.

This was a happy surprise to our son Frank, on the day of his departure from boyhood, and entrance into manhood.

SPECIAL NOTICE.

The revised edition of "Basic Statements and Health Treatment of Truth," by M. E. Cramer, will be ready for the holidays.

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AFFIRMATION OF TRUTH.

Please pardon my delay in renewing my subscription to HARMONY, and don't pass me by this month, for I cannot afford to miss one copy of such an inspiring and uplifting publication. My delay in renewing has been occasioned by waiting for others to send with me.

I have read many times, the October HARMONY, 1894, in which is your experience, you so kindly gave out to the world for its enlightenment. I have just been looking it over again to-day, and I thank you heartily that I have had the privilege of reading it.

HARMONY does contain beautiful things. I read a little of the articles at a time, until it is thoroughly assimilated.

The HARMONY is a splendid book. I see more and more every day that all that is, is Good, Truth and Love.

I could not very well get along without HARMONY, as I thoroughly enjoy it.

I do so hope that we can so keep in the line of Truth, that each phase of the movement may move in harmony with each other, so that in any and every town there may be a united movement, not division, etc. I feel that at least Boston and San Francisco have started right.

But that is only the sign the work is not with large bodies. Individuals have their own work to do, with and in themselves. The universal law of attraction will do the rest, not only with them sailing under the name (science), but others.

E. A. SHELTON.

We have received several letters from the readers of HARMONY, telling us of great good received from applying the I. D. S. A. healing thought, in the October and November HARMONIES; and one of San Francisco's faithful workers told us that three of her patients had demonstrated marvelously along the lines they were working, through its application.

We do know that the united thought of the members of the Association, based in the unity of Life, during the entire month, does result, or actualize, in universal good. Let us all be faithful to the true meaning of these statements of health from month to month, and we will come to realize the power of united action and be able as a united body to help those who are hungering and thirsting for the freedom of Truth, to recognize and use their God-given dominion.



NOTES AND ANNOUNCEMENTS.

We had the pleasure a few days since, of receiving a social call from the well known author, lecturer and teacher, W. J. Colville, who came to this coast to lecture on, and teach divine science, as the highest thought of the age. We were introduced by him to Mrs. F. J. Miller, principal of the Copley Metaphysical College of Boston, who called in company with him. She is a competent and successful teacher and healer. Her intention is to locate permanently either in this city, or in some one of the surrounding towns, for the purpose of teaching divine science and healing. We gladly welcome two such efficient workers to the coast. In union there is power and strength. We had the pleasure of hearing Mr. Colville last Sunday evening, on hypnotism, when he spoke to a crowded house; many were turned away who could not get seats. The result was that a larger hall was secured for the Sunday evening lectures.

"THE NEW MAN."—A monthly paper devoted to Mental Science. Commencing with the November number there will appear a series of articles intended for home studies in Mental Science. Besides, there will appear articles on the Science of Healing of Mind and Body. We shall publish methods for the development of all the grand mental and spiritual possibilities lying dormant in all men. Every truthseeker should subscribe. Single copy, 50 cents per year, 3 copies \$1. Sample copy free. Prof. P. Brown, editor and publisher, Beloit, Kansas.

Books of the Day.

"PERPETUAL YOUTH," by Eleanor Kirk. Price \$1.00. Published by Idea Pub. Co., Brooklyn, N. Y. This volume is written for the purpose of proving the possibility of every individual realizing perpetual youth and that it will eventually be enjoyed on earth; the effort is to show how it may be established here and now. It shows that it is the normal state of humanity; that there is no mystery about it, and that all may find it within themselves; but in order to do so, it is necessary to disregard conventional rules, beliefs and practices, and come into a knowledge of who and what man is, and be governed by that knowledge. It argues that man's estimate of himself has been false, that he has considered himself material, instead of spiritual, and has therefore believed himself subject to material conditions and circumstances; that the premise being wrong, the conclusion drawn from it is wrong; it holds that when the conclusion is founded on truth, it reverses the order of things, and man finds himself to be master of, instead of being subject to conditions and circumstances. We are satisfied that if the views presented are put into practice, it will go far toward establishing the ideal of eternal youth, beauty, health and harmony. The style is entertaining, simple and clear. For sale at this office.

and 390

"**THE LAW OF EXPRESSION, OR ORDS OF CREATION**," by Alma Gillen, of London, is a pamphlet of twenty-eight pages, and sells for 25 cents.

This pamphlet teaches the orderly method of creation, according to the law of expression as taught at Home College. She shows by illustration the unity of the Creator, creative action and result, and proves this knowledge to be most practical. With the law of expression to aid one, she says, "there is no need to assume something for the sake of argument, which shows that Truth is axiomatic."

"To have acknowledged thought as preceding body, is not enough, if we would have the whole Truth; and although thought is so very wonderful in its nature and possibilities, it is a created something, therefore cannot be as powerful as its creator."

She illustrates the unity of being by mathematical principle, and asks: "If the principle of addition were one thing in India, and another in France, and another for America, what would be the result? Four and four are eight the world over, because of the unchangableness of the principle, preceding that statement. When mistakes are made in working out the problem, the principle does not change itself, to accommodate itself to the working out, the working out of that problem, is made to conform to that unchangeable principle."

She holds the thinker as the principle, to be the I am, and eternal selfhood, to which mentality and the visible body must be conformed. Understanding the true relationship, and holding thinker, mentality and body, each in its true position, perfect harmony is actualized.

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"**EVANGEL ARVILLAN, OR THE WHITE SPECTRUM**," by O. Josephine Barton. *The Idealistic novel of the age.* Nothing similar to it has ever before been produced. The story is full of intensely interesting incidents, all linked together by a chain of metaphysical deductions. Episodes the most startling, bring out and impress lessons the most profound and new, throughout the entire book. There are 430 pages, elegantly bound, lettered in gold, and profusely and charmingly illustrated by the author, who is an artist of national fame. The frontispiece is a portrait of the author. Price \$1.50. For sale at The Life office, 2623 Holmes Street, Kansas City, Mo.

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That there is but one Life, Mind or Spirit.

To teach the truth of the body, and its true relation to God.

To show that knowledge and faith are realization and demonstration.

That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.

To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.

To supply to students and practitioners practical lessons in Divine Science and Healing.

To bring about a Unity of Thought, Purpose and Work.

To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and thus fulfil the law in our dealings one with another.

To interpret Scripture from the plane from which it is written.

To notice publications of the day, and supply interesting information of value to students.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 3.

JANUARY, 1896.

No. 4.

SUCCESS VS. FAILURE.

BY GERTRUDE L. CAMPBELL.

Read at the Second Annual Congress of the I. D. S. A., held in Chicago, May, 1895.

THE words success and failure are constantly on the public lips. Why?

Because they are full of the most important meaning to our daily lives.

Years ago, I heard a minister (somewhat given to odd sayings, he was,) begin his Sunday sermon after this fashion, "Brethren, there is nothing in this world so successful as success."

The saying was old then, but to me it was new, and I have since learned to agree with it.

But what is success? And what is failure? Are they absolute or comparative terms?

All human terms are comparative, and usually these are considered as opposites; yet they blend, one with another, and the line between the two is often hard to distinguish. Indeed, there is no definite line. The difference is only in degree of accomplishment.

My success may be your failure. Midget's brilliant success in reading, "I-see-a-oat," would be failure in elocution to Miss Margaret, seven years later.

Baby is proud of the pencil scratches that mean "birdie" to him. It is his small triumph of art. Would the same satisfy a Doré?

Truly speaking, there can be no failure, for that which may be called so, is simply an arrest of progress at an unfinished condition. In a general way, we may say that failure is a lack of adaptability of means to the accomplishment of a definite end, and success is the attainment of a definite purpose.

Why should purpose be definite? It is so in the nature of things. All action of mind is purposive. The eternal purpose is God-Life.

Who or what works without purpose has withdrawn his hand from God's hand, for definite desire of manifestation, began with the "In the beginning God—." * * *

Indefiniteness is the mother of Zeros. * * *

Confucius says, "If I am building a mountain, and stop before the last basketful of earth is placed on the summit, I have failed." He had a very definite line separating his ideas of success and failure.

When Edison was asked for the secret of success, he answered, "Don't look at the clock."

Is it possible to be so absorbed in making life, by aid of Divine power, a grand success, that to us there shall be no time? Can we live so truly, so perfectly in God's eternal now, that when we hear "Well done!" we shall say, "Why I had only begun to do, to be?" Then shall we know that "the end is not yet;" and, indeed, the end is never, except we name it the purpose of infinite perfection. * * *

Phillips Brooks said, "Be such a man, live such a life, that if every man were such as you, and every life a life like yours, this earth would be God's Paradise."

A beautiful ideal, truly! and suggestive of David's half-longing, half-anticipation, breathing through his words, "I shall be satisfied when I awake with his likeness."

A much later writer has called it the "aim of life to attain to an adequate and masterly expression of one's self."

On the suggestion implied some one adds, "Therefore, preach nothing but what you can live, for failure is that which creeps into the discrepancy between word and deed."

In the main, that is true, and yet if no higher words were spoken than those that are daily lived, mental and spiritual progress would take unto themselves the snail's pace.

"Without the word was nothing made that was made." Thought must ever precede its expression.

Did Columbus wait to circle the round world before saying, "The world is round."

Progress ever makes great statements, and then stalks forth with giant strides to prove them.

"I sing harmony," says the meadow-lark, "but I know only a few notes."

"I tell of growth," says the waving grass, "but my limit is a few inches."

"I preach life," says the oat-field, "but I do not in all measure, live that life."

"I speak of God, and of man as his manifestation," says man, and, as to what I have not yet attained, I hold it as the beautiful reality—that ideal of the knowledge of the Son of God, * * * a perfect man, * * * the measure of the stature of the fullness of Christ."

Using the two terms, success and failure, as opposites, and as the world uses them, there is little question which is the more desirable. Success, of course, in what is worth doing or worth having.

Why? For the benefit of all concerned.

Yet think for a moment of some great souls who have been strangely unsuccessful in what the world would call success, and yet the world has honored them. It is not only true that, "God looks not at the success of our efforts, but at the efforts themselves," but also true that mankind does the same, time and again, and honors great effort, often leaving out of account small achievement.

The North Pole still lies in undiscovered fridity, but Sir John Franklin's failures made him famous.

The great law, which should deliver all mankind from sin, sickness, old age and death, is still unknown, yet millions of faithful followers reverence Gautama, and, though two thousand years have passed since his life of self renunciation, millions of lips daily repeat, "I take refuge in Buddha."

This is true: Who does not succeed in doing *exactly what he undertakes*, and in *just the way he intends*, may achieve something more helpful to mankind.

The persecuted, abused and ridiculed of one age, are the honored and praised of the next; and an age is a very uncertain period of time,—it may be a decade, a century, or thousands of years.

Could St. Paul and the other followers of the Nazarene, who worshipped in caves, who were stoned, and driven from the cities, have any idea of the St. Paul's Cathedrals, and St. Mark's and St. Stephen's churches which now remind the world of their patience and troubles?

Could Columbus in chains and loneliness, see even a dream of the monuments of the "World's Fair city?"

Did Moses, as he looked into the promised land, into which he failed to enter, see also the immortality of his name, and his leadership, and his written commandments?

Could the One who led the most perfect life that history records, as he bore the cross to Calvary, as he felt the condemnation of the government, and the desertion of his best friends, as he exclaimed, "My God, why hast thou forsaken me!" Could he see that the name of Jesus, the Christ, would be deified by many, revered by more, and loved by still more?

Did he know that no higher inspiration to holy living would sound down the ages than the echoes from the "footsteps of the Man of Galilee?" No purer ideal to draw men closer to God in Life, or smooth the pillow of

death, than came through the words of One who said, "God so loved the world." "Let not your hearts be troubled."

Speaking after the ways of men, there is a long time between the sowing and the reaping, and the Father's processes between we know not yet, as we shall sometime know them.

We need to trust—trust—trust, farther than we can see.

Granted that success is generally desirable, there are some reasons why it may not always be so.

There is a selfishness of pride in success, and also strange as it may seem, in failure. Perhaps David thought of that when he said, "Give me neither poverty nor riches."

Then, too, success is a misfortune, if we rest in present satisfaction of achievement.

I know of a lady who once finished a very beautiful piece of fancy work. She put it under a glass case, on her parlor table, where she proudly exhibited it to her friends, and *never made another piece in her life.*

Mankind in general is not apt to follow her example, for success usually sharpens the appetite for further achievement.

"Build thee more lofty temples, O, my soul!

As the swift seasons roll.

Leave thy low vaulted past.

Let each new dwelling nobler than the last,

Shut thee from heaven with a dome more vast,

Till thou at length art free

Leaving thine outgrown shell

By time's unresting sea."

If success is not *always* good, neither is failure always bad.

There are lessons to be learned from defeat, and the world is full of them, and ready, oh, yes, *very ready* to teach us. Hurry as fast as you might, you could not finish your work in time to take that train. It was just as well, for the train was wrecked; so your failure saved you.

Some who fail in the accomplishment of certain purposes settle back in discouragement. This is not well, for their best work may not lie along the line where anticipation placed the vision of it.

There is a mother, busy with the care of her home and little ones. Often she longs for great attainment in the literary world.

She feels sure of ability to make name and fame, but she has no time. Perhaps she sighs sometimes and thinks her life a failure, but she lives again in her children, and a world of love, and devotion, and helpfulness is sent out broadcast, and that life is a *wonderful success.*

The paths whereon lie failure and success are long, and the windings intricate. We are not permitted to see them spread out as on a plain.

Failure is good; success is good. "All things work together for good."

It is only the "working" that is not, according to our judgment, good, but in the final sum God is manifest.

If the true aim of life, the highest success in life, be to express self, that self must be the Divine,—must be that of which Jesus spoke so frequently as "The Father within."

The master said of himself, "I have manifested thy name. I have finished the work thou gavest me to do." To us he said, "Follow me."

This then, is in reality the only success; *to manifest God.*

It is not to obtain this or that from without, but to radiate God from within. It is the all of living.

And it came to pass that a gardener, eager for the first fruit of the season, planted seed while it was too early, and the spring frosts came and killed the seed, and it was unfruitful.

And the gardener came and there was no growth.

So he waited yet a little, and planted again, saying to himself, "The cold is very cruel to me."

And it was in the season of flying birds, and when great numbers came from the south, they flew over the field, and seeing that it was newly planted, they said, "How good is Fortune to us! Here is a feast ready spread."

And the gardener came again, and there was no green blade, but rather destruction; and he said, "Fortune is very cruel to me, I will plant once more and sow deep, that the frosts and the birds shall not find the seed."

So he planted deep in the soil, and heaped earth and stones, and again earth and rubbish thereupon, and left it.

And the frail white blades struggled against the stones and deep earth to find the light, and found it not, and a great rain fell, and seed and blade decayed.

And the gardener came, and there was no harvest.

Then was he very angry, and said, "Behold I have done my best. There is no growth. There is no life. There is no nature, no sunshine, and no God. Nothing but a hard fate, And fate is cruel to me."

And he sat down in despair, and buried his face in his hands and wept. And his tears fell upon the earth.

And it came to pass that when he looked up he saw three angels standing in the place where his tears had fallen. Their garments were clear like crystal, and from their eyes shone a blue light.

And the first angel spoke and said unto him, "Times and seasons are not in thy keeping, Oh, man! Put from thee unseemly haste."

And the second angel said, "Call not thy possessions thine alone. Share with thy brother, then shall thine own not be taken from thee."

And the third angel said, "Destroy rubbish. Cover not truth with error. Let the light shine. Let it be; trust, trust, trust!"

And the gardener looked again, and no one stood near him. He felt only the warm air, and he saw the light and it was good.

Then said he to himself, "I have been blind and foolish. I will see now. I will plant again."

And he planted the seed in the right time and trusted.

And the soil was light and warm over it ; and the birds came not back. The sun shone, and the soft rain fell, and the seed sprang up, and grew, and produced abundantly.

And when the gardener came and beheld the bountiful harvest, he said joyfully, " Surely there is a God. There is sunshine, and a law of growth and life. I will no more grieve ; but will praise and give thanks."

Let him that heareth these words understand.

She sang : " Oft in the din and noise,

I hear thee call.

Though thy beloved voice

Is still and small."

How near it seemed ! The voice of Omnipresent Intelligence !

Oh, the wonderful things it spoke of the Kingdom of Heavenly Peace ! And suddenly mortal sense said, " Come away from that kingdom ! Go and teach, for it is school time."

" But," she answered, " I do not need to leave the Kingdom of Peace. I shall take it with me, and also find it in the hearts of the little children I love, remembering that God is speaking through me, and that a very great teacher said, ' Except ye become as very little children, ye shall not enter into the Kingdom of Heaven.'"

He sang :

" Take my life and let it be

Consecrated, Lord, to thee."

In the fellowship with music, consecration seemed easy.

The " One Life " thrilled every fibre of his being with joy.

" Surely," thought he, this oneness with Divine Will is Heaven !"

And all at once, mortal sense said, " Come away from Heaven and consecration, and plow your field, and plant your corn, or go into your store or shop."

And he said, " I do not need to depart from heaven ; and consecration is not just for an hour of song, but for a song of daily living. I shall plant my corn, holding fast to the promise of ' seedtime and harvest,' knowing that all planting but symbolizes the sowing of words of Truth, that they may bear fruit the world over."

" And I do not need to leave heaven outside the door of my store or shop. I shall consecrate all work within. The very air around me shall say, ' My Father worketh hitherto and I work.' And back of, and through the words of those with whom I deal, I shall hear whispering softly, ' God is working in me, and through me, and by me, and for me, to will and to do of His good pleasure.'"

Beloved, this is the voice of Spirit. The highest success in living is attained only, when, " Take my life and let it be consecrated Lord, to Thee," is hung in invisible reality over every counter, back of every workman—whatsoever be his work,—glides over our railways, rings in the blacksmith's hammer, is plowed into every field, inspires every sermon, and song, lies back of every lesson in school, is sung over the wash-tub, sewed into the new garments, and moulded into every loaf of bread. Then will we begin to understand what St. Paul meant, when he said, " For the earth is the Lord's and the fullness thereof." " Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

A SONG OF THANKSGIVING.

BY JOAQUIN MILLER.

Thank God for high, white, holy Truth,
 To feed the world instead of sham.
 Lo, laden, patient, lowly Ruth !
 Lo, Abram's sacrificial ram !
 Thank God for Abram's faith of old ;
 Thank God for man's faith in God's plan,
 But thank God most—and manifold
 For man's great, growing faith in man.

We round up, up ; round on and on
 As rounding eagles rise and rise !
 The darkest hour ushers dawn,
 And dawn is dashing up the skies !
 Thank God for light. God's face is light ;
 The light of Truth, of faith in kind ;
 The light of love, the light of right—
 The blind no more may lead the blind !

Just Truth and Faith and steady Light,
 And mad sensation is no more—
 The fakir folds his tent of night
 And finds his dim Plutonian shore.
 The People live, the People love,
 The People are once more divine.
 Put forth thy hand, receive the dove,
 Descend and taste the corn and wine.

Thank God so much for laden Ruth ;
 For Plenty poured from pole to pole ;
 But thank God most for Faith and Truth,
 For meat that feeds the famished soul ;
 For light wherewith to know to feed,
 For light for God's face far and near,
 For love that knows not lust or greed,
 For Faith that calmly smiles at fear.

Heights, Oakland Cal.

JOAQUIN MILLER.—S. F. Call.

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WHAT DO YOU WANT?

This question should be settled, before you can expect to receive anything. It is not possible to feel certain that we are working unto the right end, one that will accomplish for us what we want, until that want has been clearly defined to ourselves. Following the question: "What do I want to do?" should come, "What am I doing? Am I living in the full consciousness of being at-one with that Life which possesses all things needful, or am I simply trying to make a living, without the slightest recognition of Being Life, and of what its possessions are?"

The thing possessed, being that which one owns or controls, do you not "possess the ability to make a living," and do you not own and control your right to exercise that ability, in the work you are now engaged in? If you are not accomplishing what you think you ought to, your purpose may not be clearly defined to you, hence you have not worked unto the desired end.

A living, a piece of land, a house and clothing, all constitute a part of existence, and all existence is included in Being; hence these things are possessed by Being. "First seek the Kingdom," etc.

If you have not enjoyed your possession, is it not because you have not worked as one possessing?

To attempt to realize what belongs alone to Being or Life, without Being the true possessor, is to labor and to wait in want, mentally speaking, and to earn by the sweat of the brow.

What is the seeming lack of provision? It is the old, old story of waiting either for something better to turn up, or doubting whether the thing at hand is the right thing to do. "I will own all things that are necessary, after I have accomplished certain things." This is the rock on which so many have stranded.

The firm foundation is *Being, Life*, upon which true ownership or possession is, and is to be made apparent. You cannot prove what you possess by postponing for better conditions; you can only prove what you possess by being the possessor of all conditions necessary to success. To be, is in the present tense; to act, is in the present tense; the result of action is in the present.

No one can make a pledge to you for success but from the plane of Being. As creation is self manifestation, to Be Life is to do, and to have results; experience abundantly proves this.

The greatest and best fruit is not discovered in the garden of success, without being the consciousness, omniscient; which knows itself as the very

substance or ground that brings forth. As this is the way, in it is no worry over possible failure; what is accomplished is true business, illumined with understanding.

"I stand at the gate knocking." Will ye enter in and Be?

MEETINGS OF THE I. D. S. A.

The weekly meetings of the I. D. S. A. are full of interest, and the membership is steadily increasing. At these meetings a lecture or lesson is given and healing done. On the evening of Nov. 14th, W. H. Danfols delivered an address to a deeply interested audience. Several spoke of the great help derived from the many suggestive points made during the lecture.

Nov. 21st, W. J. Colville spoke before the Association to a large audience. He combined three subjects in his address, which were chosen by the audience. He presented them in such a manner as to blend them all into one harmonious whole. The subjects chosen were, "Divine Association," "Socialism," and the "Resurrection." The audience was delighted with his thorough comprehension, and the masterly way in which he handled the subjects.

Everybody came to the meeting on the 28th, with their Thanksgiving thought, and everybody, men, women and children, had something to give thanks for. One little girl, the smallest member present, whose bright eyes and happy face portrayed her trust, said, "I am thankful that I know the Truth;" she was followed by another little girl who was thankful for her knowledge of Truth, which was such a help to her in school and in all things. The principal thought running through the many beautiful speeches that were made, was thankfulness for the benefit that Truth had been to them, and for the advantages of the Divine Association, as a means of demonstration.

The thoughts expressed by each were from a full heart of thankfulness, and were beautiful. The true realization that the young people gave expression to, could not fail to impress everyone with the blessedness of Truth.

One young man said, "I am thankful all the time. I know this, that love, justice and thankfulness go together, and you cannot have one without the other two; they are a trinity, and if you have love and justice, nothing can prevent you from being thankful." This was his first speech before a Science meeting. Truly it was a good beginning.

A young lady repeated a most beautiful Science prayer, and upon it based her remarks. She was thankful that she knew the freedom and power within herself of the beautiful affirmations it contained. One brother was thankful for manifold blessings derived from Divine Science. Among them was the

perfect healing of lung trouble, and of a very bad temper, which had caused him much trouble in the past, but of which he is now about free.

The President assured him that he had now spoken his final words of freedom.

Were we to record all the happy speeches that were made, it would make a lengthy report of great interest; but this will suffice to show how blessed it is for us to associate together in unity.

These meetings are held every Thursday evening at Home College. The public is cordially invited to attend.

THE SPOKEN WORD, OR THE EFFECT OF THOUGHT.

"IN the beginning God created the Heaven and the Earth."

God, the Vital Essence, the Supreme Spirit, the Life, the unchangeable Substance, *was and is and always will be*, from everlasting to everlasting, without beginning and without end.

Then beginning pertains only to the act of bringing forth or making manifest that which already is, which is the creation, or Spoken Word.

As we find but one Source, or Cause of all things, and that everywhere present, that which is brought forth must be in and of, *co-existent with the Eternal Substance*. As John says, "In the beginning was the Word, and the Word was with God, and the Word was God."

If as we have seen, the outer is as the inner, it must contain potential within itself all the qualities, all the powers, and all the possibilities of God Himself.

The natural science of Chemistry shows that every human body is of the same substance, when it proves that they are each composed of elements perfectly identical in nature and capable of being further reduced to *one single element*.

Then as God is Life, every atom composing the whole universe is a living entity, and therefore the forms which are but aggregations of these atoms, must be living, not dead forms.

The idea of the varied forms in this visible existence is first a formulated thought in the active consciousness of the One Infinite Mind, and it is brought forth by its own inherent activity into visibility. That is, we know that "things that are seen are not made of things that do appear," but of invisible substance.

So it is Divine Thought that plans the bodily form, and Divine Thought that brings it forth into manifestation in what we call material existence, but which we have just proved is just as spiritual as any, as Spirit is the maker, and Spirit is the material of which it is made.

E. J. Castle writes: "The flesh and blood are the outward picturing of our words and thoughts—thoughts correspond to the blood which courses unseen through our veins, and the words correspond to the flesh, the outward picturing of the inward circulation." And it is true, for every thought impresses itself upon the atoms which compose the blood, arranging and disarranging them so that they present the effect of ease, of power, of strength, of harmony, of health, or the opposite one of disease or imperfection.

But as Spirit is perfect, we know that thoughts in unison with the qualities of Divine Mind will show forth in a perfect organism. Then, if we wish to have a beautiful and healthful body, and a peaceful and harmonious life, we must see to it that our thoughts are such as show forth the qualities of God Himself.

If we think we see anything *hateful*, then we must immediately declare that as God is love, he has not created anywhere in His vast universe anything that is unlovable.

If we believe there is something to *fear*, then we must realize that a just and loving Creator could not make one part of His creation to harm another part, therefore that there can have been no dangerous nor poisonous thing created; and that love can overcome the seeming appearance of harm, for perfect love means perfect trust, and therefore casteth out fear. If poverty or limitation of any sort seems our portion, then to hold in mind the fact that our Father is the possessor of all bounty; and the success of all His manifestations until it becomes our natural thought, is to see that appearance vanish from our lives.

To know that sin, sickness, and sorrow is not a part of a perfect existence, is to know that they are not in reality at all, and therefore we will cease to look for or expect their appearance. If we believe ourselves held in bondage by any person, let us declare that as God has made every one with a place to fill in the world, therefore he is free to carry out that which he sees is for him to do, at-one with all other creatures, but in bondage to none of them.

Let us henceforth abide in perfect trust of the Infinite Good, in which is the "peace that passeth understanding."

B. A. E.

The headquarters of the Topeka Auxiliary of the International Divine Science Association, is at 120 East Sixth street, Topeka, Kansas, where meetings are held every Sunday, at 3 p. m., and every Tuesday evening; these meetings are interesting and instructive. All are welcome.

C. M. Welch, President.

UNIVERSAL AND INDIVIDUAL TREATMENT.

L. D. S. A. Health thought, to be held from January 1 to February 1:

The love of God rules in my heart toward all people. Humanity is made perfect in Christ—the at-one-ment of perfect God and perfect man.

HEALING THOUGHTS.

KNOWING there is no mortality, you can in Truth affirm for the patient or for yourself; you are not born of mortal parents—there is no mortal parenthood. Your body was not born of mortal mind—there is no mortal mind.

There is no creative principal that is mortal—no mortal idea. The parent Source is eternal Life, it is Infinite Mind, Creative Principle, and is God the Father, and God the Son, and the Holy Spirit. There is no mortal effect, child or body; you are begotten within, and of the one Infinite God or Mind and are wholly good; not made apart from him, but begotten within Holy Being. You exist therefore, as a living idea of Infinite Mind, God made manifest. Your Divine Nature is your limitless power, your freedom from disease; your protection from harm; your prosperity, your satisfaction, your never failing good. There is only the Infinite Mind, omniscient, omnipotent and omnipresent; and it would not be all, or Infinite, without including you and me. It is the very nature of Truth that declares your freedom. It is the nature of divine love that declares limitless power for you. It is the holy spirit that declares wholeness.

Let the Truth of Being be, as it is, and be what it is. Do not depend upon doing for being, for without being there is no doing,—no demonstrating of Life.

HOME COLLEGE NOTES.

Meetings at Home College, 328 Seventeenth street, every Sunday, at 2:30 P. M. All are invited to attend, and especially those who want to know the Truth, and want to realize health and wholeness, mentally, morally and bodily.

Take either Valencia or Mission street cars to Seventeenth. The College is between those two streets.

Both present and absent healing done jointly by M. E. and C. L. Cramer. Hours at the College, from 10 A. M., to 2 P. M., daily. Appointments made to suit the convenience of those who cannot come during those hours.

There is no law to prevent your healing; we have only to conform to the law.

Classes will be formed at Home College the first Wednesday of each month, to meet either in the afternoon or evening, to suit the convenience of students. Those from a distance can be accommodated with rooms either at the College or near by. Please apply in advance. The next normal course will commence the last week in February.

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SHOULD A PRICE BE SET UPON HEALING?

Q. What do we more than others if we advertise and set a price in dollars and cents for healing, and oppose every other method except our own, not recognizing good or God, as all, in all methods?

It is to be understood that our answer to this question refers to the dealings between healers and those who are able to pay for all they need, for we have never known one who practiced healing according to divine law, who did not take the same interest in, and give the same attention, and give it just as freely, and with the same spirit of love, to all who are unable to pay, as to those who are able to do so without regard to the healer's custom, whether it is to set a price, or to accept the price set by the patient as an offering for the service rendered.

A. It is not a question of whether we do more than others, but whether we or others do right in letting people know that they can be healed, and in setting a price on our services. If it is right that people should be healed, is it not right that they should be informed of the fact that they can be, and should not that information be given to the largest possible number? If so, is not advertising the best known method of doing it?

Every one who gives the subject a moment's thought, knows that it is impossible for healers to devote their time to the work of healing without some means of support, if they are to continue in the work, and the means must come from those to whom their time is given. If it is right for the patient to ask the healer to give the time and service necessary to supply his needs, it is also right for the healer to ask the patient to give that which is necessary to supply what he needs.

Without reciprocity there can be no justice in our dealings one with another; it is the very basis of the teaching of Jesus: "Ask and ye shall receive, give and it shall be given unto you," is his injunction, and it is as just and right for the healer to ask the patient for what he needs, and to receive what he asks for, as it is for the patient to ask the healer for what he needs, and to receive what he asks for. If the system by which the world is governed were reversed, and all were givers instead of being getters, all would necessarily be equal receivers as well, and would, therefore, be equally givers, askers, and receivers.

When a healer sets a price and receives payment, or accepts what is offered by the patient, he has, in either case, received payment for his services; and when a patient pays a stated price, or gives a voluntary offering, he has, in either case, paid for the service received; and the only difference between the practice of charging a fixed price and receiving voluntary offerings is, that in one case the healer places his value on the services rendered, and in the other, the patient does the same; it therefore resolves itself into a question as to which should set the price: the patient or the healer? If it is right for the patient to set a price on the service of the healer, which price always represents his estimate of its value, it is just as legitimate for the healer to set his own price and place his own estimate on the value of his services to the patient. In other words, it is as just for the healer to place a value on the patient's money, as it is for the patient to place a value on the healer's services.

The difference between the voluntary system, as it is called, and the system of charging, for both teaching and healing, is simply a difference in the method of doing business, and the only question is as to which is the best method in justice to all concerned. Those who set a price expect to be paid; so do those who accept an offering, and many of this class persistently hold the thought that the patients and pupils shall and will pay for what they receive.

Our knowledge of the working of the law, confirmed by our observation and experience, has shown us that our time and services are estimated at the value we place on them ourselves, and if we attach no value to them, neither do those to whom they are given; and that which is not valued appears to be of little importance, and hence is of little benefit to the one receiving it.

We are satisfied that many of the failures to demonstrate, so much complained of by those who are constantly receiving free treatment for every imaginable condition, are due to the fact that neither the healer nor patient value the treatment sufficiently.

There is another point to which we believe due consideration has not been given by those who advocate the voluntary system, and it is this: those who

adopt that system must believe that the people are either unable, or unwilling to pay a reasonable price for what they receive. They may not have analyzed, and therefore may not understand their real attitude toward their patients or pupils; but, if that were not their real belief, there could be no object in adopting such a system, for if they believe that all are able, and are perfectly willing to pay, it is but a simple act of justice to set a price, and thus treat all alike.

As all treatments, to be effective, must demonstrate the real beliefs of the one who treats, in the conditions of the one who is treated, it is evident that the practice of this system confirms the belief in poverty, and encourages people to measure their ability to do by their present financial condition. It also cultivates the disposition to receive, and give as little as possible in return, regardless of justice, or the ability to pay full value for what is received.

Our every day practice is the demonstrated evidence of our real beliefs, and if a method of doing business is practiced that in reality pre-supposes that those who apply for treatment are either too poor or too selfish to pay for what they need, the method is in itself a constant affirmation of poverty and selfishness, not only for those who apply, but for those who are applied to; of what use then, are affirmations of prosperity and success, when the practice is a denial of the word; for practice always proclaims the real belief louder than words.

The free or voluntary system, is in operation in many places, and we have had ample opportunity for observing its practical effects and have found that where it is in operation there is a general complaint of poverty among scientists, who follow that system. ¶

We are satisfied that much of the poverty, inability to supply needed wants, and failure to demonstrate over bodily conditions, so much complained of by scientists throughout the country, is due to the fact that in practice, which is the real and effective treatment, they are constantly affirming the reality of these conditions. ¶ The method corresponds with the present prevailing system of charity in this and most other countries; poor-houses and other charitable institutions are increasing in every direction, and as fast as they are provided, the poor are forthcoming to fill them; for the reason that the system that recognizes the necessity for poor-houses, creates the poverty that fills them with paupers, because it is based in a belief in the reality and necessity of poverty, hence, works to that end; and the only way to change the conditions is to change the system.

The old and truthful saying that it is more blessed to give than to receive, is generally quoted in justification of the method above referred to, without

having understood its full meaning ; if it is more blessed to give than to receive, we are blessed in giving our services, and should insist that they who receive, shall also be blessed by giving an equivalent in return. Blessings belong to all alike, and there is just as much selfishness in claiming the right to do all the giving, without receiving in return, as there is in claiming the right to do all the receiving without giving in return.

We are satisfied that many scientists have, by following the free system, unconsciously brought upon themselves and others the very conditions they desire to avoid. This question interests every scientist, and should be investigated and understood in its relation to the good of all.

All true method is God's method, which is that of giving according to his infinitude, and receiving unto himself that which he has given. In truth, there is no method to oppose.

International Bible Lessons.

January 6, 1896. Lyman L. Palmer

THE FORERUNNER OF CHRIST.

Luke i: 5-17.

GOLDEN TEXT: "Thou shalt go before the face of the Lord to prepare his way."

—Luke i: 36.

AS the curtain falls on the last prophet of the old dispensation, the final words which greet our listening ears are: "Behold, I will send you Elijah, * * * and he shall turn the hearts of the fathers to the children, and the hearts of the children to their fathers."

The curtain rises again at the end of four centuries upon the great drama of the new dispensation, and forthwith is heard, an echo as it were, these words: "And he shall go before him in the spirit and power of Elijah (R. V.) to turn the hearts of the fathers to the children." Such was the child to be, which was promised to these aged and devout servants of God. John was his name, and he was a man who never knew, in this life at least, whether or not his mission was ever fulfilled. We are just like him. We are always looking for "yet another," never being able to see that all about us the blind see, the lame walk, the deaf hear, and the dead are raised to life. We are all too prone to live upon the John plane, believing ourselves unworthy to unloose the Master's shoelatchets. It is not only our blessed privilege, but our bounden duty, to rise above and out of that plane, and attain unto that perfect at-one-ment which proclaims: "I and the Father are ONE."

"In the days of Herod." A foreign potentate held away. We owe our allegiance to one ruler only—God—and it is for us to remain loyal at all times, and to claim the full and complete protection of our king. Just as often as we admit Pharaohs and Herods into our lives we shall have the tribute to pay which they shall exact of us, even to the uttermost farthing.

"Were both righteous before God, walking blameless." Here is the perfect model for our lives. If we are entirely righteous—full of rightness—before God, all things are ours. If we "walk blameless," "live the life," whatsoever things we may ask they shall be granted unto us, even while yet we speak. Here is perfect at-one-ment.

"An angel standing at the right side of the altar." We can never approach the altar in the right spirit without finding the angel standing by its side waiting to bestow upon us the choicest of blessings. This was an altar for incense. Incense is praise. From this, dear hearts, learn the one great lesson. When we come to the altar with hearts filled with incense of praise, the angel always says: "Fear not, thy prayer is heard." "Prayer is the soul's sincere desire." If it is sincere it is held in mind continuously and persistently, till it is answered. These were old people. Decade after decade had slipped over their heads, and yet they never relinquished the one thought of their lives. Learn here, then, the lesson: Hold upon thy mind thy soul's sincere desire, approaching continuously the altar of incense—of praise—and "some sweet day" "thou shalt have joy and gladness."

"And shall drink neither wine nor strong drink." The importance of this injunction to the first character which appears in the great drama of the new dispensation must be patent to all. Beyond the grand lesson of temperance, which is good as far as it goes, lies a deeper significance. Wine is blood, and blood is life. The era of "a life for a life" is past, and instead there rings out the angelic chorus: "Peace on earth."

Is that peace "which passeth understanding" ours? We may have it, "and have it yet more abundantly," if we will but go in unto the altar of praise.

January 12, 1896.

THE BOY JESUS.

Luke ii: 40-52.

GOLDEN TEXT: "Jesus increased in wisdom and stature, and in favor with God and man."—Luke ii: 52.

EMANUEL—God with us—is now before us. He is twelve years of age, and is seen disputing in the temple with the doctors—learned men; spirituality vs. materialism. It is often asked whether or not Jesus was

conscious of his great mission to the world from the first dawn of his intelligence. I should certainly answer, no. It was only just so far as he was able to demonstrate in his own life his at-one-ment with the Father that he became at all the Son of God, or was at all conscious of such a relationship. And what Jesus did then all may do to-day. We may all become joint heirs with Jesus, yea, become the Christ in this life, if we but live as he has set the example. Just so far as he comprehended the full meaning of his "Father's business," just that far had he come into a realization of his sonship. So it is with us. The nearer we come into a full realization of the Fatherhood of God, the more nearly are we in at-one-ment with that perfect light "which lighteth every man that cometh into the world."

"The child grew" as did all children, and "waxed strong" physically and mentally, being "filled with wisdom;" "and the grace of God was upon him." Dear brothers and sisters, do not for one moment think that Jesus or anyone else mentioned in the Bible or in any other book ever had any real experience in life that we shall not have. Some may be born into the world with seemingly better material environments than others, but we must remember that such things count for naught when measured by the gauge of real things. When we come into the full realization of at-one-ment with the Father, we bring with us our children, and like John they shall be filled with the Holy Ghost even from their mother's womb, and like Jesus, "the grace of God shall be upon them."

"Feast of the passover." Every soul in Divine Science has come up out of the bondage of Egypt, and there is some day in every year of his life when he should, in a special manner, go up to Jerusalem and commemorate the happy event by fittingly re-consecrating himself and his life to the service of God.

"Tarry in Jerusalem." City of our God. Would that we might tarry there all the time, but duty calls us elsewhere. Let us take up the burdens of life then gladly, not asking to be taken out of the world, but that we may be kept from sin, and that we may be given grace and strength to do our work so that the world may be the better for our having lived in it.

"I must be about my Father's business." And so must we all. There is work allotted by the Father for each soul to do. It is the Father's business and must be attended to despite all other considerations. What though a mother "seek us sorrowing," what though a father go about the city calling us back into the old way of life? All this must be forgotten when the Father's business is in hand.

"And Jesus increased in wisdom." And he never ceased to increase in wisdom. When he disputed with the doctors he could not have withstood the temptation. He could not have gone from the wilderness of fasting to Gethsemane. It was a long and tortuous road which he traveled up to that pinnacle whereon he stood when he proclaimed: "All things that are mine are thine, and thine are mine."

That is the King's highway along which we all must travel unto Jerusalem the golden, unto perfect harmony, unto heaven.

January 19, 1895.

THE MINISTRY OF JOHN THE BAPTIST.

Luke iii: 15-22.

GOLDEN TEXT: "*Behold the Lamb of God which taketh away the sins of the world.*"—John i: 29.

WE come again to John the Baptist, and now we meet him upon his true plane. He admits that one there is mightier than he, and forthwith he is lost sight of behind prison doors. Of himself John said: "I baptize with water," emblem of purity but not of endurance. Of Jesus he said: "He shall baptize you with the Holy Ghost, and with fire," typical of eternal life and consuming love. "He must increase, but I must decrease." John was no prophet beyond what any man is. As we declare so is it unto us. If we go forth to battle girded about with faith and shielded by truth, proclaiming for ourselves the victory before we leave our tents, the day is ours often with never a blow struck. But if we proclaim ourselves to be unworthy, and are always looking for a "mightier one" who is to fight for us, the day is lost ere there is an enemy in sight.

"Whether he (John) were the Christ or not." He could have been. This is said in all reverence, for all men can be—all men must be Christ before they can come into that perfect at-onement with God which enables them to say: "I and the Father are one." And until that time there can be no harmony—no heaven. John missed the great opportunity of his life. He baptized with water, and continued to decrease till Herodias received his head upon a charger.

"Gather the wheat, but the chaff he will burn." All that in our lives which is good is ours through all eternity, and all that which is unworthy must be destroyed. "Purge me with hyssop, and I shall be clean." We should stand always with fan in hand and thoroughly purge the floor. The more thoroughly it is purged in this span of earth life, the less it will have to be purged when we have entered upon our spiritual existence.

"Preached he unto the people." Unto all of us is given a message to deliver, and we should not hesitate to proclaim it upon all fitting occasions.

"Herod—Herodias." Embodiments of evil. Evil subjectively, is ever present, and if we rise not up to the full realization of our relation to the good—to God—some time it will catch us on the hip and throw us into prison, and take vengeance upon us for our reprovals by beheading us.

"Jesus being also baptized." Buried in the cleansing flood, immersed in purity. Here we learn the lesson of obedience unto law. "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." This is the law which worketh unto perfection.

"Praying, the heavens were opened." So it is when true prayer is breathed forth from any human heart—the heavens open—not to receive him up into them, but that the spirit of love—the comforter—may descend. The prayer of a righteous man availeth much. "Be ye therefore perfect, as your Father which is in heaven is perfect;" then will the heavens open when you pray.

"Thou art my beloved son." Here is the climax—here is perfect at-onement with the Father. No greater boon on earth below nor in heaven above need

any one ever ask than this. Would that every soul veiled with "this fleshly tabernacle" in the whole universe of God might this day see the heavens open and hear the blessed words: "Thou art my beloved son." Prayer is the key which opens the heavens. Pray, then, O my brother, O my sister. "Lord, teach us to pray."

January 26, 1896.

THE EARLY MINISTRY OF JESUS.

Luke iv: 14-22.

GOLDEN TEXT: "His word was with power."—Luke iv: 22.

JESUS has just passed through the supreme crucial test of his life up to this time. For forty days he has been in the wilderness—in the silence—communing with the Father soul to soul, until he has reached that sublime exaltation which enables him to say to all temptations of the devil—the flesh, the mortal self: "Get behind me." Is it any wonder that Jesus returned with the power of the spirit upon him? Scientists all know what it means to them to go into the silence for even an hour. How much the more, then, did it mean to Jesus who was alone with God for forty days. Here stands always the open doorway for our escape whenever sin, sickness, or temptation of any kind comes upon us. Flee to the wilderness; in the silence we shall always find the Father, and he is our present help in time of trouble.

"There went out fame of him." When a Scientist has healed some one, it is in everybody's mouth. And the people flock together to hear him talk, but just the moment he says: "The spirit of the Lord is upon me, he hath sent me to heal," all in the synagogue are "filled with wrath." (Luke iv: 28.) Let us not then become discouraged, for whatever path the Master had to tread to reach unto perfect at-one-ment with the Father, the very same must our weary feet press.

"There was delivered unto him the book." The book contained God's message to the world. He read it and expounded the scriptures to the people. Unto every man is given a book." Let us con it well that it may become the bread of life unto our souls, and unto all those to whom we shall break it.

"The spirit of the Lord is upon me." It is then that we are able to utter "gracious words," and to deliver a fitting and acceptable message to the world.

"Preach the gospel to the poor." Preach, to tell the good news, the glad message from the Father to his children. The gospel—the God-spell—the magic word with power, even unto salvation. "To the poor," the poor in spirit, the contrite, the humble, such always hear the word gladly.

"To heal the broken-hearted." Most glorious mission. In all life's work, to heal the broken-hearted is the grandest.

"This day is this scripture fulfilled." This day is all scripture fulfilled unto every one who is able to receive it. What we take with us unto anything, is just what we get from it. With what measure we mete it is measured unto us again. If we take with us a spirit of receptivity and understanding when we read the Bible, we get the message from it which just suits the needs of our souls.

"The gracious words." To every soul that is hungering and thirsting after righteousness—rightness—the word of God is "gracious," full of grace.

love, mercy, hope, faith and truth. The word of the Master is truth, and the truth shall set us free. To preach the truth is to preach "deliverance to captives." And as we go forth to preach, let us pray, as did the disciples of old: "Grant unto thy servants to speak thy word with all boldness, while thou stretchest forth the hand to heal." Acts iv: 29-30.

Chicago, Ill.

LYMAN L. PALMER.

"I AM."

What is, is what "I am." What is not *we* can *never* be.

I am that Life, which lives all things; the universal whole,
Creative action, based in law, begins its work in *me*.

I am the worker, and the work, the body and the soul.

I am creative law, its ceaseless action and result,

The whole of Substance, formless mind, its imagery and form.

I am the conscious good, alone with self do I consult.

I lord of lords, am sovereign king! all that live in *me* are born.

NOTE.

We trust that no one who is taking any magazine or paper that is published for \$1.00 per year, will feel that he can afford to be without it, as long as it is published at that price.

With a renewal to HARMONY from England, came an order for six other Scientific and Metaphysical magazines and papers. We are glad that the study of Divine Science has caused this subscriber to love its literature, and to generously sustain it. We hope to have more, not only from abroad, but in America, who will do likewise; and if they do not pay for all themselves, they can easily enlist their friends to club with them, and then exchange and have the reading of each other's magazines.

We further trust that no one will think of discontinuing any publication that he wishes to have succeed, as long as it is published for \$1.00 per year, without first securing a new subscriber to take his place. \$1.00 per year affords too small a margin of profit to warrant the continuance of such a magazine, without a very large circulation, or other business connected with it which goes largely to support the publication. These words are spoken, we believe, in the interest alike of readers and editors. May we all feel that the cause we advocate is one, and gladly sustain it in every practical way.

We fully appreciate the manner in which our work has been sustained, and are thankful every hour that all that is necessary for its support is at hand at the right time.

APPRECIATION OF TRUTH.

THE WORK IN SAN BERNARDINO.

The earnest and faithful workers, Mr. and Mrs. Morris, have opened up the work of Divine Science in San Bernardino. The following is from a letter from Mrs. Morris:

"It is Thursday evening; I have just left the silence where I sat thinking of you all at the I. D. S. A. Thanksgiving meeting, so far apart in person, yet so near in thought. It has been a happy hour to me." * *

Sometimes in trying to comprehend the wondrous love Divine, I am lost in wonder and surprise. "What is man that thou art mindful of him?" The answer comes, God made manifest; then I understand that the loving thoughts are God's whisperings. The Life is God's Life. The Love is God's Love. The Truth God's Truth. These are some of the thoughts that come to me often. I know you all have helped me by the living thoughts you have sent me, for I have lost all that timidity I so dreaded. I now lead every meeting and feel calm and peaceful, just as though I had been at this work all my life.

This afternoon we organized our Bible class. We elected Mr. Morris as Treasurer, and Mrs. Cropley Secretary; we want to commence with order and system.

Mrs. W., a case I have been treating, writes me the tumor is entirely gone. Another who had been treated for a long time, and who came to me on my return home from HOME COUNCIL, feels well, and so happy; came to the Bible Class yesterday. I have also treated her son and daughter—all responded to the Truth, lovely. The oneness of all with God * * is the thought I hold in treating, and that realization has never failed with me. I treated two little boys, both responded beautifully. * *

My thanksgiving thought is "now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the Saviour of his knowledge by us in every place."—2 Cor., ii: 14.

I received your book, Science and Healing, and I am delighted with it. It makes plain many thoughts I was so confused by, and I thank the principle of all Good for such a blessing as it contains. It teaches Life and Truth, and has shown me in a great many instances wherein I was laboring under a delusion. May you be blessed in every effort you put forth to show the world the True light. I am so pleased with the Book of Lessons I am going to tell all my friends in Truth, and have them get one. I have many who are interested, and I always send them any new ideas or reading matter I can get on the line of Divine Truth. I expect to send you some more names for this Book of Lessons, it contains so many questions I have been asked, and is plain.

Dear friend, you have brought many new thoughts to me since I have been under your treatment. I enjoy fully these last few days one hour of treatment; I feel the presence of the Spirit, who will guide me into all good, and I know I am the perfect image and likeness of an ever-present, all-seeing God.

I thank you and the Spirit of Truth for the great blessings I have received, and know He never does anything by halves.

Yours, in Truth,

J. T. H.

Port Edwards, Ont., Canada.

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L. W.

Your precious favor came to hand this morning. Mrs. Dr. M—, whose room is near mine, took the October HARMONY and read it carefully, and claims that the fourteenth page relieved her of stomach trouble at once; she endorses it entire.

M. F. BARNES, M. D.

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W. H. S.

HOT SPRINGS, ARK.

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A NEW PAMPHLET—CHRISTIAN SCIENCE HEALTH BUILDING by Clara Elizabeth Choate; is now in pamphlet form, and we sell it for five cents per copy. This is a good pamphlet to hand to your friends. Our readers will remember it was published in last October Harmony, with her portrait. Her book of poems, *Songs in Truth*, is for sale at this office, price \$1.00. It is a book of precious jewels.

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HARMONY:

AN EXPONENT OF THE DIVINE SCIENCE OF INFINITE SPIRIT
AND THE CHRIST METHOD OF HEALING.

THE INTENTIONS of the editors of HARMONY are:

- To teach that God is infinite and ever present, and that there is no other Power or presence. That there is but one Life, Mind or Spirit.
- To teach the truth of the body, and its true relation to God.
- To show that knowledge and faith are realization and demonstration.
- That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
- To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
- To supply to students and practitioners practical lessons in Divine Science and Healing.
- To bring about a Unity of Thought, Purpose and Work.
- To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and thus fulfil the law in our dealings one with another.
- To interpret Scripture from the plane from which it is written.
- To notice publications of the day, and supply interesting information of value to students.

NOTE—Unsigned Articles, only, are Editorial.

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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 8.

FEBRUARY, 1896.

No. 5.

UNIVERSAL LAW.

Read by W. H. DANIELS before the I. D. S. A.

"ALL parts of the universe are interwoven and tied together with a sacred bond; and no one thing is foreign or unrelated to another. This general connection gives unity and ornament to the world. For the world, take it altogether, is but one. There is but one sort of matter to make it of—one God that pervades it; and one law to guide it."—*Marcus Aurelius*.

God's universe is indeed interwoven in its construction with all the harmonious and sacred ties that bind his loving children together in this beautiful world. We are interwoven in our relations and thoughts with each other to such a degree, in a sacred bond for the uplifting of His word, that it makes us related one to another. Consequently nothing is foreign or apart to us, from this stand-point of divine unity; all are connected and bound with that sacred tenderness and love, which inspires us to do the will of Him who gave us being. He formed us in like image—His image is revealed in each one of us; it is the only *real* or *eternal* of us. It is that of us which will ever live, the God which is eternal in the world. It is this Divine life within each one of us that ennobles and uplifts our lives to go on and on with His work, healing the nation.

We must make our Science in touch with the life of to-day, and be quick to note what is interesting to the people, and always act in the Living Presence of the God within, not overhead. To me there is no way of spreading this Universal Law, or Divine Science, other than that in which Christ taught it, and that is by dealing and controlling current life and thought, recognizing only the power of Divine Love in all our journeyings. In treating or guiding this curative thought, we should hold our patients Divinely possessed in our mentality. We know that Mind is invincible when it concentrates the whole power upon the patient. There is nothing so satisfying and cheerfully given as God's assistance, for we have this assurance when we ask in all sincerity. He will lovingly co-operate and work with us hand in hand, giving us the Christ spirit to spread this Universal Law throughout the land. This is the Christ revelation in man. This it is that

broadens our vision of the grandness of His methods. It enables us to see God manifest in all our friends and those not in harmony with us. It opens up the realness of Life to us—that which is perfect and everlasting.

What a grand sight it would be to us, as scientists, to see the multitudes in this country having the same faith in God's power of healing, as Chauncey Depew tells us of witnessing in Lourdes. He says: "On one side of the plaza were placed in a row some hundreds of light wagons, each holding an incurable sufferer. The sight of these helpless, and except by miracle, hopeless men, women and children, in every stage of distortion, is affecting beyond words to express. As the head of the procession reached the first wagon the priest elevated the host before the patient. Another priest cried out: 'O, Lord, help the sick one.' The hundreds of priests and 5,000 pilgrims repeated the cry in unison.

"Again, louder and with tremendous passion and energy, he cried: 'O, Lord, heal the sick one;' the crowd taking up the invocation as before, as the procession moved down the line of wagons, halting and repeating this supplication before each one."

It is just this kind of faith that relates and binds us together with infinite bonds to these people, and taken altogether, we are but one, God pervading all, and one universal law guiding us. Our work can be done with love. God would have it lit up with His heavenly light and goodness. Our strong, pure, high thoughts will banish all gloom and sickness, for they are the guides that lead us on, and awaken in the soul a higher faith in His divine love.

"There is but one Temple in the Universe," says the devout Novalis, and that is the body of man. It is a revelation in the flesh, and we touch Heaven when we lay our hands on a human body." We know that "He hath made of one blood all the nations of men." "Forasmuch then as we are the offspring of God," we know that He reveals Himself in us.

Now, just for one moment, let us dwell upon these thoughts. The only temple in the universe made without hands is the body of man, made in God's image and likeness. We find in this temple a revelation of God, and therein a heaven of Divine Love when it shows forth the life of His word.

This is our inheritance; it is the Law of Being; it is a new birth revealing His image, His life, and the Heaven within us. This is the Christ—the new man, the revelation in the flesh. This it is that relates us to God and awakens in us a higher faith in His manifestations. God within us reveals all that is beautiful and good. This revelation and light in man never dies; it is eternal, it is Heaven, and the birthright which no condition can destroy. It is that

which Nature or God gives free to the humblest soul open to Divine Science, or the study of Being. To us the possession of this condition means so much in interesting others in this Science of God's Universal Will. It is as He willed it. Simply to let Him possess us with His exhaustless activity, sending our thoughts out intelligently where their force will transmit light and understanding, revealing the power of this Divine association, this risen Christ.

"One of the privileges of Nature which ought to be remembered," Marcus Aurelius tell us, is to "Rub out the impressions of fancy on the mind by continually saying to yourself, 'It is in my power to make myself free from all ill and disturbance.'" Again he says, "Let us work in harmony with this Universal Intelligence, just as our breath does with the air. This correspondence is very practicable, for the Intelligent Power lies as open to the mind as the air we breathe, if we but draw it in. Wickedness generally does no harm to the universe; so too in particular, or individual subjects, it does no harm to any one, and to Him in whose power it lies He can be rid of it whenever He pleases." All Scientists recognize the potency of this Intelligent, or Universal Power, when drawn upon for good. Its healing effect is universally true. Just as certain as all things are united to God. He is always with us, living us, guiding us, and fulfilling His works. We become like God in proportion to our Godly actions and ministrations to others; then are we God-possessed; then are we God's living temples, with Christ as our guest, and the living garment of God around us.

The following poem, by Annie L. Murray, beautifully expresses the universal thoughts sent out by this association every Thursday evening.

"One love, one life, one blood, one truth, one brotherhood, one aim, one
and have we,

The finite human seeking the Divine Humanity.

As wave on wave comes rolling in from seas we do not know,
So life on life, through mingled tides, the seas of being flow.

Nor less than waves may men, who to teach each other stand or fall,
Move in their spheres except as all for each, and each for all.

How is my brother lost and I not also gone astray?
The light I bear is false if it illumine not his way.

How is my brother saved and I not joyful in his joy?
The bond between our souls no fate can sunder or destroy.

The wrong I do another, swift with fatal force reacts,
And from my cup of happiness its measure full subtracts.

The loving thought I freely send through all the bond of space
Will lift the clouds that veil the sun and show the Father's face.

Love's breath divine envelopes us like floods of living air,
Take thou thy fill, but know in love that we must all things share.

How prayest thou in altar rails for God to do His will?
Thou art His instrument. Go forth, and thine own prayers fulfil.

'Thy kingdom come' is vainly said. How shall our pleading win
Until we make our life the door to let the kingdom in?"

International Bible Lessons.

February 2, 1896.

THE POWER OF JESUS.—Luke v: 17-26.

GOLDEN TEXT: "*The Son of Man hath power on earth to forgive sins.*"—Luke v: 24.
 ■■■■■ He was teaching." Jesus said to his mother when she found Him in the temple disputing with the doctors, that He must be about His "Father's business." In the fullness of time he spent three years engaged exclusively in the Father's business, and it is worthy of note that it consisted exclusively of teaching and healing. With Him the two went hand in hand, and as we go about doing the Father's work we shall do well if we follow in the Master's footsteps.

"When He saw their faith." Faith is the golden key which opens every door in the whole universe of God—of the Good. "Thy faith hath made thee whole," Jesus was wont to say to those who came to Him to be healed, and without faith on some one's part was no one healed by Him. When He came into his own country He did not many mighty works because of their unbelief. Faith is the power which banishes sin, sickness, and death from the world.

"Who is this which speaketh?" It is I—Perfect Being—I Am that I Am. "The power of the Lord was with Him to heal." Jesus had now come into the full realization of His statement, "I and my Father are one," and henceforth all power in heaven and earth—of the Father—was His, even to healing the sick and raising the dead. And the promise is unto us, if we believe, that greater works we shall do.

"And they glorified God." So should we all. Every day and every hour God's manifold mercies upward should cause us to praise and glorify the

Father. And thereby are we blessed, and thereby do we come into complete oneness with the one source of all blessings and of all glory, and thus shall we be enabled to demonstrate the power which Jesus manifested.

Free Public Library, February 9, 1896.

Sacramento, CALIF. *THE SERMON ON THE MOUNT.*—Luke vi: 41-49.

GOLDEN TEXT: "*Why call ye me Lord, Lord, and do not the things which I say?*"—Luke vi: 46.

THE eye is the window of the soul. "If thine eye be single, thy whole body shall be full of light." We can much more profitably spend our time in keeping our own eye single than in searching for motes in our brother's.

"Abundance of the heart." "Not that which entereth into the mouth defileth the man; but that which proceedeth out of the mouth." No man's mind goeth where it listeth, but it is held within such metas and bounds as he himself sets for it. Whatsoever things are true, honest, just, pure, lovely, and of good report, think on these things. Not once a week or once a day, but every conscious moment of every day, and then, as the whole world is so filled with God that there is no place in it for anything else, so will it be with our hearts. In them will be found no abiding place for any of those things enumerated in Matt. xv: 19. If we keep our souls filled with praise and aspirations for the Good, at no time shall we need to put a bridle upon our tongues.

"Build an house." To build a house is to prepare a dwelling place. Hearing and doing the words of the Christ is the laying of the foundation for that dwelling not made with hands, eternally in the heaven,—in eternal harmony—absolute at-one-ment with the Father. If "ye abide in me and I in you," what though the floods rise and the elements give battle, our house is founded upon a rock, even that Rock of Ages—Eternal Being—I Am.

"Hearst and doest not." Deceived by moral sense, lulled into sleep, having ears and hearing not, and eyes and seeing not. When the floods of adversity roll in upon this soul it is swept out into the vast ocean of night.

But, God be praised, while the "ruin is great," it is not forever. Out of the midst of the gloom of the night of despair, ever and forever is stretched the Father's hand of love, and some time and somewhere it will reach every soul. Let us then who have been so graciously blest by this great love of the Father, while still in earth life not stand idly by, but let us all lend a hand to help some brother to build upon that Rock—Eternal, Omnipresent Love.

February 16, 1896.

THE GREAT HELPER.—Luke vii: 2-16.

GOLDEN TEXT: "They glorified God, saying, That a great prophet is risen among us."—Luke vii: 16.

GOD is a "present help in trouble." When we are not in trouble we do not feel so very much the need of a helper, but in the hour of sore distress all souls intuitively turn to that one and only source of help and consolation, "The Great Helper."

"A dead man." The old song ran in this wise: "How lost was my condition till Jesus made me whole." Wholeness and holiness are twin brothers, and go hand in hand. So long as we are environed about by mortal sense we are on the plane of death—dead. But when the radiance of the white light—light of the quickening spirit of love and Truth—floods in upon our souls, then comes that glorious resurrection morn of which all poets sing and all prophets foretell, when we shall "awake in his likeness." It is not necessary for us to wait till some far-off morn, when Gabriel shall peal forth the trumpet summons for those who sleep to arise. Already have we risen in the eternal now, the eternal today, into perfect newness and fullness of life.

"Had compassion on her." Go thou and do likewise. Have compassion on every soul you meet in all your walks of life. To each one speak the word which shall help them most. If you see with the eyes of the Spirit you can always know exactly what that word should be. But above all have compassion. Unto every burdened soul, and there are so many, so many, which one meets along the way, say, Be of good cheer, O my brother, O my sister; and unto the sorrowing say, as did the Master, Weep not. "Joy cometh in the morning." Let us haste the dawning of that morning by giving some word to each soul.

"Arise." As did the Master, so may we say to all who are dead in mortal senses, Arise, come forth from the false conditions which imprison your spirit.

"Say the word * * * shall be healed." Do you realize how simple a matter, if gone about in the Christ spirit, is healing. Here is the whole matter in a single sentence. First, say the word. Nothing was ever done without the word. In the begining was the word, and without Him was not anything made that was made. Hold the Word till it becomes one with the very innermost essence of your being, and then all to whom you shall speak it, shall be healed.

February 23, 1896.

FAITH ENCOURAGED.—Luke viii: 43-55.

GOLDEN TEXT: "*Thy faith hath made thee whole; go in peace.*"—Luke viii: 48.

"**F**AITH is the substance of things hoped for." Aye, the very substance. Meat, life, soul, all, all that there is or ever can be of anything here, or hereafter, is bound up in that one word, faith. Not that blind faith whose *ipse dixit* brooks no investigation, but that beautiful and potent faith which comes out of full and perfect knowledge. Lord, increase our faith, plead the disciples of old, and well may that also be the burden of our prayer. When we have perfect faith, then may we say, and say truly, "All mine are thine and thine are mine;" "I and the Father are one."

"Touched the border of his garment." Dear hearts, would that we might all be conscious of touching the border of His garment every moment of our existence. His garment is righteousness and love.

"Perceived that power had gone forth." Power, physical and spiritual, is energy, and is governed by uniform laws. If it is exercised, both the actor and acted upon are equally conscious of the fact. On the part of Jesus, He perceived that power had gone out of Him, and on the part of the woman she became conscious that she was healed. Cause and effect. The woman is the old environment of thought and mortal sense; Paul calls it the old Adam. Touching the garment of Righteousness and love dispels all illusions of mortal sense, and henceforth we are become the second Adam—the Christ.

"Fear not, believe only." Here are words which should be blazoned in letters of living light, from horizon to horizon of the universe, and engraved in gold upon the heart of every man and woman in the world. "Fear not." Fear is the prince of devils, the arch-fiend of the universe. Perfect love casteth out fear; therefore love God with all thy heart, soul and mind, that this evil spirit—spirit of evil—may be exorcised forever. Under all seemings and against all appearances it is ours, if we come into a full realization of the blessed truth, to be in perfect peace.

"She is not dead." There is no death, praise God who giveth us the victory through our Lord Jesus Christ. The Master spoke, and her spirit came again. We are spirit, and whether in the body or out, we are life. God is all life. We are that life also which is God.

I most heartily endorse Brother Palmer's appeal for organization.

W. M. B.

HOME COLLEGE MONTHLY MEETING.

Miss Lottie Cook presided.

The meeting was opened by congregational singing. "Omnipresence," being the first hymn sung, proved to be a most appropriate preface to the paper which Miss Cook read, on "Being." This was her first experience in presiding over a meeting, but no one would have thought it. She was at home in her new position, knowing what was to be done, and presided as one quite used to the position and work, which serves to prove the power of Truth's practice to set one free, in any and every position called to occupy.

She said: "We will hold for the silence the thought that God is Love. This love abounds for all." And instructed all to send out their love to their neighbor, and then let it extend to all the world, for, said she, "We are all of the same spirit, all one with God. Your thoughts of love will find a sure resting place, and will always result in the good, for love is the law by which God works for good."

Next was sung the beautiful hymn, God is Love. Then Miss Cook read a paper on "Being," with introductory remarks, which is included in this report.

Interesting remarks were made by Mrs. Anderson, Mrs. Cramer, Mrs. Van Bergen and Mr. Cramer.

Mrs. Anderson's experience proved that each word of Truth spoken, brings forth fruit unto the spirit, and was very encouraging.

Mrs. Cramer gave several messages from students elsewhere, who had sent love greetings to those in attendance at Home College. Mr. Cramer's speech was a very convincing one, upon the necessity of getting the beam out of our own eye, before thinking to pluck the mote out of our brother's eye.

Mrs. Van Bergen's remarks testified of healing. The meeting was most enjoyable and helpful.

Miss Cook read from Matt. vii., and drew the following conclusions:

INTRODUCTORY.

"With what measure ye mete, it shall be measured to you again."

What we think in our hearts shall be returned to us again. It is what we think in our hearts that finds its result in our bodies. If our thoughts are good and pure, the result for us will be health and happiness. Good thoughts alone give a good result.

If we think wrong of any one, or do any wrong to our neighbor, we will see the evil result in ourselves; in disease and dissatisfaction. If we

know who and what we are, that we are of God, we must be as He is. Think the good, and do kind acts to all. Help all that come in our way. We have the good returned to us in one form or another.

If we think wrong of others, we are thinking wrong of ourselves. For we are all of one spirit, one substance, one with God.

Therefore, we must do good to others to have the good returned to us. If we know the truth of ourselves, that we are the manifestations of God, it must be the truth of the entire universe. For God made all things like unto Himself, good, perfect and complete. All have their source and cause in God, the Creator of all things.

So one creature has the power and love to help his brother, to let him know what he is in truth. That all things are potential in him because he has his being in God. That all things are of God, that are good and perfect. The evil has no place whatever, because God fills the entire universe with His goodness.

BING.

Divine Science is the science of knowing who and what we are, and in whom we have our being, and of knowing our oneness with God. That we are the manifestation of God, and that God is all in all, all good, life, intelligence and power, and beside Him there is no other power. God is infinite; therefore, there is no finite, because all that is real or true belongs to God.

We are the manifestations of God, and what He made He made good, perfect, like unto Himself; so if we are God's children, we must be like unto Himself, good, whole, entire, wanting nothing, having all the attributes of God, which are love, happiness, intelligence and power. If God is all there is, there can be no room for error or false belief, as there is none in truth.

In all things a right beginning is essential to a correct ending. So if we want a good result we must begin in the Principle or the Source or Cause of our existence. As principle must be adhered to and consulted in working out an example, to have it a perfect demonstration, the solution of the example must harmonize with the principle in all its workings. So, if we want a perfect demonstration as to our Source or Cause, we must know the harmony between God and His manifestations, or our oneness with God in whom we live, move and have our being. And by realizing our oneness with God we shall see the good, perfect result, which is ease, happiness, intelligence, love, power and understanding. As we are

perfect manifestations of God or one with Him, we must be all that He is. All that God made was good. Such an Infinite Creator could not make anything that was not good like unto Himself.

God is Spirit, Infinite Mind, one indivisible truth. Man is complete, because he has his Being in God. Being is Spirit. To be at all, is to be Spirit. The Eternal Being or Spirit is the "I am" of every individual.

The All in All is God and God manifest, and beside Him there is none other.

As all God's manifestations are like unto Himself, we must be one with Him. A good tree brings forth good fruit. A corrupt tree cannot bring forth good fruit; so if we believe in a power both good and evil, we cannot have a good result. Therefore we must think and act the truth in all our ways, and we will see the good result. We shall succeed. God is His own success; there is no failure.

Not until we come to a Divine understanding as to what our Source and Cause is, do we realize our happy and harmonious relation with the Infinite Being or God; and that there is no separation or fear in Truth, because all that is real or true belongs to God, and if God is All Love there is no room for fear. "God is Love," and "Perfect Love casteth out fear." Where there is Love and Truth, there is unity or oneness with God.

To do the Father's will, we must think, and speak, and act truthfully in all our ways, and know no other power but God, the everlasting good.

We know we are that which understands that God is All in All. All goodness. That we are the idea of God made manifest, or the expression of God, the Creator.

He is the Principle to look to in the truthful solution of every problem, as the source of every true result. Know of your oneness with God, the Father, and abide there forever. Be the same to Him as Christ Jesus. Be joint-heirs with Christ.

Lottie E. Cook.

I have held a membership in the Methodist Church for many years, but I am no longer satisfied with the views of that organization, although my membership as yet continues with them. I am a member of I. D. S. A., and hope to continue so, as I am interested in the promotion of the glorious truth as advocated by it.

A great many people do not respond when they are being treated, because, instead of thanking God for every benefit received, and recognizing their progress, they always keep their thoughts on the failings which have not been overcome.

THIRD INTERNATIONAL CONGRESS OF SCIENTISTS.

The Third International Congress of Scientists, called by the I. D. S. A., is to convene at Kansas City, Mo., May 12, 1896, at 10 a. m.

It is fully time that each member of the Association should put forth whatever effort they can to make it the helpful success that we all wish it to be.

To this end the Advisory Council invites suggestions from all interested, as to the themes and speakers, and what the program shall be for the six days' work. Those who attended the former congresses must have valuable suggestions to offer that will be of great advantage to the committee in making up the program.

The former Congresses have been productive of much good, in making the workers among the Scientists acquainted with each other's work and methods; in showing how differences of opinion may be laid aside, and all work in harmony for the common good, and in spreading abroad the truth to the world at large.

The I. D. S. A. is broad and universal in its scope; so broad that it covers the world, and so universal that it may include every individual believer in the Omnipresent Good, and searcher after the fullness of Truth that that term embodies. The idea of the founders of the Association was, that the spirituality which is the foundation of all true religion is one and the same in all. And they knew that just as the mighty ocean with its resistless force is made of millions of tiny drops, each necessary to the whole, so is the power of a united purpose in many individuals. Therefore that it were well for all those desiring to see the Oneness of Spirit come forth into expression throughout the world, to band themselves together in united thought and action, so as to send forth unity, harmony and love in one broad stream to all humanity.

Let no one think that their individual help is not needed, or that there is nothing they can do. For Divine Science teaches that whatever we wish to have done, and have faith in God's power to accomplish, is sure to succeed.

If every one who reads this notice would decide to give a certain sum towards defraying the expenses of the Congress, even though the way to do so should not now be seen, believing implicitly that the Good would supply the means, the answer would surely come and a lesson in faith be received of greater value than any material gain.

The starting and directing of this work necessarily devolves upon a few persons, but the many interested may help those workers very much by doing promptly whatever comes to them to do.

Many of the members forget that most of the financial expenditures, such as for corresponding, printing, advertising, engaging hall, etc., have to be met before the Congress convenes, so that it is quite necessary to have what is subscribed paid into the treasury before that time.

The membership fee to the Association is \$1, and the yearly dues \$1, payable May 1st, for the following year.

Now, dear brothers and sisters, ye who know the freedom gained by understanding the truth of Divine Life, will, I am sure, do everything in your power to help others to that knowledge, and will give liberally as

God gives. Those of you who feel that you would like to give, but can not, stop and ponder whether it is not in the thinking "I can't" that the trouble lies, and if that is not a want of trust in God's provision.

Come one and all to the Congress, and induce your friends to join us.

ADVISORY COUNCIL I. D. S. A.

The headquarters of the Topeka Auxiliary of the International Divine Science Association, is at 120 East Sixth street, Topeka, Kansas, where meetings are held every Sunday, at 3 p. m., and every Tuesday evening. These meetings are interesting and instructive. All are welcome.

C. H. WELCH, President.

UNIVERSAL AND INDIVIDUAL TREATMENT.

I. D. S. A. Health thought, to be held from February 1st to March 1st.

"I am every whit whole."

Begin your treatment by affirming that God, the Good, is Infinite. That human law in the Light of Divine Science is a misnomer. There is no law but Supreme Love, the very nature of God, which acts to show forth perfection and harmony. Nothing can prevent it, or destroy the result of its action.

You are, therefore, perfectly well at this time, whole and complete in the Good. Divine Love supplies your every need. You have always been well and provided for, and nothing can make you think otherwise. You are whole because God is the All in All. Your every want is supplied because the Infinite is your supply.

I claim nothing apart from the Supreme One, but with meekness and lowliness of heart I use my divine understanding of Truth in its fullness. I use the understanding with which the inseparableness of the Infinite One has illumined me. I affirm with Spirit and with understanding that there is no disease in the temple of God.

God rules in thee as Truth and Good,
In healing power divine,
And by the holding of the Word
I prove His love is thine.

HOME COLLEGE NOTES.

Meetings at Home College, 328 Seventeenth street, every Sunday, at 2:30 p. m. All are invited to attend, and especially those who want to know the Truth, and want to realize health and wholeness, mentally, morally and bodily.

Take either Valencia or Mission street cars to Seventeenth. The college is between those two streets.

Both present and absent healing done jointly by M. E. and C. L. Cramer. Hours at the College, from 10 a. m. to 2 p. m. daily. Appointments made to suit the convenience of those who cannot come during those hours.

There is no law to prevent your healing; we have only to conform to the law.

Classes will be formed at Home College the first Wednesday of each month, to meet either in the afternoon or evening, to suit the convenience of students. Those from a distance can be accommodated with rooms either at the College or near by. Please apply in advance. The next normal course will commence the last week in February.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

IN AMERICA, { One Year.....\$1.00 IN AUSTRALASIA { One Year.....\$ 8
 { Single Copy......10 AND BRITAIN, { Single Copy.....9 d

We will send HARMONY one year to a club of six subscribers, for \$5.00.

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Subscribers should make their remittances by Post Office Order, payable to M. E. and C. L. CRAMER.

Subscribers who do not receive their magazines regularly, will please let us know.

IDEAL BIRTH, THE MEANING OF CHRISTMAS.

*Christmas Address delivered at Home College by M. E. CRAMER, Sunday,
December 25, 1895.*

"Behold, I bring you good tidings of great joy."

"For unto you is born this day, a Saviour, which is Christ the Lord."

"And this shall be a sign unto you; ye shall find the babe wrapped in swaddling clothes."

[T is my pleasure this afternoon to speak to you of the divinity of birth, which is annually celebrated, and which, to be understood by humanity, and made its own, must prove to be glad tidings of great joy to all people.

Taking as a basis the infinitude and omnipresence of God, it must be accepted as true, that God, manifest with us, is the true meaning of the name Jesus Christ. It must also be accepted as the demonstrated evidence that birth is purely ideal. From this basis, what shall be said in this address will be seen to be self-evident truth.

There will be three aspects of the one great central truth of Birth, presented in this address.

First—What the child is, wrapped in swaddling clothes.

Second—Why a Saviour is born this day unto you.

Third—Why the child born this day is glad tidings of great joy, which shall be to all people.

Christmas is the season of good cheer; the commencement of the season of production and plenty. The coming forth of God anew in all nature with His vivifying and quickening power. It is a symbol of the truth that all birth is ideal; that to bear or bring forth is an act of Spirit or creative principle, and takes place not in time, but in eternity.

All birth is the birth of something, and has its origin in that which existed before anything was born; hence, the origin of all form is in that which precedes its manifestation, which is infinite substance, or Mind, and form is the demonstration of Mind's idea; hence, all birth originates directly in the one only Source and Cause, and not in form. Birth is eternal with Infinite Mind, and that which is conceived therein is ideally begotten and brought forth.

As the coming of Christ is God manifest in one, we must not overlook the universality of the one, lest we represent the mental condition of John the Baptist, when he sent his disciples to Jesus to inquire whether he was the one that was to come, or whether they were to look for another. Each and every manifestation of Truth is for all, at all times; it being a manifestation of the eternal, it is eternally true of God, and is therefore eternally true of humanity.

A child is born to-day; included in this birth, in its relation to God, is the true meaning of Christmas. The world's view is, that "Christ's advent is unquestionably the greatest single event of all history." Divine Science reveals that the birth of a child (as for that matter, the birth of any living thing), is the greatest event of the creative power, the full revelation in quality of the Infinite One.

Christ said: "Call no man upon the earth your Father, there is one your Father, even God." This makes it true that when we celebrate the birth of Christ, the sign that is before us is the babe wrapped in swaddling clothes; and we are truly celebrating in *Spirit* and in *Truth* the birth of every child born into the world. For who can say, Lo! here, and Lo! there, and speak the words that are spirit and are life. This view of birth makes the outer as the inner; hence, in it the heaven that was to come when two become as one, is come.

This view of the revelation of God's self in form, or of the birth of our existence, gives a new beauty to form, a real true and substantial nature to each one, a divine dominion, an intelligent glory over every day and every duty.

Isaiah affirms, "Unto us a Child is born, unto us a Son is given." Thus affirming the Truth for the now, that is held by the people in prophecy for the future. Many still hold that the first coming of Christ was God manifest in one particular person, and the second coming shall be God manifest in the race; but, are we not looking for another, while holding this belief? Is not this giving a very low estimate of the nature of the child born this day?

The Old Testament prophecies of Divine Birth; the New Testament is the fulfilling of this prophecy once and for all. It means much to be a Christian according to the idea of God, or according to Divine Science. One must be born of God; be God manifest in birth; be the sons and daughters of God in childhood; be one with God, and know him as all in all, in manhood and womanhood. The Omnipresence and Infinitude of the One secures this truth alike to all.

The real value of form has not been given to the world in writing save in the record of the birth of Jesus, the Christ. It has been said that the real birth, according to God's idea, has never entered the mind of man—no, nor will it, as long as the false conception is harbored that man has a mind that is separate and unlike God—Mind, for there can be but one Mind to have a true conception of birth. The Truth that is, belongs to God, or Divine Mind, and, to realize and value it, one must search for and find it where it is. Divine Scientists, let this Mind be in them that was in Christ.

Tennyson most beautifully expresses this thought in the following lines:

"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."

He who reads the record aright will consider that with the birth of a babe God's Law is manifest, which law is the way which Jesus said, I am; which leads us unto demonstration of our innate power, and will let the Truth of the babyhood of Christ have its full influence this day. This is seeing with Christian eyes. Know what thy babe is and then shalt know thy God.

Let us hold up the Truth, by precept and example, before the Christian world, until all sectarians perceive and realize the power of unity, and quit the claim that Christ who is come into the world is for a few only—has come especially for them; for all have equal right to his earliest smiles, as well as his latest benedictions within themselves.

We fail to understand the innate advantages to be found in the divinity of birth, only as we fail to realize the divine authorship of it.

What then is the law that has given us birthright relationship to God as our Father, and Christ as our Brother, but that One Source and Cause has brought us into existence; that God being omnipresent, our fathers and our mothers were the overshadowing and the overshadowed of the Holy Ghost enfolded within and pervaded by the One author of all living existence?

Second—This brings us to the second aspect of our subject, which shows why a Savior is born this day unto you.

Bethlehem means house of bread. The spiritual meaning of the house of bread is Being, in which there is abundance of spiritual food; it is Mind, in which all possibility inheres; this is the Bethlehem in which this day is born a Savior, the sign of which is a babe. Unto you, in your present existence, this child is born. We see it grow and wax strong in Spirit. We see it to be the child prophesied of by all the prophets. It is the one of whom the Psalmist sung; the one whom the Angel announced and named Emanuel, or God with us, before he was conceived in the womb. This child is the one of whom the angel told the shepherds when he said, "I bring you good tidings of great joy, which shall be to all people."

Not to a privileged few. Not the truth of one person only, but the whole truth of all persons, of every nation. Thus the Sun Worshipers come to prove themselves the sons of God. "Now are we the sons of God," etc. And the astronomical figures are seen to be actualized in every man. For of the fullness of Christ have we received, and grace for grace.

David, meaning the beloved of God; the city of David means, all that is beloved of God. In all that is beloved of God is born this day a Savior. The Savior being born of God, or Divine Mind, he stands for all living truth, brought forth within and unto the Creative Principle.

Before there can be individual conception of a child, divine understanding or consciousness must know of the child, that it is potential within Being; hence the truth of the conception is ideal, and the child is ideally formed, and with birth there is a multitude of heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will to men. Birth is universal, and in every birth the universe praises God, saying: "Glory, glory to the most high," and is heard by those who are in the Spirit and illumined with its universality. The voices proceeding from the omnipresent heaven, and with mellow strains of love filling the whole earth, and on hill and in valley roll along in soft and musical strains of harmony, filling the whole earth with a knowledge of the Lord, as the waters cover the sea. Thus every birth is cosmically sanctified, even as it is said by the awakened that the birth of Jesus of Nazareth was universally glorified.

Spiritual things are spiritually understood, hence divinely heard. Glory to God in the highest is heard when birth is seen to be holy and without sin; that it must be holy, is declared in the words that, "unto you is born this day a Savior."

A babe at birth is in reality or potentially all that it can ever be. It is the Christ, the Savior. Jesus was no more, potentially, after he had performed all his so-called miracles than he was at birth. He was still the Christ, or Truth of God. The disciples were no more after they did the works of the Christ than they were when he told them that they were the light of the world, or when he said, "follow Me."

The prophecies of the new life that is to come to humanity with the coming of Christ, all go to show that the Kingdom of God begins within, in life, and rules there from the inner to the outer. All existence is to be in perfect unity, and all actions are to flow in conformity with the law which generates, and which is the true nature of God.

The foundation for the adjustment of our beliefs is the giving up of many conceptions and the retention of but one, and this must be the right conception of the birth of the babe, one free from sin. The babe must be seen to be equally pure in its nature with God, for He knows not a child conceived in sin or born in iniquity, and says: "Depart from me, ye that work iniquity. I confess I never knew you." These are the words of God.

The ideal birth proves the natural man to be the spiritual man. Understanding that all birth is from within out—from the Divine Mind to nature. The whole of prophecy is fulfilled in the truth that God is all Life, and all lives or manifestations of Life are regulated in the Inner Life, or within Himself. *He working outward into form makes the outer as the Inner, and this must be seen to be universally true, for upon this rests our true relationship—the true church of Divine Association and the glory of the Kingdom of God upon earth.*

The whole chain of prophecy is already fulfilled in the babe; but the babe is the beginning of the demonstration of that fulfillment. Christianity we are now able to see, is something more than a system of transcendental philosophy. Christmas fails of its high significance if it does not reveal the ideal birth and the divinity of that which is born into the world; if it fails to sanctify all form, and reveal that our bodies are holy temples of the living God. The babe is born the Savior—he never becomes more than the salvation of God, which is the free gift of eternal Life alike to all. The holy birth, Divine Life, Ascension, or at-one-ment, is the heritage of the race. It belongs to every one, whether of so-called high or low station; whether in this or that church connection, or none. He belongs to the Divine or invisible Association, the true church of God. Our way, our truth, and our life is Christ.

To be a Christian, according to the Christianity of Christ, means holy conception, holy birth, holy childhood, holy manhood and womanhood. We

are to be this Truth. Being is all in all. True Christians cannot, therefore, look their children in the face and blacken their characters by declaring that degradation is the means through which they were brought into existence. They see no child but the Christ Child, no birth but the Christ birth, no conception but the immaculate. Happy are they in their children who condemn not that to which they consent. Mary did not conceive of the Holy Ghost because she knew not man and the accepted false view of marriage, but because she knew man was included in God, and God could not be all in all without him. She could not have conceived of what was not; but did conceive of the truth of what was. The new and true view of birth, in which is revealed the "new and living way," is not to be pronounced upon as unholy, and the claim set up that there is a better way, for the old belief of mortal parenthood, of physical causation, that bodies produce bodies, which ignores the omnipotence, omniscience and omnipresence of God, is dead in the recognition of the Truth of the infinitude of but one creative principle. The recognition of truth is the better way.

Every child must, therefore, have a form, which in itself must in substance be Spirit, hence must be in and of God, and not away from or unlike Him. We cannot be separated from our source and cause as to space; the only seeming separation comes about through false claims, which are separated from Him as to state; they are unequal, hence have no relationship with Him, and are as powerless to bring forth as is a branch severed from the vine.

Though God be omnipresent, as long as our claims deny this truth they affirm, "I do not know God. I do not see or feel his presence." They say: "So far as I am concerned, He is not present." Then the question arises, What makes God present to us? It is our loving recognition and free acknowledgement of the Divine Presence that makes it real to us individually.

To have God consciousness is to abide within it and put it into our conception, and this is to be done freely and with love. This is acknowledging what we would enjoy.

Third aspect of this holy subject:—Why the child born this day brings tidings of great joy, which shall be to all people, is because it is of God. In Divine Science we see no child but the Christ Child. When Jesus perceived that the disciples were reasoning among themselves who should be greatest, and he took a child and set him by him, and said unto them: "Whosoever receiveth this child in My name receiveth Me; and whosoever shall receive Me receiveth Him that sent Me."

If this is not the salvation that humanity is praying for, seeking, and hoping to find, I would say to you, we need not look for any. If the scien-

tific proof that man is Spirit, that he is wholly divine, that his existence is of God, that his genealogy is spiritual, that his inherent nature is God, and his state heavenly, and all this is proven from holy birth to be true now, is not absolute salvation, where, Oh, where shall we turn; to what shall we look? I do know that the rising generation, having a knowledge of this truth (it being made the basis of education), will be saved from all false conceptions, figments of belief about conception and birth, and all that pertains thereto. *The truth of Being is saved from all misconception, from all "falling short."* They will not miss the mark of their high calling, and the whole world will bow to the Spirit of Truth, and reverence the advent or birth of every child. It is true that perfect recognition and obedience to the law of Being on the part of the mother will bring forth the full divinity conceived, and the infant babe will prove the operation of Divine Spirit, and will never sever its connection, in childhood, or manhood and womanhood.

In the lowest state of childhood or manhood, so to speak, the son of man will be the son of God, and the child born of woman will be called the son of the Most High. The time is not far distant, yea, is in truth now, when the wise men of the world will be led to receive the true meaning of childhood and holy birth, and they will realize that "I am the light of the world, the light above the brightness of the Sun," "the bright and morning star." When the wise men came to Bethlehem, the house of bread, or Infinite Mind, the star which they saw in the east stood over the place where the young child was. This star stands over the place where every young child is that is born this day, to show that heavenly things are actualized in earth, and to our consciousness there is this lesson to be drawn, that all the wisdom of the wise among all nations; all the knowledge of the Truth perceived and demonstrated, leads them to a babe wrapped in swaddling clothes as the ultimate and fullness of Truth; that is, *all truth leads to one point if carefully followed—that of God demonstrating Himself this day in that which is born into visible form.* All the manifest rays of Divine light which lighteth every man that comes into the world, and all the astronomical signs, if followed, will lead to humanity in God, and Him manifest in humanity. Know thyself, as the light of the world, and thou shalt know thy God.

The ancients knew that there is but one Creative Life, one God; if they had canceled all idolatrous belief and adhered to Truth, they would have received the religion of the Christ. If the Jews had adhered to the doctrine that God is one, and that Truth is one, and have canceled the race beliefs about having an existence in a world separated from God, they would have

accepted the Christ, and thus have found the connecting link between Jehovah and every babe born this day. It is right for all to say, there is but one God; but it is wrong, or a falling short, not to follow up this one true statement logically, until we see the babe as God manifest; until we see humanity glorified in its existence with that glory that it had with Him before the world was. The whole as a house with many mansions, all in one God or good, divinely related, and the one manifest in all. The glorification of humanity in Christ is to be found in Truth; by giving it conscious reality, seeing it established eternally in the Infinite One. In truth all that is accomplished is accomplished by the "Me," the eternal selfhood; no man cometh unto the Father but by "Me," being this Self; no man taketh it (my life) from me, but I lay it down of myself. I have power to lay it down and I have power to take it up again. "The commandment to do so have I received from my Father."

We are to conclude that the true meaning of Christmas is ideal and holy birth.

Christmas means more than a little gayety and temporal enjoyment. It means the revelation of God in birth, and elevates marriage to the divine plane of God, where it is free from all condemnation, all thoughts of impurity, all passion, lust and desire, all figments of the imagination, and is full of Divine Love, holiness of Spirit, the perfection of truth, the creative nature of God. This message from God is received in every cot and palace. Divine Mind and heart are united. Thus ideal birth glorifies Christmas and makes it an ever new and true reality this day and forever. A knowledge of God's omnipresence sanctifies every form unto us; therefore, the child brought forth by every mother shall no more be called the son of morality or perdition, but shall be called the son of God.

Now is the blessed Christmas morn,
When Holy Child, the Christ is born.
Let every child of God rejoice!
For humble, yet divine, is birth.

There are no friendless, poor or weak,
Of each child born, we thus can speak;
Love's true bounty his needs doth meet,
With wisdom's gifts and incense sweet.

THE METAPHYSICAL CLUB, BOSTON.

Was organized in March, 1894, for the purpose of studying man's deeper nature, its development and possibilities. While standing for no particular school, sect or system, it will gladly recognize the ideal side of each and all.

Its method will be progressive, impartial and impersonal; its spirit constructive and unifying. The plan of organization is free and informal. The only officers consist of an executive committee of seven, including a secretary and treasurer. The chairman who will preside at the various meetings, will be designated *pro tem* by the committee. Any person may be enrolled by the secretary as a member upon the payment in advance of the annual membership fee of three dollars.

Members are admitted free to all lectures, and all others upon the payment of twenty-five cents. Lecturers have the fullest freedom in the selection of topics and their treatment, and are alone responsible for their utterances.

The following names constitute the executive committee, and are a sufficient guarantee of the high purpose of the club: Henry Wood, J. W. Winkley, M. D., Mrs. H. W. Chapin, Miss Lillian Whitney, Warren A. Rodman, Walter B. Adams, Mrs. Mabel Bliss Tibbitts. Dr. J. W. Winkley, treasurer; Warren A. Rodman, secretary.

IMPORTANT NOTICE TO MINISTERS.

THE following western railways have arranged to use a joint clergy half-fare permit, good over all such lines for the year 1896, the same to be issued by a clergy bureau in charge of the office of the chairman of the Western Lines Passenger Association. The adoption, by so many important lines of a joint permit, will be a great convenience, and afford largely increased facilities to the clergy residing in western territory. Previously, clergymen who found it necessary to use more than one road have been obliged to obtain separate permits from each line, which has involved considerable time and labor; this will be largely obviated under the new arrangement.

The rules and regulations which will govern the issuance of these permits are shown on the back of a joint application blank to be obtained from the agent of any railway company party to this agreement; this form of application to be used exclusively by those residing in the prescribed territory who desire permits over such lines.

In considering the proposition to use a joint permit, it was found that, in order to properly handle the increased amount of work which the issuance of such a permit would entail, an expensive bureau would have to be established. To overcome this objection the plan of requiring a small remittance of 50 cents, to accompany each application, was adopted, and will be observed in all cases.

The principal features of the new plan are as follows: Applicant to fill in joint blank, have it endorsed by Railroad agent, and mailed to B. D. Caldwell, chairman Western Passenger Association, room 721 Rookery building, Chicago, with a remittance of 50 cents, by check, postal or express order. If applicant is found to be entitled to the privilege, joint permit will be issued by the chairman, good over all lines party to the agreement; tickets to be sold on presentation thereof, subject to the local regulations of each line, at not less than one-half of the first-class standard tariff rate.

Books of the Day.

SOUL FRAGRANCE.

BY HANNAH MORE ROMANS.

Published by F. M. HARLEY Publishing Co., 87-89 Washington St., Chicago. Is a volume of poems, filled to overflowing with gems of inspired thought, born of the consciousness of at-one-ment with the Source of all inspiration. The great central truth of at-one-ment with Being is the basis for the construction of each and all of these sixty-one beautiful poems, on as many themes. The harmony that exists in this consciousness, and which is expressed throughout the book, is the fragrance that shall be given out by every soul that has this realization. Price \$1.25. For sale at this office.

"WHY I AM A VEGETARIAN," by J. Howard Moore. Price, 25 cents. The Ward-Waugh Publishing Co., Chicago. This is an address delivered before the Chicago Vegetarian Society, and is the most logical presentation of the subject we have yet seen. It is an unanswerable argument, showing conclusively that vegetarianism should become universal for ethical reasons. Although recognising to the fullest extent all the claims made by vegetarians, as to hygienic considerations, this is not the basis for argument, as it is considered a selfish and limited view of the question; but reasoning from the higher plane of justice, in which every reform must be based to be universally accepted, it shows that justice to our fellow creatures is the true reason why all should be vegetarians.

The cause that produces man is the one that produces all other creatures, and is the one life acting in all. Man is simply one of a series of sentient, differing in degree, but not in kind, from the creatures around him; hence justice demands the same consideration for all creatures as for man, and if wrong to slaughter man's body it is equally wrong to slaughter man's fellow creature. The author's views on this point are well expressed in the following; he says: "I am a vegetarian because cannibalism is not only an outrage, but an unnecessary outrage. I can be just as well and be just as happy without drinking the blood of my fellows, and why should I slay them? Why should I not live and let live—especially when I can do it just as well as not? It is not necessary that ten thousand creatures should give up their lives in order that I may keep mine. And, if I make any pretensions to morality, why should I require them to do it?"

Throughout the address the denunciation of the slaughter of animals is equally emphatic. It should be in the hands of everyone, and especially in every family, to teach the rising generation justice to their fellow creatures.

For sale at this office.

The Roxbury Press will shortly issue an important work, entitled "Hands of Celebrities; or Studies in Palmistry," with a reproduction of "Debates on Palmistry," from the original sketch in oil by Hogarth.

"THE ANCIENT LEXICON," translated from ancient manuscripts at the Vatican, of Rome, and the Seraglio Library, at Constantinople, by Dr. McIntosh and Twyman. W. G. Fisk, publisher, Topeka, Kan., Cloth, postpaid, \$1.00. This book consists of five volumes. Vol I contains, "Melchor's letters to the Sanhedrin. He was a priest of the Synagogue at Bethlehem when Jesus was born, and describes the phenomena that occurred there that night, in his own words." This was translated from the Talmuda. Volume II is "Gamaliel's report to the Sanhedrin of his interview with Joseph and Mary in Moab, in regard to the conception, birth, child and boyhood of Christ," translated from the Talmuda. Volume III is the "report of Caiaphas to the Sanhedrin concerning the execution of Jesus." Volume IV is "Pilate's report to Tiberias Caesar, giving an account of the arrest, trial and crucifixion of Jesus of Nazareth." This is from the Vatican. Volume V contains "Herod's trial before the Sanhedrin." This is taken from the "Second Commonwealth," written by a Jewish rabbi. Herod's apologetic letter to the Roman Senate, for his massacre of the infants of Bethlehem. This was taken from the Vatican.

All the phenomena related in the four gospels as occurring at the birth, during life, and at the crucifixion and resurrection of Jesus, is historically confirmed and graphically described in these letters and reports by those who were present and took part in the various events related. The book is interesting and instructive reading, and should be read by all bible students. For sale at this office. Price \$1.00.

The German translation of OUR BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH, published and sold by H. H. Schroeder, 2407 N. 12th Street, St. Louis, Mo., is also for sale at this office. It is also for sale by all Science literature dealers. Our German speaking people everywhere should have this book. They will find in its teachings practical aid in time of need.

"EVANGEL ANVALLAN, OR THE WHITE SPECTRUM," by C. Josephine Barton. *The idealistic novel of the age.* Nothing similar to it has ever before been produced. The story is full of intensely interesting incidents, all linked together by a chain of metaphysical deductions. Episodes the most startling, bring out and impress lessons the most profound and new, throughout the entire book. There are 430 pages, elegantly bound, lettered in gold, and profusely and charmingly illustrated by the author, who is an artist of national fame. The frontispiece is a portrait of the author. Price \$1.50. For sale at The Life office, 2623 Holmes Street, Kansas City, Mo.

Norma.

Mrs. C. S. Alden, having closed her grand work in Michigan for the present, is now in Chicago, where she will continue the work in which she has been engaged, and to that end has opened a class in Divine Science. It is uncertain how long she will remain in that city, as there are urgent calls for her from other places. Those who attend her classes appreciate her absolute teaching and logical way of presenting the science.

Mrs. Carrie R. Darling, formerly of Pacific Grove, California, a normal student of Home College, has gone into the work, and has opened a Home in Stockton, California, called "The Fraternal Home of Practical Christianity." The field is new and promising, and such an institution is just what the people of that city need.

The work in La Crosse, Wisconsin, is prospering under the management of Miss Minnie Cory, assisted by R. O. Douglas and others.

We are headquarters for the Pacific Coast for Divine Science and Metaphysical literature. We ask our readers and friends to send to us for catalogue, and such books as they wish to purchase. Any book not in the catalogue, published either in America or Europe, can be obtained for those wishing them. We keep all kinds of Divine Science literature for sale, and take subscriptions for all Science magazines and papers.

All remittances should be made by Post Office order on Station C, to Harmony Publishing Company, 307 Seventeenth Street, San Francisco.

ACKNOWLEDGEMENTS OF THEM.

I have just read your article in December HARMONY, "The Transfiguration." It is splendid—so clear and logical. It is all plain to me—I see it—Oh, to be it. I know it is true. I shall be satisfied when I awake in thy likeness.

W. M. B.

I think the first article in the December HARMONY—"The Transfiguration," very fine. I have already read and discoursed upon it three times, to my class, and they took it all in. I shall never find more appreciative Scientists than the Lansing people.

C. S. ALDEN.

I am so much more successful in demonstration since I had the last talk with you. I feel full of thanks to you. You must have freed me from all doubt, which used to come up as soon as I would see false appearances, but now I apply the truth fearlessly.

MRS. S.

Oakland.

I had such a nice letter from one of the ladies I sent your book, "Science and Healing," to, saying it was the best she had seen on the subject, and cleared up so many dark points—that it, was a "wonderful book."

A. C.

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Dear Friend:

Yours to hand and contents noted. I am quite sure you have got the right thought in my behalf, for I have improved so much since I heard from you, and I realize more fully the at-one-ment of all prevailing goodness, and I am being lived in that perfect life. I am so much better, words cannot express to you how grateful I am for the realization I have.

I think your book is beyond expression for the goodness and truth it contains. I have written to a number of my friends in Truth about your book, Science and Healing, and Harmony.

MRS. J. R.

Editor of Harmony:

I have been a subscriber to your valued publication, I think, since its first issue. I am very much interested in the truth as taught from the standpoint of Divine Science. I have read many times October HARMONY, 1904, in which is your experience, you so kindly gave out to the world for its enlightenment. I have just been looking it over again to-day, and thank you heartily that I have had the privilege of reading it.

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- To teach the truth of the body, and its true relation to God.
- To show that knowledge and faith are realization and demonstration.
- That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
- To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
- To supply to students and practitioners practical lessons in Divine Science and Healing.
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- To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and thus fulfil the law in our dealings one with another.
- To interpret Scripture from the plane from which it is written.
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HARMONY

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VOL. 3.

MARCH, 1896.

No. 6.

DOING.

Read before the I. D. S. A., by C. L. CRAMER.

AT our last meeting, we had a lesson on Being. In that lesson it was shown that to be at all, is to be that principle or cause which contains within itself the possibility of all expression; it was shown that expression is not possible without some principle which possesses power that enables it to express its possibilities; hence, that all that is ever expressed, is the expression of the possibilities of that principle, and as they are contained in it before they are made manifest, they are also contained in it after being made manifest; for it has in nowise been changed by the exercise of its inherent power of expression. Creation is, therefore, this infinite cause or principle expressing or revealing itself. This principle is what is known as God, and to the comprehension that understands the relation that effect holds to cause, creation is seen as the revelation of the infinite possibilities of God, and is, therefore, himself revealed in every form of that infinite variety of form that goes to make up the universe. In this revelation he shows his way of working, or doing; he shows us how to work as the Father works. His rule or method of working is known as his law, or the law of the universe, and if we wish to work as he does, we are to follow his method; so we must give our attention to the discovery of this method in order to be able to follow it.

It is only intelligence that can comprehend or understand law, or what it is, or how to apply it, or what can be accomplished through its application; this being true, it is self-evident that it requires the same intelligence to establish the law that it does to understand it, for it must be understood in order to establish it. Intelligence resides only in mind, and hence, it is an attribute, and is that quality that enables mind to express its idea understandingly, and to comprehend what it has expressed. So we see that the law by which the universe is brought forth and governed, is mind's intelligent method of expressing its ideas. The visible universe is, therefore, ideal, and is mind's idea made apparent, and the process or method of bringing it forth is also ideal; for mind must have contained not only the idea of this

method, but also the knowledge of the possibility of expressing itself by this means; hence, we see that all that is, is ideal, the idea, the method of expression, and that which is expressed or brought forth in visible form; all are one, and are contained in the one infinite omnipresent mind. There can be no form then, but what is the form of an idea, and no idea but what can be expressed in form, by following the law of God.

The first step in following this law is to recognize God as all; as the one and only mind, which mind is formless, and is the cause or source from which all form proceeds; that when this mind forms an idea, that idea is the reality of all form; and that thought is born of idea, and is the means by which idea is made apparent. To understand this is to understand God's method of working, and to follow this method is to follow God's law of creating. Thought being the means by which everything is made apparent, it is evident that it is under our control, for the means to accomplish any result is always under the control of the one using the means, and as we are the thinker, thought is therefore under our control. It is, also, that by which we can know whether or not we are working in accord with divine law, and bringing forth in the image and likeness of God.

All have an intuitive understanding that God is infinite perfection; not partial perfection, but all perfection; not in one respect, but in all respects; not in one thing, but in all things. This understanding is not the result of thought, but is the understanding that the real I, or Being, or Mind has of itself. When our thought is directed by and is in harmony with this understanding, all that is brought forth through it will accord, both mentally and visibly, with our highest conceptions of divinity, and we shall have the evidence within ourselves of having worked according to the divine law of God, and will mentally realize and express divine knowledge, love, peace and satisfaction, and visibly demonstrate in our bodies that perfection of form inherent in divine mind, which all are seeking, and to which all are entitled who work as God works; for all who work in this way are sure to bring forth as he does, in his own image and likeness. So we see that thought indicates our mental method of working, whether it is in accordance with God's method or not. If it is, our thoughts will be those of health, love, satisfaction and plenty. If, on the other hand, we are not working according to his method, we must be working in opposition to it, and the evidence that we are will be thoughts of disease, hate, dissatisfaction and poverty. These are false because they do not exist in divine understanding, and therefore are not in truth; but, if we are directed by thought, instead of directing it,

these false mental conceptions will appear as real to us as if they were true; hence, we see the necessity of controlling thought and directing it according to divine understanding. By doing so we have the evidence within ourselves that we understand the law of God, and are working in accordance therewith.

God creates not with hands; but according to his divine will and unchanging purpose, based in knowledge and understanding, he brings forth his ideas in visible form. In knowledge there is no doubt of ability to accomplish the purpose in view, for it knows what the purpose is and just how it is to be accomplished. In understanding there is no fear of results, for it knows just what the results will be. God is, therefore, faithful in his knowledge and fearless in his understanding. When man recognizes his oneness and unity with divine mind, and recognizes that mind with all its power and potency as his mind, he may also make his ideas take visible form by following the same method, and faithfully and fearlessly making all his thoughts conform to divine knowledge and understanding. This is the secret that when understood and practiced, is health, happiness and prosperity. It is the secret of all so-called occult power.

International Bible Lessons.

March 1, 1896.

JESUS THE MESSIAH.—Luke ix: 18-27.

GOLDEN TEXT:—"This is my beloved Son: hear ye him."—Luke ix: 35.

THE Messiah had long been expected by the Jews, and in fact by all oriental people. The wise man of the East, when his star appeared, forthwith followed it to the manger in which the "Anointed of God," the Messiah, lay. The hour had struck when the one perfect man of earth should demonstrate to the world the full realization of at-one-ment with the Father.

"Praying alone." Coming into perfect unison with the source of all Being under the best possible conditions. "Enter thy closet, and when thou hast shut the door, pray." Then with naught from without to distract, one can feel and know that "God is here."

"But who say you that I am?" All down the ages from that day to this that question has echoed and re-echoed. "Who is this Son of Man? Him declare I unto you."

"The Christ of God," God's Anointed from everlasting unto everlasting. "Before Abraham was I am." "The glory which I had with thee

(Father) before the world was." Most beautiful thought. All the glory that the Father had, even before the world was, that glory I Am; all the glory that ever can come to the Father, that glory I Am; there is but one glory of the Father, from eternity unto eternity, and that glory I Am. "I am also a partaker of the glory that shall be revealed," for I Am the "Christ of God."

"Deny himself." Deny all mortal conceptions and beliefs about self. "Take up his cross daily," not the burden, there is no burden, but the *in hoc signo*, the ensign of sonship, and "follow me" in that one perfect way which leadeth unto all good—unto God.

"Whosoever would save his life shall lose it." Whosoever would save this life on the mortal and sense plane must lose it here, or hereafter, or else remain in eternal darkness—separateness from God—and that cannot be. Flesh and blood cannot inherit the kingdom, nor can this concept in us of separation from God. So long as we are of the first Adam, earthly, we cannot be the second Adam, the Lord from heaven. The first Adam must die, and we cannot save his life. If we do try to save it, the more violently will be the rending sunder of soul and body. Then welcome death, for till it comes the glorious resurrection into perfect newness of life cannot come. Then indeed is "death swallowed up in victory."

"Lose his life for my sake." That which is lost is parted from. If we are parted from this life of mortal sense, that we may become one with the I Am, "for my name's sake," truly we shall have life, and have it "yet more abundantly."

"What is a man profited if he gain the whole world and lose his own soul?" The whole world, the "kingdoms of the earth," was what the tempter displayed from the mountain top to the Master as the price for his soul, and "get thee hence," was his answer. Mortal sense, with all its pomp and circumstance, is at best but a gaudy bubble, ready to vanish into nothingness at any moment. Joy and sorrow, marriage chimes and funeral knells—that is the whole world. But to be one with the Messiah—to be that Messiah, Anointed of God—that is life absolute.

March 8, 1896.

TRUE LOVE OF ONE'S NEIGHBOR.—LUKE 1: 25-37.

GOLDEN TEXT:—"Thou shalt love the Lord, etc., and thy neighbor as thyself."—LUKE 1: 27.

“**W**HAT shall I do?” Do, do, do. That is the burden of so many, many souls. They have not yet learned the great lesson of Being, for if they had they would know that for them there is no more doing. To be is to do. That which we are, is that which is done to or for us.

"To inherit eternal life." That is another pleading cry of the sense-bound soul. Their understanding is not yet opened to the great fundamental truth of Being, which is: As thou art I am, from everlasting to everlasting.

"Thou shalt love the Lord thy God." That is our "reasonable service." Love always begets its kind in turn and brings its own in return, and what greater blessing can come into any life than the conscious realization of God's love in his own soul?

"And thy neighbor as thyself." If you love God you will love your neighbor, both by that very act itself, for your neighbor is only God's expression of himself; and from the nature of love, if you love the whole, you will love all its parts. If you love God who is the whole, you will love all your neighbors—all mankind—they too are, not parts, but that whole, itself.

"Who is thy neighbor?" Any and every child of God. The one born in my Father's house, and the one born on "India's coral strand," he who lives in a palace on the hill-top, and she who sells her soul down in the slums. Until we can come into a practical realization of this great truth, we have eyes and see not, and in fact we have no part with him who said: "Father forgive them."

"Thus do and thou shalt live." Love and live, these are the words of the Master. If they were true then, and he spoke no word of untruth, they are true now—truth is eternal. So from this we may learn the one great lesson of the world: God is love, and Love is Life. "We know that we have passed out of death (bondage to matter) into life (oneness with Being), because we love the brethren."

"Passed by on the other side." How prone are we all to do likewise. A thousand things present themselves to us which cause us to exclaim: "Am I my brother's keeper?" It is so easy and natural to judge from externals, and so judging to shut the door of our hearts against some of Christ's poor. In our house there is no feast prepared, and we have sent no servants out into the highways, byways and hedges to compel the lame, the halt, and the blind to come in unto us.

"Go thou and do likewise." This is the universal word to the universal man. Every hour we go down to Jericho, and there on the wayside is the needy man, our neighbor, yes, more, our very brother. Go not, then, upon the other side, but bind his wounds, both of body and soul, with the oil of gladness and the wine of joy. Speak words of cheer, courage and love. "What things soever ye shall bind on earth shall be bound in heaven, and what things soever ye shall loose on earth shall be loosed in heaven."

March 16, 1896.

TEACHING ABOUT PRAYER.—Luke ii: 1-13.

GOLDEN TEXT:—"Ask and it shall be given unto you; seek, and ye shall find; knock, and it shall be opened unto you."—Luke ii: 9.

"PRAYER is the soul's sincere desire, unuttered or expressed." It is the communion of the child with the Father—the coming into sweet harmony, heaven. In true prayer there is perfect oneness of the pray-er and the Father; the prayer itself perfects the union. The prayers of Jesus are models in every respect, and briefness is a marked characteristic.

"Lord, teach us to pray." This should be the cry of every soul until there comes an absolute consciousness of immediate answer. This is the privilege of every child of God. "Ask, and it shall be given unto you," are words refulgent with the white light of God's unvarying truth, and if you do not receive, the fault lies with you or your asking, and not with the Giver. Always remember that.

"Our Father." The greatest work which Jesus accomplished while on earth, was the revealing of the Fatherhood of God. To all nations of old, and even largely to the Jews themselves, God had been, in their conception of him, anything but a Father with a heart overflowing with love—that was all love, all good, all truth, and all life.

"Hallowed be thy name." In just so far as we hallow, adore and praise the name of God, that far will we be in harmony with the Father, and this will be the measure of our power. "All power is given unto Me in heaven and on earth." This, Jesus said after the resurrection. Our resurrection shall come on that day in which we come to a conscious realization of this power. By prayer we may hasten the day.

"Thy will be done." There is but one will in all the world. "Our God is one God." If we know and do the will of God, pleasant, indeed, will be our pathway, and happy will be our lives. Then can we say, "I and the Father are one;" then is his perfect will wrought in me; then am I blest forever through Him.

"As in heaven so in earth." As in all the realms of harmony, so make thy will potent and all-pervading unto mortal sense. Pierce the gloom of seeming night with the light of thy love.

"Give us day by day our daily bread." "I am the bread of life," "feed me till I want no more."

"Forgive us our sins." Free us from the seemings of mortal senses, from admitting into our consciousness a single concept of evil, sin, sickness or death; yea, truly, "deliver us from evil."

"Because of His importunity." First of all know what you want, then know that it is right and best for you to receive it, and then ask, and continue to ask, faltering not in your faith, and surely "he will rise and give." Remember always that your prayer is answered before you have made it, for "your Father knoweth that ye have need of these things," and it only remains for you to externalize the answer. In all your asking remember that it must be done in My Name, believing that you have received.

March 22, 1896.

FAITHFUL AND UNFAITHFUL SERVANTS.—Luke xii: 37-48.

GOLDEN TEXT:—"Be not drunk with wine, wherein is excess; but be filled with the spirit."—Eph. v: 18.

UNTO every soul coming into the world a trust is given, and when the day of reckoning shall come, which is every day, of a truth he is blessed who has been faithful. "He that has been faithful over a few things shall be made ruler over many."

"Shall find watching." Watch, watch, watch. All through his ministry and teaching that was the burden of the Master's message to the world. "What I say unto you I say unto all, watch."

"What hour the thief would come." The Son of Man in his coming is likened unto a thief. So indeed, He is, and He would rob us of all delusions of mortal senses. But we, in our mortal minds, still love our delusions, and have set a strong guard outside the door, but "in such an hour as ye think not the Son of Man cometh." So long as we are conscious of a separation between us and God, we are watching for the thief and not the Lord of Life, who cometh with healings on His wings. Just as we accept Him He is to us, either the thief or the Lord,—a saviour of life unto life or of death unto death. Let us then cease to watch for the thief, but stand high on the watch-towers, that we may see our risen Lord afar off, and hasten to open wide the door of our hearts that He may come in and sup with us. Let us be ready for that unknown hour—be ready at this very hour, for the hour now is, though we may know it not—when He shall stand at the door and knock. Is our house in order for the Divine Guest?

"Unto us, or even to all." No reply was vouchsafed to Peter's question. This was the third year of the ministry of Jesus, and Peter should have

learned from all that he had heard the Master teach that God is no respecter of persons, and that the One included all. But he had not, and the rebuke of silence failed to open his understanding. It was not till the vision of the sheet let down from heaven, that he fully comprehended the great truth that the God spell was for all children of God.

"Will make Him ruler." To be ruler, is to be master of all conditions of seeming, to be whole. "Thy faith hath made thee whole." Blessed, indeed, are we in that day when we shall be made rulers over every condition in life. And yet such is the promise, and rulers indeed we shall be, if in that hour when the Master comes as a thief in the night, be it at the second or even at the third watch, He finds us watching for Him, ready to give Him glad welcome.

Let us all, then, to whom this beautiful truth has been revealed, remember that from him to whom much is given much is required, lest we be "beaten with many stripes" when the Master comes.

LEMAN L. PALMER.

QUESTIONS AND ANSWERS.

Q. Will you kindly give in HARMONY your thought upon this text: "That which is born of Spirit is spirit. That which is born of flesh is flesh." Jesus also said: "Flesh and blood cannot inherit the kingdom of heaven." Do you understand that He meant that flesh and blood were only so to our belief? He also said: "The flesh profiteth nothing; it is the spirit that quickeneth."

A. We understand, as your question suggests, that flesh, as generally understood, is only a belief that there are two different substances, spirit and matter, having opposite natures and qualities, which go to make up living forms; that the form itself is one substance—matter, and the life that animates it another substance—spirit. That this is a mental misconception of the truth is shown in the first chapter of John, in which it is said: "In the beginning was the Word, and the Word was with God, and the Word was God." Then, all there was in the beginning was God or the Word, for they are one and the same. "In Him was life; and the life was the light of men." His life then was the light or life of men, "which were born, not of blood, nor of the will of man, but of God." That is, men were not born of blood, or flesh, or man, but were born directly of God. "And the word was made flesh and dwelt among us." "He was in the world, and the world was made by Him, and the world knew Him not." Then the Word, which is God, was

made flesh and made the world, and was in it, and was just as much the Word of God after making the flesh and the world as he was before; and the flesh and the world were just as much Him, and in Him, and to Him, as they were before they were made. If the Word or God is spirit before making the flesh and the world, and they are in Him before and after they are made, then they are spirit after being made, as much as they were before, and the world is a spiritual world, and the body is a spiritual body. Jesus explained this in answering the question of Nicodemus; he says: "Marvel not that I said unto thee, ye must be born from above." "No man hath ascended up to heaven, but He that came down from heaven, even the Son of Man which is in heaven." That which is born of Spirit or from above is therefore spirit, and the belief that the world and the body are material and are born of a material cause, is the flesh that is born of the misconception of what flesh is. This false belief can not enter the kingdom of heaven, which is the kingdom of truth; neither can it be of profit, for there is no life in falsehood; it is only the spirit of truth that quickeneth. The quotation is used to sustain and justify the belief in physical and spiritual birth, and to prove that the physical birth takes place first or at the birth of every child, and the spiritual after death.

EDITORIAL CORRESPONDENCE Free Public Library
Sacramento, Cal.
Eureka, Feb. 17.

Dear Harmony:

Four days have passed since the boat "Corona" landed us in Eureka. We have met many of the Scientists of this city and have found warm friends, and are pleasantly situated in Mrs. Salter's boarding-house, corner of Fourth and Eighth streets; the landlady being a Scientist, the house necessarily has a mental atmosphere of freedom.

I spoke upon "DIVINE SCIENCE and its Application in Healing," Sunday morning at eleven o'clock in Pythian Castle Hall, Eureka, to an audience of fully one hundred and twenty-five, who were highly appreciative. Mrs. Mary Maqui Brown furnished the vocal music, which was greatly enjoyed.

Mr. Edwards came from Fortuna to attend the morning service, and to accompany Mrs. Brown and myself to that place, where I was advertised to speak in the evening. We were the happy guests of Mr. and Mrs. Parkman, who with other Divine Scientists had rented Hunt's Hall, with piano, and had made every arrangement for an interesting evening service. The friends had advertised the meeting thoroughly throughout the country, and they were happily rewarded, for I spoke to an audience of fully three hundred (and some said more) attentive listeners, of which two-thirds or more were gentlemen. All the prominent people of Fortuna were out. The leaders of the Salvation Army and a number of their people were present, with whom we had a pleasant talk after the lecture.

The prospects are good for a glorious work in this part of the country.

Mrs. Brown's voice charmed everybody. I speak again in Fortuna Wednesday and Thursday evenings of this week, also next Sunday afternoon at 2 o'clock.

M. E. CAMER.

HOME COLLEGE MONTHLY MEETING.

Held February 5, 1896. Mrs. L. Anderson, presiding.

The meeting was opened by singing the hymn, "The Morning Light is Breaking." All then joined in silent meditation, holding the thought, "Arise and shine for the light is come."

Mrs. Anderson then read from the 110th Psalm. The experiences she related showed that each word of Truth sown will grow and bring forth fruit in abundance. She then read a paper of which we give the following brief synopsis:

By faith in God we dwell in the secret place of the most high. They who have faith in God and whom he protects, are safe from all danger, for the Lord is our refuge. We make God our dwelling place by habitually communing with him, and by so doing we make Him our haven of perfect and perpetual security. There is no disappointment for those who trust in God, and know Him to be unchangeable. God being holy, He requires us all to be so, for without being as He is, we can not worship Him. God having made the world and all things therein, He can and will sustain and keep all His works; and by serving Him we will realize the health, prosperity and happiness, which is ours.

Mrs. Eckman spoke of the liberality in the churches, and how the good is spreading and showing forth in all things.

Miss M. Hering then read a short poem which she had written.

Speeches then followed by Mrs. Cramer, Miss L. Cook, Mrs. Jager and others.

Several treatments were given, and meeting closed with song, "God is Love."

Mrs. Carrie R. Darling, a graduate of the late normal class taught at Home College, has opened a Home in Stockton, Cal., calling it "The Home of Practical Christianity." Here Divine Science is taught, and healing done by the Christ method.

The Society of Scientists at Waterloo, Iowa, which Miss Estelle Nichols was instrumental in organizing, has passed a resolution to become an auxiliary branch of the I. D. S. A. This is as it should be; all societies should unite in forwarding this grand work; the platform of the I. D. S. A. is broad enough for all to stand on. While each is independent, all are united in the one purpose of spreading the knowledge of man's divinity throughout the world.

THE WORK FOR THE THIRD INTERNATIONAL CONGRESS OF SCIENTISTS

Is progressing. Speakers are sending in their names and subjects, with valuable suggestions about the programme. We are confident that the interest and attendance will far exceed that of the previous Congresses. It is the desire of the Association that as many be represented as possible, and we trust that all who wish to speak or send papers to be read at the Congress will send in their subjects at an early date.

Some are inquiring about railroad rates, and accommodations in Kansas City during its six days' session. All communications concerning rates and accommodations should be addressed to A. P. Barton, chairman of the local executive committee at Kansas City, Mo., 2623 Holmes street. The Jacksonville, Louisville & St. Louis Railway has notified the association that it will join in all rates authorized by various associations for this meeting.

The following are extracts from a few of the letters received.

I enclose the amount for the publication of card in Harmony Directory, also dues for the I. D. S. A. I feel that this is to be a momentous year, in which many will be brought into realization of the light, and I trust this third Congress will surpass its predecessors in interest and power. I send my subject for the coming Congress.

Stockton, Calif.

G. E. D.

"I rejoice in the grand work the I. D. S. A. is doing, and may God bless you all."

Montrose Pa.

G. E. L.

A sister in the cause of Truth writes that her husband and herself hope to be with us. She says: "We conclude we must go to the coming Congress, and although we do not know just where the means will come from, we know our Father is rich, and He says: 'No good thing will He withhold from them that walk uprightly.' So, God willing, we will both be there. I think you can count on the \$5.00 from here."

San Bernardino, Calif.

MRS. M.

Your letter to hand. We will take steps at once to secure railroad rates for the next Congress. I herewith send subject for the next Congress.

Kansas City, Mo.

A. P. BARTON.

HARMONY received, and I am enjoying them. The healing thoughts in January number are so good, high, and strong; still, within, I feel they are true—must be true.

Attoia, Kans.

W. M. B.

UNIVERSAL AND INDIVIDUAL TREATMENT.

I. D. S. A. Health thought, to be held from March 1st to April 1st.

The Truth of God is my health and supply, and is the peace of the world.

Affirm that my divine nature is the law by which I express myself. It supplies every mental and bodily need. I am all Spirit; one substance; one in nature, not two. My thoughts do not conflict with Truth; they are angels of light and obey my will. As I have thought, so shall it come to pass.

There is no error or disease within me. I am pure in heart and clean in thought. I am sound in mind and body. I know spirit as all there is. I see God.

PARAPHRASE.

When we have ceased to think of ourselves as being corruptible matter, and regard ourselves as eternal spirit—life, substance, intelligence and power,—we shall have demonstrated our immortality; to our consciousness immortality is revealed; this is finding the key and unlocking the door of the chamber of health, rest and happiness. In our real nature all is happiness, all is good, there is no evil. All reality there is in our nature is God, there is no devil. Here is a central truth, a definite affirmation, expressing in a sentence the only rational philosophy of existence.

The headquarters of the Topeka Auxiliary of the International Divine Sciences Association, is at 120 East Sixth street, Topeka, Kansas, where meetings are held every Sunday, at 3 p. m., and every Tuesday evening. These meetings are interesting and instructive. All are welcome.

C. H. WELCH, President.

HOME COLLEGE NOTES.

Meetings at Home College, 328 Seventeenth street, every Sunday, at 2:30 p. m. All are invited to attend, and especially those who want to know the Truth, and want to realize health and wholeness, mentally, morally and bodily.

Take either Valencia or Mission street cars to Seventeenth. The college is between those two streets.

Both present and absent healing done jointly by M. E. and C. L. Cramer. Hours at the College, from 10 a. m. to 2 p. m., daily. Appointments made to suit the convenience of those who cannot come during those hours.

There is no law to prevent your healing; we have only to conform to the law.

Classes will be formed at Home College the first Wednesday of each month, to meet either in the afternoon or evening, to suit the convenience of students. Those from a distance can be accommodated with rooms either at the College or near by. Please apply in advance. The next normal course will commence the last week in February.

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TRUE EDUCATION.

Let Your Conversation be in Heaven.

EDUCATION is, properly, to draw forth, and implies, not so much the communication of knowledge, as the calling forth of inherent Truth. It means leading out of. Were we to speak from the standpoint of the babe, we might say the child has no formulated thought to lead out or call forth, but if we speak from the standpoint of Being, we must perceive and know that all thought and possibility is potential there, and can be revealed in the child as well as in the adult, and that drawing out and calling forth can only be spoken of as possible from the individual standpoint of teacher and student.

The new and true education is from within. It is making known the knowledge of Being, which is manifest in all things; making known the truth that has already been revealed in nature. What is it then that is to be led out or called forth in the child? It must be something that lies back of thought, and of affection. What could this something be, but Divine Intelligence and Love? If these are called forth in the child, it is done by the recognition that they are there to be called forth.

As God does not bow Himself down and serve his living works, but as they serve Him, in the new education, I and my Father being one, His works serve us—our existence serves us, and we are not subject to it.

Then, if the inherent Truth is to be called forth, when we are teaching the child the letters of the alphabet, or reading, geography, grammar, arithmetic and physics, should we not be careful to present a true basis, one of the union of Cause and effect—of Being and existence, that the love for study

may be illumined with freedom and power; that the child may not have a sense of weariness, and feel that he is burdened with what should be a constant joy.

People reject the idea of religion being the basis of education, but should not the motive of the child be brought out and held to be at one with Divine Intelligence, which knows and is the Truth of the subject studied? If, from home training and discipline, the child is led to think Being is dependent upon things to make it wise or happy, the right motive is not brought out.

THE TRAINING AT FAULT.

The father may say to his boy, give that pencil to your little sister and I will get you a nicer one, or give you ten cents; what has he led him to think? That if he obeys, he will surely get the best of the bargain. On the other hand, the father may say, give some of your candy to your little sister, or I will whip you; what has he caused him to think in this case? Nothing but fear of punishment. But neither the love of gain nor fear of punishment will call forth the Divine Intelligence or Supreme Love inherent in the child.

That kind of discipline, so called, has not the form of intelligence and love within it. It is genuine Truth that reveals the heavenly nature from within, and True education must be according to the Intelligence and love that has made all the things that we are to study.

Now, if the child was led to think that he could give his sister the pencil and the candy because he could spare them, and when necessary he could get another pencil or other candy, he would be prompted to act from a motive of generosity. Then which shall it be? Shall we teach them to act that they may get the best of the bargain, through fear of punishment? or with the *Divine Motive*, void of limitation, feeling that he is just as sure to receive as he is to give; that he loves to please, and others love to please him?

The true motive should be called forth in the child for Truth's sake. Children never grow weary with their studies when in the consciousness of Truth. If they know who and what they are, and of their oneness with Divine Intelligence, they fully believe that they can understand their studies and have no fear about them.

A mother came to me once to ask for treatment for her little girl, and said: "She is so nervous, I think I will have to take her out of school. She is afraid that she will not get her lessons, and try ever so hard, she does not succeed." The child was put under Divine Science treatment, and with the second treatment the truth was explained to her; she was freed from fear,

health restored, and had no trouble from that hour in getting her lessons; she understood them perfectly without effort.

We have instructed many children who have responded in the same way, and they never fail when they are given a clear reason for the statements made. Every child should be taught the truth of Being with its earliest training. It is never too young to know the truth.

In our studies we are to discover the Truth as it is, and of what already is. We should send our children to school, and we should know for what purpose, and never say to them, "You must go to school and learn your letters, and learn to read, write and cipher, so that when you grow up you can earn plenty of money and buy for yourself rings, dresses, pins, nice watches, ponies; so that you can go to parties, and theaters, and circuses, and picnics; then you will be called bright and intelligent, and finally become great men and women, and will be superior to those around you, and will be served by those with whom you deal."

If such motives are held before children, what basis have they? Would not the better way be for a true education, to say to them, you are to go to school for the purpose of studying the things that are? To learn to read, write and cipher is to bring forth the truth that is in you, and what you bring forth you will find to be useful; you are not to labor to make these things perfect; you are to remember that the whole is within yourselves; know that the things you learn or discover are not for you to bow down to, or to worship, but they are to serve you; it is sufficient for that which serves to be equal with the master, not superior.

Within Being all things are God's image and likeness, and we are to study them with the view of ascertaining their relationship to our eternal self-hood, and know that the use they are unto God is the use they are to us.

The Truth makes slaves of none. If we would cease to teach our children that they must have certain things to make them happy, and teach them that the things that are essential they can have if they so desire, they would feel themselves free, and masters of the situation.

If a man is made to feel that he must have certain things to eat, certain luxuries, and certain things to wear, and have a certain kind of house to live in, and if he must labor to get them, he feels himself burdened with their use. If he knows that all things are provided for all alike, and the things that are good and pleasant around him he can have, he will work to get them without laboring or feeling weary. They are his by Divine right, and he can conform to the law of exchange on the external plane, and easily get that in hand which is essential, and with a restful state of thought he will do so, and his work will not be labor. Thus can he fulfil the law and receive. The change that should take place in our education is in the basis of it. We should have a different motive.

SUBJECTIVE UNITY.

To the Congress of Scientists—Fellow Students of Truth—Chicago, Greeting:

PRACTICALLY it is a new doctrine to this age of the World to undertake the solution of the ponderous proposition of Life with only ONE in the premise. Yet potentially there never has been, neither will there ever be, but ONE provable presence in all the world.

Unity is not a condition to be brought about, but a subjective verity to be recognized. Not something to be sought as an expression, but is ever that which is to be expressed.

Unity (or ONE-ity, so to speak,) which is of necessity subjective, is to be ever recognized as the original priority of all expression.

Unity is the ONE deathless, yet ever silent potentiality of all objects, attitudes, states and conditions, before they are objectified or born into the world. He who explores the plane of the subjective finds only ONE, and in and of that ONE he may not only recognize the plants of the field before they grew, but will also find his eternal self, and can say with the Nazarene, "Before Abraham was I am."

ONE is ever a unit. To go upon the plane of Unity is to go into the profoundest silence, because there is only ONE there. Numbers do not obtain upon the plane of the subjective, because they cannot approach ONE and live objectively.

The central effort of this brief article is first to draw (if possible) a vivid line of distinction (but not separateness) between the subjective and objective, between the formless and its forms, between that which is expressed and its expression: and secondly, to emphasize the fundamental Truth that Unity (as Unity), never leaves the plane of the subjective. As previously stated, there are no numbers upon the plane of Unity or ONE. Yet this unit of Eternal Being is ever coming forth in multifarious forms and aspects of expression. Numbers apply only to expression, and ONE is ever the name of that which is expressed. Unity, when seen upon its own plane of ONE, is pure Being, that which IS, has been and to be.

Man IS: therefore man is Being, and since Unity and Being are ONE, it logically follows that Man is Unity when seen upon the subjective plane. Yes, man is the atonement, at-one-ment, the Unity of Being in process of manifestation, since there is but ONE in Being to be.

Man is not lost except to himself. The advocate of human depravity (so called) blindly seeks his subjective self, but names it God, whom he expects to

find located in the sky. Strange doctrine as it is to the average mind, but Oh, how true, that man in his restless search for something which is believed to be external to himself, yet in Truth has only been unconsciously seeking his invisible or subjective self.

When we read that the prodigal left his father's house and joined himself to a keeper of swine, we at once recognize the same conduct in man, in that he has in consciousness disgraced his Royal parentage in Being. Conventionally accepting the doctrine of materiality, man has identified or made his at-onement with death and decay, and as a consequence gravitated to earth instead of being levitated to Heaven, and while the majority of earth's children are yet in the foreign country of spiritual subordination, many have come to themselves and have returned to the Father's house, returned to their original Father—Mother-hood of Infinite Being. No longer identifying themselves with concrete forms, but have of the twin of both the objective and subjective made one new man. Man as he returns (consciously) to the Unity of Being, makes himself (manifestly) a new Man.

Man is subjectively, but objectively he is continually making himself. Man is being what he is, regardless of any aspiration to be a being. He only aspires to express what he is, since he could not aspire to be what he has always been.

As the forest consists of trees, so does Spirit—God—Principle—Being consist of individual expressions. As each tree is potential with all the virtues of the forest, just so is each individual potential with all the possibilities of Being.

A forest may be thought of or imaged in Mind, but is brought into expression only by trees; and in like manner is Infinite Mind or Being dependant upon forms or personalities for its expression. While the trees and forest are ONE in principle, numberless trees enter into the expression of what a forest is.

Inasmuch as Unity or Being is susceptible of unlimited expression, just so will it require sternity for its likeness (man) to reveal what he IS.

Each individual is by nature betrothed to the silent Unity of Being, his invisible Bride, with which he must consciously identify himself if he would reap harmony of conditions in the objective world.

Man being two-fold in aspect has now reached a point in the travail of his Soul where it is necessary for him to have the conscious companionship of his subjective self, since it is no longer good for him to be alone; and I for one am prepared to say that whosoever becomes party to this royal marriage will

have found a companion from whom they will never wish to be divorced. A very helpful adviser in all affairs of Life.

Man is indeed alone until he has secured daily companionship with the subjective or feminine aspect concomitant to his Being.

If the kingdom we seek is like a sower who went forth to sow, we cannot logically separate the sower from soil in which the seeds may fall.

Think of the masculine or positive mind without the feminine or negative to conceive, and you have a parallel to the helpless individual who is consciously separate and unacquainted with his subjective self.

Since the seed is the Word, man is constantly sowing ignorantly upon the shallow soil, rocks, and by-ways of a future salvation, and as a consequence starring for the luscious fruits of present dominion potential within his un-recognized self. But like the prodigal when he comes to himself, is no longer a dependent servant, but independent heir to the unlimited bounties of the Eternal ONE—Father.

He who would be ordinant instead of subordinant, must of necessity find power within his own individual Being, rather than in that of others, or the Gods. The students who would go on and possess the land of Freedom must be more than instruments, more than servants of God.

As a student of Truth I fail to see any marked degree of dominion gained through the consciousness of principle above that of a personal God, so long as I regard principle as being in any way superior to myself, since that which is superior must needs be separate from me.

Subjectively I cannot be one with principle except I be the principle; there being but ONE principle of Being and I am, I must be that principle or else decline the idea of Being at all. According to pure reasoning man cannot, neither has he ever given expression to any principle or verity outside of that with which he is impressed or endowed. It is a philosophical impossibility for one to express that which is external to his Being, but "out of the abundance of the Heart the Mouth speaketh." Yes, from the Infinite potentialities of the subjective side of Being comes forth all expression. We do not consider it logical to think that man is a receptacle for any thing, since we recognize so forcibly that as a two-fold Being in one, he is a fac-simile of the ONE ALL, and is destined to give expression only to what he IS rather than that which he is looked upon as being permitted to receive.

Think you that the life to which I give expression is imbibed or called down from above? Nay, it is what I am. The strength which I exert is not

a gift from some mighty foreign one, but it is what I AM. The loving kindness that I recognize in my neighbor is not injected from some foreign source, but rather what he IS. My health—wholeness—is not a gift of God, neither does it come through the observance of sanitary laws or Hygienic regulations, but it is a verity of my Being, and only waits to be audited by my own word before coming into expression.

The two-fold aspect of man's Being, that of the manifest and unmanifest, expressed and unexpressed, constitute ONE eternal chain of possibilities, phonographed in Principle, and are being constantly liberated through the mental dynamics of his own powerful word. Therefore the activities of his deathless Life is simply the revolving of the real of Being upon which he is wound.

The heat in a lump of coal, or the steam in water, is not a gift or treasure possessed by the coal or water, but simply an expression of what they are.

If it were true that man was a receptacle only, and was imbibing the Spirit of Life, Love, Substance and Intelligence, the Nazarene could have never truthfully said, "I and the Father are ONE," since there would of necessity be separateness between the receiver and that which is received.

Thus we come to see that the old tradition about God dealing out His blessings to man is wholly unpredicated in Truth.

Are we not to pray as though we had already received? Are we not already the fullness of all things? Is there any thing lacking about the I AM? Was there any deficiency about the I AM of Jesus that was before Abraham?

In the beginning was already the Word. In the beginning was already the Eternal ONE whom we have called God. Therefore if man is the likeness or just like this ONE, he is, has been, and is ever to be the compass of Infinite completeness whose destiny will be constantly calling upon him to express what he IS.

JAMES I. SLOAN.

Mrs. Helen A. Morris, of San Bernardino, a student in the Home College October normal class, of 1895, is still carrying on and intends to continue the work entered upon by herself and her husband, J. M. Morris, after her return home from the class. At first their meetings were held in private parlors, but the growing interest in them was such that they decided to take a hall. They secured one that will seat about one hundred, in which they now hold regular meetings. They have also organized a Sunday school, with a good attendance to begin with. The rent is paid by those who attend the meetings and are interested in the work. Prosperity is theirs, and is assured.

NOTES ON THE CONGRESS OF SCIENTISTS.

No more appreciative workers could have come together and given their time and attention, than did the members of our press committee during the week of the Congress. The kindly assistance of Mr. and Mrs. Miller, Mr. and Mrs. Benjamin, Mr. and Mrs. Chamberlain, were highly appreciated by the officers of the I. D. S. A. who were present.

There were many helpful suggestions made and carried out by this committee.

From the platform the earnest and successful healer and worker, Esther Marion, volunteered to raise \$50 during the coming year for the work of the I. D. S. A. She is faithfully fulfilling her words. The word was spoken, and it is actualizing itself for her.

Speak the word: I will act according to the abundance of Truth, so shall it be unto you.

The advisory council at headquarters is considering suggestions as to methods and means of organization, to be sent to the branch association and committees who contemplate organizing the states.

THE SPREAD OF I. D. S. A.

It must be proven to the world, that the Science workers are working in harmony together; that there is co-operation in the one good, before the people will drop their old beliefs and seek satisfaction in the Truth presented by them, even though they do see frequent demonstrations of its freeing and healing power. Divine association must be universally actualized in deed as in word, for love is the law.

The International Divine Science Association, as far as it has gone has demonstrated that its work is for the good of all workers, as well as for all people; and we ask our many friends to interest themselves in sending us all the names they can, who wish to co-operate with the Association in extending this work.

CHAIRMAN ADVISORY COUNCIL, I. D. S. A.

My origin is God, the Good. Action originates in me, hence it is God's, and is pronounced to be good. It is therefore self-evident, that I can have no result from action within me, that is not true to its origin, that is not perfectly good, and at one with me.

Humanity is as you are.

HOME COLLEGE NORMAL COURSE IN ST. LOUIS.

Mrs. M. E. Cramer will be in St. Louis early in April, for the purpose of teaching a Home College normal course in Divine Science. All who wish to have a thorough and analytical understanding of the science should take this course. It enables the student to teach the science and answer all questions from the plane of Being. For full information we refer the reader to first inside page of cover. Those wishing to take this course should take advantage of this opportunity, and apply at an early date.

NOTES.

Lyman L. Palmer, of Chicago, writes: "We have a nice little class of ten or a dozen among the neighbors here, who meet every Saturday night. I am leading them, and we are having glorious sessions. I have mapped out twelve subjects, and we take up the fifth one next meeting. Mrs. Alden is doing a wonderful work here, and it looks now as though she had come to stay. There is work enough for her right here, and she seems to have struck the right chord, that of perfect harmony and co-operation.

Many are realizing great help in the bible studies from the International Bible Lessons, written by Mr. Palmer, now being published in HARMONY.

Mr. Palmer writes as follows about Mrs. C. S. Alden's work:

CHICAGO, Feb. 9, 1896.

Dear Friend:

Mrs. Alden came to Chicago about the last week of the old year from her long labors in the State of Michigan. She found the harvest in Chicago as ready for the reaper as it had been at any other place she had visited since the Congress. All those who had the pleasure of hearing her last summer were anxiously waiting to hear more of the grand truth she is proclaiming. So they and their friends have flocked in on her till she has had three large classes running for the last month on the south side, one on the west side, and one in the Masonic Temple, daily.

Ever since she came back to Chicago, her friends have been trying to devise some plan by which they could keep her here all the time. We all feel that there is surely ample room in this great city for her to do a grand work. At last the Spirit seemed to lead her up to a point where she could see her way clearly to remain with us. In connection with Dr. Eugene B. Weeks, she has opened "The School of Christ" at room 209, Masonic Temple, for the purpose of "searching the deep things of God." Meetings are held daily, and the room is filled often to overflowing. Surely this is a move in the right direction. Practically without money and without price, the precious truth is declared unto this people.

In addition to all this, she has most acceptably filled the pulpit of the Truth Students' Society, where Mrs. Mills spoke on Sundays when she was in the city, for the past four Sundays.

Yours very truly,

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Books of the Day.

"STUDIES IN THE THOUGHT WORLD, OR PRACTICAL MIND ART," by Henry Wood. Price, cloth, \$1.25. Published by Lee & Shepherd, Boston, Mass.

This book deals with thought education or the art of thinking correctly, which includes mental science and spiritual evolution. The constructive and restorative power of thought is clearly explained; conditions are considered as resulting from the exercise of the thinking faculty, and thought as a projectile that always hits the target, and whether intelligently sent for a specific purpose, or ignorantly at random, it returns to us in like measure with interest. Sensation is the return voice of thought. Correct thinking is a scientific and practical restorative for mental, moral and bodily inharmony. It brings into outward expression, inner ideals of health and wholeness. The author presents his views in an intensely interesting style. No one can read this book without feeling that thought controlled is health realized.

For sale at this office.

"THE RELIGIOUS TRAINING OF CHILDREN," by Abby Morton Diaz. Published by the Metaphysical Publishing Company, New York. Price, cloth, \$1.00.

The views here presented as to what constitutes true religious training are very different from those commonly held. Instead of being taught to accept without question orthodox theories of reward or punishment, the child should be taught to be governed by a higher motive. He should know himself and his oneness with God and humanity, and be trained to act toward others according to his highest ideal of God and himself, and thus express his true nature. This book throws new light on the training of children, and should be of great interest and value to parents and educators. The author is a well-known writer, fully competent to treat the subject understandingly.

"STEPHAN, A SOLDIER OF THE CROSS," by Florence M. Kingsley, author of *Titus*. Will soon be issued by Henry Altman, publisher, Philadelphia, Penn.

Received for review, "Love and I in Heaven. The New Order, by a New Reporter;" a volume of poems.

"Vita. The Prolongation of Life and the Perpetuation of Youth," by Havilah Squires.

Life of "Schlatter," the Great Healer, giving his future route, etc.; 25 cents; all News stands, or The Knox Co., Denver, Colo.

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APPRECIATION OF TRUTH.

My heart is always full of gratitude and thankfulness to you for first showing me the path to the "true light" that shineth for every one, and I often think what a difference it would have made with us if you had been faint hearted and refused to come to Woodland the second time. Life would not seem worth living—to me at least, and I probably would not have known dear Mrs. Wilson, who has been such a comfort and blessing to me and my children.

MRS. C. ELLIS.

I am always glad to get HARMONY; it is a source of knowledge and interest to me, giving so many lovely accounts of your monthly meetings, and also what the Association is doing in other places. I am rejoiced to know how rapidly Divine Science is spreading, assuring us of the promises of Him whom we know is Life Eternal. Even if we have faith, knowledge, love, as a grain of mustard, we can remove mountains of error, doubt, and all things

whatever we ask we shall receive. I trust that this coming third Congress to be held in Kansas City will be rich with Divine uplifting, that will spread her white wings of Light, Love and Truth from sea to sea, enveloping the whole earth.

Denver, Colo.

L. J. WOOTEN.

I have been thinking over many of the good and grand things that have been written in the lovely HARMONY from time to time, since the close of last Congress, and as my thoughts ran through them, I just ran into December "Transfiguration;" and next I investigated the rock of "Association the Fulfillment of the Law," in November HARMONY, '95. And on the above Rocks I will take my "stand," and all the gates of hell shall not move me. And with the balance of the good truth given in HARMONY, I will reconstruct this habitation, and make it the perfect "Temple of My God."

It makes me rejoice in God to see through the many good books, that so many fine writers are filling their "lamps with oil."

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D. F. D.

I have been studying the treatment for Reconciliation as found on page 38 of Basic Statements, and by the result I am ready to say there is no condition in my life I do not make, and I have been holding this treatment for days, and am able to say all is well.

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- To teach that God is infinite and ever present, and that there is no other Power or presence.
- That there is but one Life, Mind or Spirit.
- To teach the truth of the body, and its true relation to God.
- To show that knowledge and faith are realization and demonstration.
- That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
- To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
- To supply to students and practitioners practical lessons in Divine Science and Healing.
- To bring about a Unity of Thought, Purpose and Work.
- To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and thus fulfil the law in our dealings one with another.
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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 8.

APRIL, 1896.

No. 7.

THE PERFECTION OF BEAUTY.

"Out of Zion, the perfection of beauty, God hath shined."—Psalm 1: 2.

ZION means sunny; which is a name for light, and which represents the source of all manifested light. As a basis from which to start, let us consider that light is, and is divine intelligence; no matter by what name it is called, whether omniscience, knowledge, or understanding, it is light, in which is no darkness at all. Then out of this light, which is, and which is consciousness,—intelligence, or wisdom, which is the perfection of beauty—"God hath shined."

Was it not the light of Zion that was manifest when the words were spoken:

"Let there be light, and there was light," and "God saw the light that it was good?"

Was it not the light of Zion, which is the perfection of beauty, which Jesus intended to call forth in His disciples when He said: "Ye are the light of the world?" A light that is set on a hill cannot be hid.

Does not the disciple of truth stand for the disciple of truth for all times? As truth is one and the same, it could not be otherwise. We know that "the way, the truth and the life," is without variableness or shadow of turning, otherwise we would have no basis for certain knowledge, no science of being. Then we as disciples of truth are the light of the world—conscious, intelligent mind—or being; out of this perfection of beauty, this "Zion" and at-one-ment, God hath shined.

The key that unlocks the chamber of light wherein we find happiness, health and beauty, is knowledge of who and what we are. To make anyone happy, healthy and beautiful, is to reveal him to himself, which is transfiguration and illumination. In the happiness of being, life always manifested, and in it is no ugliness of disposition; in it the perfection of being and beauty of wholeness shines out in illumined thoughts, words and deeds. In doubt there can never be a gleam of this light, neither can the law of love dawn upon it.

As being is the perfection of beauty, the nature of which is happiness and health, we are perfectly right in believing that in paradise everybody is beautiful. For as soul is God's idea, which is the idea of Himself, it eternally shines in the beauty of perfection. It is radiant with light and beauty. The spiritual form, which is the only form we have, is this idea or soul made visible; it being the soul's *angelic form*, it must be with it in paradise. And as the happiness of being expresses itself from within, out, or from mind to visibility, it beautifies externally all that it penetrates as it comes forth. Understanding ourselves to be the truth, makes clear the one law of expression, which must prove that our paradise is here, and that homeliness has no place in the universe; and the belief that it has will disappear with the disappearance of grief, sin, and death. When the true happiness of being is externalized from within, it will be known that the all-pervading reality is actually expressed; then it will be generally understood that beauty is not an accident, or rare, as material philosophers claim; but as the divine scientists know, so will it be generally understood, that beauty is the rule, the law, and foundation principle underlying the universe, which every form must show, as the belief that beauty is an accident is given up, and the law, which ever shines out of Zion—divine intelligence—is accepted.

Why do living forms appear to us to be homely? Because of the opinions and beliefs that do not recognize the presence of this light and the beauty of being. These beliefs and opinions are not angelic, nor do they belong to the angelic state, as they claim to be evil, morose and unhappy.

As metals are rendered luminous by a powerful electric current, which reveals their essence, or the elements of which they are composed, by the color of their flames, so, when mentality is illumined with the light of the all-pervading love of divine being and its supreme happiness, then is revealed the essence or reality of which mentality or the body consists. In this light the essence and idea of the form is perceived, which makes every form appear radiant with beauty. So man to be man, and woman to be woman, as God has created them, must exist as His image and likeness.

THE WAY; "I AM THE WAY."

Let us begin at once, and expand our thought and imagination, and picture the world and all we daily meet as expressing and being the expression of this divine perfection and beauty, and we shall see each passer-by illumined by the light which shines in them, until we live in a paradise wherever we may be;—in our homes, in the streets, or secluded from all.

How much more happiness is found in this practice than in the prevail-

ing opinions of the world, and what a contrast when compared to the regret and sorrow that mark the bearing of all classes. Now is the accepted time.

To create and enjoy this state of sunbeams, for it is the inherent light of every individual, is to begin to sow to the spirit, and to reap what we sow, which is life and all that belongs to life. For what is eternity but the ever-present now? Divine possibility is our special point here; let us exercise this God-given right. We were not taught by the great Master to go to heaven or to go anywhere to get there, but to proclaim that the kingdom of heaven is at hand, the truth of which is to be proven by our seeing all in paradise here and now.

The use that we are to make of our divine inheritance, is to live here as if we were in paradise; this method of living, if practiced by scientists, will spread throughout the world, until such a thing will be unknown as crime, criminal law, or trials for crimes. No such thing will be known as one man deciding that another shall not live; and no such thing as a community deciding that one of its members shall not live; for this is the practice that was, and is condemned in the crucifixion of Jesus.

"But ye denied the Holy One, and just, and desired a murderer to be granted unto you.

And killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses.

And His name, faith in His name, hath made this man strong whom ye know: Yea the faith which is by Him, hath given Him this perfect soundness, in the presence of you all."—Acts. iii: 14-16.

The practice of divine science—the christianity of Christ—must spread, until it abolishes the false conception that it is either the right or duty of one to decide that another shall not live in life, liberty and happiness, here and now; hence the civilization that Jesus the Christ taught and practiced, includes the abolishment of capital punishment, which is only a relief of barbarism. The knowledge of being must spread throughout the world until there are no events to be recorded in memory, and to fill our daily papers with such pictures of distress as are constantly being held before the public in their columns. Are we not to teach people that the only safety there is, is in the fulfilling of the law: "Do unto others as ye would that they should do unto you?" Hence, "love thy neighbor as thyself," will ever prove to be satisfaction.

God has not decreed that at a certain period His children should fail in strength, and lose their manifest life, youth and beauty.

This power that could say, "now that you have reached a place where you understand something of the meaning of life, you must stop living, would be regarded as demonic." Think of this imputation upon the all-wise and the all-loving: Think of the Creator, the all-life—the author of all beauty, with the desire to transform life into death; loveliness into ugliness, symmetry into deformity; it is false and unreasonable, and when we come to reason about it, we are sure to so regard it. Let us know that the perfection of beauty and all loveliness and happiness belongs to God, and we are to enjoy them, only in at-onement, not in their opposites.

Truth is a working principle, and when understood, the kingdom of heaven is known to be within each one of us, a safe refuge, one where no error exists. To abide in this kingdom is to demonstrate the one supreme law, not of hate but of love, which proves to be all that is sweet, satisfactory and beautiful.

We are beginning to understand that mental harmony is youth and beauty, and symmetry of form and face, and that it is not what we merely say with our lips, but what we honestly carry into execution, that counts.

The smile that conceals a prejudice or envious emotion, is no protection against the effect of such thought upon the body.

We see, as is the inner, so is the outer. And that since by man came death, by man also came the resurrection; hence salvation from the conditions called sin, disease and death, rests entirely with ourselves.

The perfection of beauty must shine from within.

International Bible Lessons.

April 5, 1896.

WARNING AGAINST SIN.—Luke xiii : 22-30.

GOLDEN TEXT: "*Strive to enter in at the straight gate.*"—Luke xiii : 24.

"JOURNEYING toward Jerusalem." So are we all journeying with our faces set toward the city of peace. He who is not, has not yet come into the full realization of his being. And as we go on our way up to that city, it is our duty as well as privilege to be teaching, as it is recorded of the Master. We should at all times be about our Father's business.

"Are there few that be saved?" That question was never answered directly, but at once the Lord begins to exhort his hearers with wonderful words of wisdom. "Strive to enter (as ye would contend for a prize) in at the strait

gate (or narrow door.") The very act of striving to enter in at the "narrow door" shall disclose the way by which we may enter into the very holy of holies, and become conscious that we are very children of the living God.

"Many shall seek to enter and shall not be able." Who are these? God's own answer is found in verse 27: they are "workers of iniquity." There are always those who would climb up some other way into the fold than by the door. Nevertheless there is no other name given under heaven among men whereby a man may be saved. There is always a right way and a wrong way to go at anything. The right way to get into the kingdom of heaven—into perfect harmony—is through oneness with this name. Many in their present condition of blindness want to get into perfect peace without paying the price. But everything costs a price, even our salvation. Truly we are "bought with a price."

"And you, yourselves, thrust out." If one come to the marriage feast without the bridal robes—the robes of righteousness—surely He cannot expect other than to be thrust out. Fitness of things is one of the first laws of harmony, and where that does not exist there is always a thrusting out of the elements of inharmony. But what is it not to be robed? It is our conception of ourselves that we are both good and evil. Just as soon as we come into a conscious realization that God—good—is all, and that we are a part of that whole, and consequently always all good, and never partly evil, then shall we not stand without "weeping and gnashing our teeth," but we shall come in and sit down in the kingdom with Abraham, Isaac, Jacob, and the prophets and saints. Then truly shall we have washed our robes in the blood (life) of the lamb, and they shall be as white as snow. The blood is the life, and the robe is the wherewith we are clothed. If our consciousness is that of being one with the life of the Son of God, we become partakers of that life—we are that life, and our robes white bridal robes.

"And they shall come from the east, west, north and south, and shall sit down in the kingdom." From every quarter of creation shall they come who have entered into this consciousness of perfect oneness with the Father. Would that all men might realize this great truth to-day, so that henceforth no man might be "thrust forth," but that all might enter by the straight gate. The great lesson must be learned sometime and in some way, for not "one that thou gavest me shall be lost." But some may grope longer in darkness than others.

It is ours who have seen the great light which lighteth every man that cometh into the world, to hold out continually a helping and a guiding hand to those who are yet groping in the darkness. It is also ours to continuously and persistently project the wonderful potency of good thoughts into the world about us, to speak the word that shall set some soul free, that shall open the door and lead them into the kingdom.

April 12, 1896.

PARABLE OF THE GREAT SUPPER.—Luke xiv: 15-24.

GOLDEN TEXT: "Come, for all things are now ready."—Luke xiv: 17.

"BLESSED is he that shall eat bread in the kingdom of God." Bread is a symbol of life, and of a truth blessed is he who is a partaker of that life which is in and of the kingdom of God. The kingdom of heaven is within us, and when we have eaten the true bread—the bread of heaven, then is the kingdom of heaven perfected in us; that perfect peace which passeth understanding, is ours.

"And bade many." "If I be lifted up I will draw all men unto me." The call has gone out unto every child of God: "Come, for all things are now ready." The invitation passes over none. The great feast of the Father's love is spread, and "the spirit and the bride say come." He that hath ears let him hear, and thus shall it be well with his soul.

"And they all with one consent began to make excuse." That is just what our mental beliefs are persistently doing for us all the time. It says to the pleadings of the spirit: "Come some more convenient season and I will hear you; I do so enjoy my beliefs in sin, sickness and death; I do delight in my belief that I am both good and evil; it is so sweet to believe that I am not as good as God now, but I am going to be some time hence when I get to heaven. O, I pray thee have me excused. I have bought me land and oxen and married a wife. What care I for suppers? I have suppers of my own. I am thoroughly satisfied with my surroundings, and I do not like to be disturbed. I don't want anything different from what I have—different from that which my Father had—it can't be better. His beliefs are mine, and they satisfy me."

"Bring hither the poor, maimed, halt and blind." "Blessed are the poor in spirit, for theirs is the kingdom of heaven," theirs to sit at the Father's table and partake of the bread that cometh down from heaven. "Yet there is room." In the infinite heart of love there is boundless room. "Let all creation hear the joyful sound." "Compel them to come in." "The love of Christ constraineth every man."

"None of those men which were bidden shall taste my supper." Not so long as they are in bondage to mental beliefs they shall not—they cannot. So long as they hearken to the siren voice of false belief they are deaf to the pleadings of the spirit. But some day they will learn that false belief is anti-Christ, and leaving the false they will come with redoubled love and allegiance unto the true.

April 19, 1896.

THE LOST FOUND.—Luke xv: 11-24.

GOLDEN TEXT: "*Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth.*"—*Luke xv: 10.*

"AD two sons." One represented the untried, the untampted, the innocence of Eden, as portrayed in the first chapters of Genesis, and the other, the tried and tampted, scarred with the battles of life. One is called "good," and the other "evil," and yet which received the reward of the "best robe?" Of which one was it said: "There is joy in the presence of the angels of God?" And yet with St. Paul we may truly say: "Shall we then sin, that grace may the more abound? God forbid." In truth each had his own reward, and it was only that which comes as a natural sequence of the different life each led.

"Give me the portion of goods." Every day we are saying this to our Father, for we would, on the mortal plane, have our own and travel in a far country. Selfishness demands it for us, and the Father, knowing that it will in the end work out our best good and our full salvation, grants the request.

"Into a far country." Anywhere away from God is a far country. We would see what there is just beyond our own horizon; we would try our wings, even though we meet daily other prodigals torn and bleeding, returning to the Father's house. It is well that it is so, for in no other way could we ever be brought into a full realization of the infinitude of the Father's love.

"Wasted his substance." It must needs be so. That which we take with us into the far country, is not true wealth; it is simple "beggarly elements." It is only seeming, and we soon spend it—disipate it; because we have not yet learned the lesson of wisdom, and can only learn it thus. Having wasted our substance there is naturally famine in the land, for what we are to ourselves, so seem those around us. Then we truly "begin to be in want." In that country, fortunately for us, we are able to spend but not to regain. In that country, away from our Father's house, there is no real wealth, hence nothing that we can accumulate. It is only at our Father's house that our fortunes can be recouped.

"To feed swine." In that country there is nothing but swine, the lowest of the low, to associate with, and husks is all there is to feed upon. No grain, no corn, nothing but husks. Now we have gotten to the exact place where the Father's hand has led us. All self, all vain glorying, all pride, all arrogance, all this is swept away. Clothed in humility and filled with husks, we

are now ready to say from the bottom of our hearts: "I will arise and go unto my Father's house."

"I have sinned." I have missed the mark. I was foolish and vain: I was full of conceit; I was proud and stiff of neck, but now I am humbled in spirit. "I am no more worthy to be called thy son, make me as one of thy hired servants." The day we have come into this consciousness, that day is our salvation complete. There then remain no more barriers of our own constructing between us and the Father.

"His father saw him." Our Father sees us all the time, even amid the wine and husks of the far country. And amid it all, "He giveth his angels charge over us." Do not, dear hearts, ever lose sight of that great and glorious truth, that no matter into what far countries we may stray, nor "how lost is our condition," on the sense plane, we are children of the Father, and he always has us just beneath the hollow of his hand.

"My son was dead and is alive again." We are dead because of false beliefs and conceptions; we become alive again upon our return to our Father's house—coming into a conscious realization of our oneness with the Father. Instead of feeding on husks we are partakers of the bread of life; instead of being wanderers in a far country, we are at home in our Father's house; instead of being clad in the tatters of false conceptions, we are clothed upon with the robe of righteousness. Of a truth we have passed from death unto life.

April 26, 1896.

THE RICH MAN AND LAZARUS.—Luke xvi: 19-31.

GOLDEN TEXT: "Ye cannot serve God and Mammon."—Luke xvi: 13.

CERTAIN rich man." Not one whose treasures are laid up where moth nor rust do not corrupt, nor thieves break through and steal, but possessed of riches that take unto themselves wings and fly away. And he "fared sumptuously every day." So mortal sense would ever have us believe, that on the seeming riches of the sense plane we are clothed in purple and fine linen, and fared sumptuously every day.

"A certain beggar." Poor in the things of mortal sense, but rich, as we learn farther on, in the coin which passes current when the day of final reckoning comes.

"The beggar died, and was carried by the angels." Such convoy have they at all times, no matter what the seeming upon the sense plane, who will

but receive it. "To Abraham's bosom." Unto the bosom of the Father of the faithful shall the soul of every faithful one be carried by the angels. They are there now, if only they will come into a full realization of it.

"Being in torments." Surely for the old man Adam that we are, till we come into at-one-ment with the second Adam, even Christ Jesus, there must be torments. All that believeth or maketh a lie shall be cast into the pit of destruction. Truth is all that is, hence that which is a lie cannot exist. Dives stands for the false—the seeming; Lazarus for the real—the truth.

"A great gulf is fixed." And it is well that there is no crossing. We should never be free indeed if there never came a time when the fixed gulf became impassable—when there could be no crossing over between us and all errors of sense—if the phantoms and delusions of mortal sense were to be able to haunt us throughout eternity.

"Moses and the prophets." The perfect and full law of God is before us all, and writ so plainly that he that runneth may read. There is no need that one should rise from the dead to tell us. If we would escape the fate of Dives we must heed well the lessons of this parable. Dark and deep as it is sometimes made, it is really simple and plain. Poisson and misinterpretation are sometimes injected into it, and yet it most truthfully and beautifully illustrates God's dealings with His children, and His perfect love for them.

LYMAN L. PALMER.

THIRD INTERNATIONAL CONGRESS OF SCIENTISTS.

Preparations for the meeting of the third I. D. S. A. International Congress of Scientists are progressing in the most satisfactory manner. All are working in perfect harmony and unity. These congresses are demonstrations of the unity which all scientists advocate. The interest is widespread and growing. Scientists are beginning to see and appreciate the great benefit of such gatherings, where all can come together in perfect unity and harmony, and give their views on all questions relating to the Science, and consider the best means of spreading a knowledge of the truth among the people.

HOW TO HELP THE CONGRESS.

The means to defray the expenses depend entirely upon individual donations of Scientists and friends, and membership fees and dues. Those who send one dollar will be credited with membership fee in the Association.

Those who send two dollars or more, will be credited with membership fee and one year's dues from May, 1896, to May, 1897. In sending money, please mention whether it is a donation or is for membership fee or dues, that it may be properly registered. Every earnest worker during the intervening time between this and the meeting can do something to help the Congress. Each may bring one or more new members to the International Divine Science Association. We feel sure that all will respond to this call for active assistance. We want you all to join hands and hearts in this glorious work, and God will bless every effort.

Whatever amount you may feel disposed to give will be thankfully received. Every little helps to make up the sum necessary. As most of the expenses must be paid before the Congress meets, we ask a prompt response to this appeal. Send all remittances payable to the International Divine Science Association, 328 Seventeenth Street, San Francisco, Cal.

The local executive committee at Kansas City, A. P. Barton, chairman, have arranged for the following special railroad rates:

NOTICE.

All those attending the Congress in Kansas City, to begin May 12th, 1896, will please secure from the ticket agent on purchasing their coming ticket, paying full fare one way, a *certificate to that effect*. The agents all have blank forms for that purpose. *These certificates are necessary in order to secure return tickets at one-fifth fare. Don't neglect this. From "The Life."*

Each member of the Association will receive a membership card. This should be sufficient identification when purchasing ticket, to entitle the holder to these reduced rates.

All who intend to speak or send papers are requested to send in their subject at once; this is necessary in order that it may be included in the program. Other Science papers and magazines please notice this call.

The following extracts from a few of the letters received show the deep interest scientists everywhere feel in the movement:

Mr. Fillmore, editor of *Unity*, Kansas City, writes: "The local committee met in our rooms last night and appointed several committees, and will meet and arrange certain details every Wednesday evening until the Congress convenes. We shall be glad to publish any notices in regard to the Congress that you may suggest."

Mrs. Myrtle Fillmore writes that she will take charge of the children's session. This insures its being one of the most interesting sessions of the Congress.

Henry Wood: "That the Congress will be a great success there can be no question."

Alice B. Stockham writes: "I am greatly interested in the success of the next Congress, and hope to be able to be present, personally."

Chicago, Ill.

"I send yearly dues. I may possibly attend the Convention at Kansas City, but am not sure. I am with you, heart and soul, in the good cause. Hope we will have as good a time as we had two years ago."

San Diego, Cal.

MRS. E. H. T. WILSON.

Mrs. Marion writes: "I will inclose \$20 on the amount I wish to give to the I. D. S. A., as a token of love that I have for the promulgation of Truth. The other five I will pay you when I meet you in Kansas City, next May."

Chicago, Ill.

Mrs. Gestefeld writes: "I shall count myself among the speakers at the Congress to be held in Kansas City, in May, if I can be there."

New York.

"I have another little mite to add to the fund for membership for Mr. G. T. and self, and will forward more anon. I hope to do so by or before the first of May. I do feel that the thought wave of the I. D. S. A. will yet reach to all parts of the earth—it is the saving knowledge."

Liberal, Mo.

MRS. G. T.

"Enclosed please find \$2 for dues to the I. D. S. A. for '96 to '97, and receive our hearty approval of its course, in that we are sure of its success, because God is his own success."

With our greetings, we remain most respectfully yours."

St. Louis, Mo.

MR. AND MRS. COOK.

"Everything is getting on nicely, and the prospect is that this will be the greatest Congress of all yet."

Editor of *The Life*.

A. P. BARTON.

"Dear Brother: Herewith find one dollar, for which please enroll me as a member of the I. D. S. A. I have been held out of membership in, or co-operation with churches, orders, associations or societies of all degrees, with the exception of "Silent Unity," and the "Invincibles", so you see it is something for me to become a member of the I. D. S. A. Perhaps I am drawn toward the latter because of its purely cosmopolitan character, including all phases of Truth. May the next meeting be a most marvelous success."

Boulder, Colo.

JOS. WOLFF.

UNIVERSAL AND INDIVIDUAL TREATMENT.

I. D. S. A. Health thought, to be held from April 1st to May 1st.

"I am in the Father and the Father in me. I live in His love and am provided for by His wisdom."

As we know that God is Principle or First Cause, we know that all expression is principle expressed, and is inherent in principle; we can therefore understandingly make the following declaration for ourselves and all mankind.

TREATMENT.

I am heir to all that the Father hath, I inherit His possessions. His life is my life. His love, wisdom and intelligence are mine. His health and peace belong to me. There is no life, power or substance apart from Him. I cannot become anything that He is not. I cannot have anything that He has not. I abide in His love and partake of His bounty.

Truth is the opposite of error, and is the only remedy for it. When we understand that there is but one life and that it is Divine, we know that we are that life, and have the power to express its possibility and perfection in all our ways, thus being perfect even as our Father in heaven is perfect. This is the truth that destroys the erroneous claims of imperfection, which is iniquity, or inequality with the Father.

Be Knowledge, and affirm: it is my eternal day.

The headquarters of the Topeka Auxiliary of the International Divine Science Association, is at 120 East Sixth street, Topeka, Kansas, where meetings are held every Sunday, at 3 p. m., and every Tuesday evening. These meetings are interesting and instructive. All are welcome.

C. M. WELCH, President.

HOME COLLEGE NOTES.

Meetings at Home College, 328 Seventeenth street, every Sunday, at 2.30 p. m. All are invited to attend, and especially those who want to know the Truth, and want to realize health and wholeness, mentally, morally and bodily.

Take either Valencia or Mission street cars to Seventeenth. The college is between those two streets.

Both present and absent healing done jointly by M. E. and C. L. Cramer. Hours at the College, from 10 a. m. to 2 p. m., daily. Appointments made to suit the convenience of those who cannot come during those hours.

There is no law to prevent your healing; we have only to conform to the law.

Classes will be formed at Home College the first Wednesday of each month, to meet either in the afternoon or evening, to suit the convenience of students. Those from a distance can be accommodated with rooms either at the College or near by. Please apply in advance.

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A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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Subscribers who do not receive their magazines regularly, will please let us know.

EDITORIAL CORRESPONDENCE.

EURAKA, March 14, 1896.

DEAR HARMONY:

During my three weeks work in Fortuna, I was the happy guest of Mr. and Mrs. Parkman, and was royally entertained, and given full freedom of their home. I gave four public lectures to deeply interested audiences of from two to three hundred, with the exception of one evening, when it was raining, there were about fifty out. I taught one class, all the members of which showed a clear understanding of truth, and testified to having been healed.

The new Manuscript Lessons more than met their anticipation, proving to be marvellously clear and practical to each one. At the close of the class we organized a branch of the International Divine Science Association, naming it the Humboldt branch of the I. D. S. A., with Mrs. Anna Parkman, President; Mrs. Joseph Durivage, Recording Secretary; Mrs. Martha Benbow, Corresponding Secretary; Mr. Thomas Edwards, Treasurer; Mrs. Mary Robney, Chairman Advisory Council.

The Council was elected from the other members. This branch will abide in the vine—the universality of the one truth, and will bear much fruit throughout the county.

The pioneer work has been well done, and will continue to spread until the whole country will rejoice in its beginning. I treated from ten to twenty-five patients daily while there, and demonstration after demonstration followed right along, and quickly; many were healed with one treatment, a few of which I will mention. After one of my public lectures, my attention was called to a man sitting at my left, who was tall and colorless; I had been told that he was sick, had not been able to work for years, and had none of

this world's goods, so to speak; that he had been salivated with quicksilver while working in the mines, and was full of rheumatism. I did not wait for an introduction, but shook hands with him, and said to him, you come and see me to-morrow morning, and I will heal you, and put you on your feet and you can go to work. The next morning he came in faith believing, and was healed. He only took three treatments, but was made whole with the first one. He was healed of all his conditions at once, which included partial deafness and the habit of smoking; he was conscious of being well from that hour, and was thoroughly changed in his disposition. He belonged to the salvation army; its members had frequently asked him, why he did not get healed, and would say: it is for you; but when he was made whole, they seemed to think it was all wrong, because the Lord healed him through one not belonging to the army. His case caused much comment and discussion throughout the county. The people said if Frank Milburn was healed, they would have to believe.

The Salvation Army people talked against the work, and said no one but the Lord could do what Mrs. Cramer is doing.

Another quick case was that of a lady eighty years of age, Mrs. Hamilton, who was so deaf that one had to touch her, and have her entire attention, then talk very loud to make her hear. She was entirely healed with one treatment, and now when her husband speaks to her from an adjoining room, in an ordinary tone of voice, she hears. Mrs. Hamilton said to a friend, a few days after she was healed, is it not wonderful: when I am in the house, I can hear my husband milking at the barn. One week after she came for another treatment for rheumatism, with which she had been troubled for years, and was healed of that with one treatment. These demonstrations prove the falsity of the race beliefs in age of the body.

One more case of which I will speak this time, was that of a gentleman whom the doctors a short time before had given about two weeks to live. They claimed that he had heart trouble and that one lung was gone. When he came to me he said: "I do not know what I have come for; I do not know anything about this method of healing, but my wife has persuaded me to come and I am here." After a few minutes conversation, I gave the treatment; then said he: "I do not know what it is, and I do not care, I know I feel better, I feel relieved." Then he felt with his hands, and moved about, and said that he felt well. That night he felt the old conditions slightly, but the next morning he was well and knew that he was, and from that hour has so declared. A few days later he visited Ferndale and told his physician that he had found a doctor who healed him with one treatment.

He came to the depot to say good-bye when I left for Eureka, and to assure me once more that though he did not take the week's treatment for which he had paid, that the first treatment was worth that amount, and that he did not need anything more at present. Each one of these cases changed wonderfully in appearance. On March 8th ten of us went from Fortuna to Rohnerville. I spoke to a very attentive audience of over two hundred.

Our experiences will be continued in next issue.

M. E. CHAMBER.

AN ALLEGORY.

BY MRS. J. E. CASTERLINE.

I SEEMED waiting, helpless against the noisy surge of the great ocean of humanity, its ships stranded on all sides. I reached forth, but my hands fell helpless at my side. I said with a sigh, why is it thus, why this wreck, and ruin and starvation? this yearning for better conditions, and the tenacious grasp of greed, that holds back the blessing? I saw a mass of walking shells of empty symbolism. The true life, love, wealth and "understanding" left unrecognized.

On the "other side" I saw countless numbers reaching forth gaunt hands for bread, others clinching their nails tightly into the heart of their hands, until they left scars, scars more easily erased than those sunken deeply into the hearts, whose prayers ascended, to descend more deeply in despair.

I saw floating wrecks of children of the rich, from a too plenty. Those of the poor, from too little.

Shattered lives were laid aside, while their accumulated fortunes went on and on, more often to curse the already rich, than to bless the worthy poor.

Great minds were awakening into active sympathy, planning how best to aid.

Societies were formed, but oh, how inadequately did they reach the bed rock of some cause: the effect of which is so disastrous to the children of man; yes, children of mistaken man!

I could not move; my helplessness grew more helpless, the stillness more profound. My very weakness seemed to be the ultimate of intense yearning, which seems ever to be God's opportunity to manifest to man's weakness, His strength.

A voice whispered: "Be still and know that I am God." Quietly I thought, yes, and how long, oh, God, how long must thy poor children wait?

Until their despair proclaims, to both the rich and poor, that man is not man until he finds and knows himself. The rich in this life, if life-less, symbolize poverty. The poor in heart, riches (blessed are the poor,) and why? Because they are building—"thoughts build!" I said, oh, then cannot I build? Teach me thy ways, oh God!

A voice came, "yes, build!" be still! very still, so still that God's ways can reflect in image the reality of man's life. Let no ripple of mortal thought stir the calm. Think not of poverty or wealth, love or hate, peace or plenty. In the stillness of your thought and the reflection of God's, see in His image for every child, the Truth.

From your height of reception of truth, "hold the fort," and from it, to the struggling, confused masses below ("in the low lands of thought,") send the flash-light of truth to one, to all. Be as one that becomes a thousand, as ten that become a million, until from Truth's heights descends the universal message, "God is love," and "no respecter of person."

"Be faithfully oblivious to all seeming contradictions, hold fast to principle, send the flash-light of awakening truth in all directions, until the glad, leveling thought is taken up by one and all—the Fatherhood of God (allness of good,) and brotherhood of man (the universal Christ;); thus oh, yearning soul, your work can come from the silent hill-top of understanding, as well as in the noisy, wrangling strife for man, for "thoughts are things," and build better than you know—when from that mind which the Master held and demonstrated through to man, when he arose to that height where all forms were lost in the one promise. "I will send the comforter—the spirit, which shall teach you all things."

The tired, hungry yearning for humanity left me, calmly resting in the assurance which came. "You, my conscious child, are but one of the millions of my unconscious ones, who only need arousing to consciousness; that being in God, is the consciousness of selfhood in Him, which it proclaims—a strength more potent than strife; an ownership in all that is. Through my children, I am trying to manifest strength; a power in mind for justice, the united effort of which will prove a mightier leveller against hoarded masses, than the small number of moneyed magnates can hold, against a positive truth of the all good."

When unity in true understanding begets this true strength, God's spirit will prevail with man, and the golden age of truth swallow up the gilded age of untruth, as the noon-day sun gathers the unreal shadow into the reality of the highest, most direct light.

The stillness was broken. I heard the birds singing. The blue sky was glowing with golden rayed promise of a rising sun. Forms were but dimly outlined; warmth had not come; tears still stood upon the rosy cheeked flowers. Mists sheeted the valleys; but above on the mountain tops there were no mists, and the sun shone its brightness. I said, I thank thee that from such heights have I seen thy glory, thy imaged light.

Even though much of the world lies sleeping, thy light and warmth is spreading, and will awaken and grow into beauty and usefulness, the most slothful. But while the shadows still exist, and the chilling mists hang 'twixt us and the light, and tears stand on cheeks furrowed by care, and paled by want, I will, from the hill tops of understanding, catch the glad sun rays of promise ("let there be light,") and send the flash-light of consciousness of being into the confused and weary hearts of men, until seeing themselves sons of God and good, they are not only shone upon, but shine upon all who still wait.

So I awoke to the light of day.

And so will all awake to the light of true life.

THE GREAT DEMONSTRATION.

Read at the Second International Congress of Scientists, by R. C. DOUGLASS.

DEMONSTRATION is the overcoming of error and its manifestations by Truth: *all Truth is demonstrable*; also there is no guarantee that it is the genuine article. Demonstration is the process of bringing Truth into manifestation. It is the gauge of the measure of our understanding of Truth: and without understanding there is no demonstration. "Show me your faith without your works, and I will demonstrate my faith by my works."

Jesus of Nazareth was a wonderful teacher of the *Science of Being*, whose "works" always demonstrated His perfect understanding of His Divine Science. His most stupendous undertaking was to demonstrate the unreality of death, by proving the reality and eternal indestructibility of Life. This demonstration He triumphantly accomplished, not for Himself selfishly, but for all humanity magnanimously.

"Surely He has borne our griefs and carried our sorrows; He was wounded for our transgressions, and with His stripes we are healed." This was Isaiah's prophetic enunciation of this great demonstration of Jesus, the Representative man, for all humanity.

If all men had the understanding of the full significance of this great demonstration, then all would realize its full benefits : there would be no sin, suffering or death in all the world : the world would be a transformed world : it would be the "new heavens and the new earth," the "old," false concept, having "passed away."

What means the prophet, when he says : "*The Lord hath laid on him the iniquity of us all?*" How did Jesus "*bear our sin?*" and how are "*we healed?*" thereby? God has no "*plan of salvation,*" in the human sense of a "*plan,*" for infinite wisdom, omniscience, does not "*plan.*" God is eternal principle : the Divine will is the exact working of Divine principle, or "*Law of the Lord.*" There can be no arbitrary action or caprice in God's method of operation ; for the "*Law of the Lord*" forever operates "*without variableness.*" Then, since thoughts are potent forces, every thought we project with the force of our will goes forth obedient to the sure working of the "*Law of the Lord,*" on its mission of good or ill, of blessing or cursing, according to the mentality projecting the thought. "*No man liveth unto himself;*" because, in this world of thought, no man thinketh unto himself. Remember, "*The Law is holy, just and good ;*" the Law cannot err ; the fault is always in us—in the thought we project. The pure fountain will always send forth "*sweet water,*" and the impure fountain "*bitter water,*" according to the same "*holy law.*" Law cannot change it.

Thus we are encountering the good or evil thoughts of others, quite unmindful of their origin ; and it is no wonder that, without the defensive armor of Truth, men often suffer for the malicious thoughts of others.

There are focal positions in the realm of thought. Abraham Lincoln stood in the focus of thought of the sectional hatred, gendered by slavery ; and the penalty or consequences of that hatred was heaped on his innocent head ; the innocent suffered for the sins of others, not vicariously, but according to this law. Jesus stood in the very focus of the malicious thought of the world, on that memorable feast day : the world's most poisonous shafts were hurled at Him. Though he could have nullified them all by His perfect understanding of the omnipresence of Truth, and might have summoned "*more than twelve legions of angels*" of Truth to His sure defense, and so, *for Himself*, have made a perfect demonstration over death without passing through it, still, *for humanity's sake*, He chose to meet it all, that He might destroy its power, and "*him that had the power of death ;*" for He had a "*baptism to be baptized with,*" a far greater demonstration to make, than merely for Himself.

Thus the "Law of the Lord" "laid on Him the iniquity of us all." For humanity's sake He stood in the very focus of all the bitterness of malice, all the errors of the false consciousness of humanity; He "trod the wine press alone," receiving on his innocent head the full penalty or consequences of a world's sin, according to the unvarying operation of the "Law of the Lord:" in order that, as the Representative Man of the ages, He might make the *Great Demonstration of the ages* for all humanity; and so "deliver us who through fear of death were all our lifetime subject to bondage," consequent on that fear. Thus He has "tasted death for every man." Humanity as he saw it is one: else how could He "taste death for every man," or for any man save himself? Since he has "tasted death for every man," there must exist an inseparable connection between our flesh and His flesh, between our manhood and His manhood. This relation is incomprehensible in the material concept of things: it is only to be understood in the Spiritual doctrine that all are made of the same Spiritual substance: "I in them and thou in me"—"perfect in one"—the unity of God and man.

St. Paul was reasoning from the same premises when he said: "ye are many members, yet one body."

The Christ is *one omnipresent Spirit*, the life of every man. If the Christ is one, is not the "body of Christ" one? *Ye are that body.*

Jesus fully understood the demonstrableness of His problem: therefore He consented to pass through the *extreme experience* of humanity, the experience which mortal mind says, "ends all," for the very purpose of proving the utter falsity of that stupendous claim called death, and thus demonstrate man's Spirituality and unkillable immortality, "triumphing over death, nailing it to the cross." By reason of the unity of man as "one body," "If one member suffer, all the members suffer with it; if one member rejoice, all the members rejoice with it;" and, by the same logic, if one member demonstrate, all the members demonstrate with it. Thus what is predicated of one member, the head, Christ, may be predicated of the whole body. Therefore, in our representative humanity, considered as the mortal consciousness, has been crucified and slain; and the true humanity has been resurrected out of that dead consciousness to the *Immortal consciousness of life*. The "king of terrors" has been destroyed; Immortality has been demonstrated.

We are then no longer under the "law of sin and death:" because that mortal-mind false law has been annulled, by the demonstration of Life. "The law of the Spirit of Life, has made us free from the law of sin and death."

"Christ hath abolished death, and brought life and immortality to light" by demonstration. The law of sin and "death had reigned" in man's consciousness by reason of his ignorance concerning life. Jesus proved that law an utter falsity, a stupendous lie, and "brought life and immortality" to light as already existent and eternal, the very essential fact of our being.

Thus was Jesus more than a teacher of ethics, more than a wise philosopher: he was a great demonstrator of His Divine philosophy. This was not merely a demonstration of His own divinity: it was a demonstration of man's divinity: it was humanity's Great Demonstration, through the understanding of the unity of man, and man's unity with God. If we were separate and apart from Him, one could not demonstrate for another; but, since there is no apartness in the Divine Consciousness, for "we live and move and have our being in Him," in His dying He has "tasted death for every man." Herein is the efficacy of the "blood of Jesus Christ to cleanse from all sin." It is the "efficacy" of this great joint demonstration of Jesus and humanity over the mortal consciousness and all its claims of sin, sickness and death: and the resurrection of man to the divine standing of the *Spiritual consciousness*, in which is conscious holiness, harmony, eternal life. In this high altitude of thought there is no thought of death: for "death and hell have been cast into the bottomless pit" of unreality, nothingness, illusion, oblivion, and with it "all that maketh a lie,"—all false claims of the natural man consciousness.

Thus we find that the philosophy and demonstration of Jesus was the philosophy and demonstration of present life in the perfection of Being, present holiness, and perfection of health. This is a philosophy worthy to be "sought for as for hid treasures;" it is the wisdom of the ages; it is the long sought "fountain of perpetual youth," the "elixir of life:" it is the Science of Sciences, the Science of Being, Divine Science.

In this new-found Spiritual Consciousness "old things have passed away, and, behold! all things have become new." "He now reigns whose right it is to reign,"—the resurrected man, the Christ man.

We have scarcely awakened from the hypnotic dream of mortality. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee Life."

"Lift up your heads, ye gates, and be ye lifted up, ye everlasting doors, and the King of glory shall come in."

By the great demonstration of Jesus the "everlasting gates" of Life have been "lifted up:" and the divine man, the "King of glory" comes into his divine inheritance of holiness, harmony, eternal life.

By accepting the issues of this great demonstration we attain the *Divine Consciousness of Being*.

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Mrs. M. E. Cramer will be in St. Louis by the fifteenth of April, for the purpose of teaching a Home College Normal Class in Divine Science. All who wish to have a thorough understanding of the Science in all its detail, and know who and what they are, and what their possibilities are, should take advantage of this opportunity and join this class. The relation of Being to existence is explained and analytically proven. Students are enabled to successfully teach and practice the Science, and to answer all difficult questions understandingly. Those intending to take this course, should be in St. Louis by the fifteenth of April, so as to begin with the first lesson.

DIVINE SCIENCE.

From the Rohnerville, California, "Herald."

Mr. Durivage, of Fortuna, hands us the following:

"Mrs. M. E. Cramer, of San Francisco, author and teacher of Divine Science, who has been at Fortuna during the past two weeks, where she has met with great success in healing the afflicted, will lecture in Rohnerville on Sunday, March 8th, at 2:30 p. m., in I. O. O. F. hall. On this occasion she will deliver her very valuable and instructive discourse on the subject, "The Christianity of Christ, and the Christ Method of Healing." Come and hear the truth as presented by this talented lady. All are cordially invited. Seats free."

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Valid information regarding psycho-physical phenomena is also desired.

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Address all information to Charles F. Bates, Secretary, 28 Algonquin Street, Dorchester, Mass.

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Your Sister in Truth,

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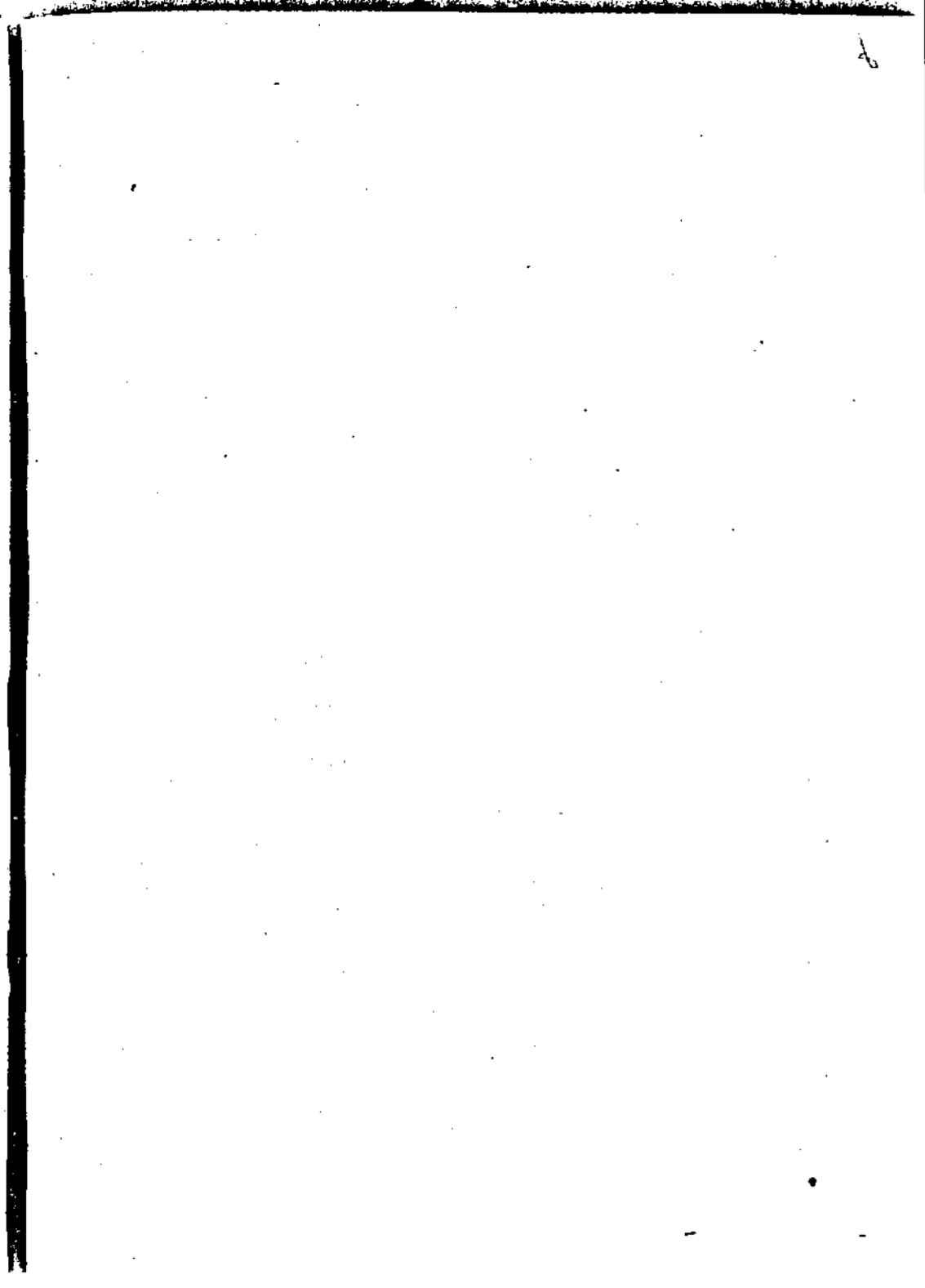
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OUR WORKERS.

~~Harmony~~

SPIRITUAL FORCE.

Symposium, by WM. H. AND ROSALPHA M. DANIELS

I BELIEVE every person in this room will agree with these few lines, that "It is surely more noble to give health, than to remove disease; to prevent, instead of cure; and this is our greatest privilege, to tell unto man that which shall make him avoid disease, which through ignorance he might suffer. Man under this inspired instruction, would walk the earth as a God. In form, perfect; in mind and spirit, the image of his Father in heaven." It is not enough that we cure our patient; it is more, yea, ten-fold, that we instruct him how to live, how to draw from that universal fountain that nourishing food which is his actual life. In this instruction, we give our patient that which will guide him all the days of his life; that which harmonizes and permeates his whole being. He has then the armor against which all the ills may prevail, and effect him not. God's bounteous supply will ever be his inspiration, his source, his life. If he at times feels despondent, who is his physician, whom can we all go to, but One. He never fails us in bringing us out of the seeming despondency. He is the only True Physician. A prominent physician has said: "If a physician visits you, ask him to tell you what the life is, that he would save. If he know not, tell him to depart, and put thyself in God's hands." Will He cure you? Do you for a moment doubt it? Try him; this is all we, as followers, ask. So many times (only in the last few days) have I seen a drug-burdened patient cry with joy at the awakening of this beautiful life. Friends, there is nothing that so appeals to good sense and reason, as a thorough metaphysical treatment, well administered. No doubt every one of us has regretted that we did not come into this God-inspiring truth, this harmonious connection with God, long ago.

The writer of a book, entitled, "The Healing of the Nation," says: "Let the first question in all medical books be, *what is spirit?* the second, *what is its proper connection with the Creator?* the third, *what is its connection with the*

life of man?" Now here are three scientific statements of Divine Truth. Take the first: what is spirit? We know for a fact that God is Spirit, that His spirit is universal, that that which is best, highest, and noblest within us, is His spirit or God-given thought manifesting that spiritual life within us, which is our positive reward for all spiritual force sent out in His name.

What is its proper connection with the Creator? To this we have to answer that we are inseparable, bound together in that universal spirit that makes us one. We cannot become separated, or escape from his commanding influence of love, truth, and beauty. In the words of Mr. Ehrich, "the bond of this loving union," referred to, "will not be believing, but doing." We must live this spiritual life, not merely believe in it. Be this living activity, sowing the grain, and never abandon the harvest. By looking well, and claiming the living presence of the Good, we shall best secure that which will be an everlasting benefit to us, and in our own private homes we can point to those who may be doing a divine work, quietly, and steadily.

Our own experience teaches us the need of a broader interpretation of Divine Science, at all times keeping the mind open to receive the Truth, and follow its guidance, asking only unity of purpose, and recognizing the brotherhood of the human race. In so doing, we shall always be truly one in work and spirit, our methods pure as the universal Mind that guides us. Live—more life—God animating—is the one thing needful with us in this spiritual existence. Every thought of life more immediately effects the body, and consequently, its foundation. It has always been my wish to see a grown person, brought up carefully from a child upon this line of spiritual training. The result of such knowledge could only be perfection of strength and health, truth and beauty—the very embodiment of Universal Goodness; only another Christ, manifest and doing the work of His Father.

Says a thoughtful writer: "Let us press nearer to Christ;" by this pressing nearer to Christ, we get filled with the Christ activity; this is the positive law of spiritual force, or growth. His sweetness of character fills us, purifies us, strengthens us, and has a quieting influence which assures us that he can hear our thoughts sent out to heal a brother or sister. A very sweet and beautiful story is given in "Making the Most of Life," of a good woman in Sweden who opened a home for crippled children, for whom no one else was ready to care. In due time she received into her home about twenty of these unfortunate little ones. Among them was a boy of three years, who was a most frightful and disagreeable object. He resembled a skeleton. His skin was covered with hideous blotches and sores. He was always whining and

crying. This poor little fellow gave the good lady more care and trouble than all the others together. She did her best for him, and was as kind as possible—washed him, fed him, nursed him, and often her disgust would show itself in her face, in spite of her effort to hide it. She could not really love the child. One day she was sitting on the veranda steps, with the child in her arms. The sun was shining brightly, and the perfume of the autumn honey-suckles, the chirping of the birds, and the buzzing of the insects, lulled her into a sort of sleep. Then in a half-waking, half-dreaming state, she thought of herself as having changed places with the child. Over her she saw Jesus bending, looking lovingly into her face, yet with an expression of gentle rebuke in his eye. She woke up with a sudden start, and looked into the boy's face. He had awakened, too, and was looking very earnestly into her face. Sorry for her past disgust, and feeling in her heart a new compassion for him, she bent her face to his, and kissed him as tenderly as ever she kissed a babe of her own. With a startled look in his eyes, and a flush on his cheek, the boy gave her back a smile so sweet that she had never seen one like it before. From that moment a wonderful change came over the child. He understood the new affection that had come, instead of dislike and loathing, in the woman's heart. That touch of human love transformed his peevish, fretful nature into gentle quiet, and beauty.

Christ's spiritual force was demonstrated in this case. Her life was in close touch with His. The woman saw the Christ revealed in the little child as he is revealed in all of God's children. What is it to us to have freedom, and not have this spiritual life? What does our freedom amount to unless we use that spiritual life within us for the uplifting of our fellow beings? Think of what to be free, would mean. Man could not live on freedom alone. He must be actively engaged in revealing the universal life which Christ taught. He taught or said very little about freedom, but spoke much of life. "I came that you may have Life, and have it more abundantly." Not existing life, but spiritual life, that perpetual life of which Goethe sang, that Divine harmony which shall be revealed in all of God's children.

"See all things with each other blending,
Each to all its being lending,
Each on all in turn depending,
Heavenly ministers descending,
And again to Heaven uptending,
Floating, mingling, interweaving,
Rising, sinking, and receiving—
Each from each, while each is giving
On to each, and each relieving

Each—the pails of gold. The living
Current through the air is heaving;
Breathing blessings see them bending,
Balanced worlds from change defending,
While everywhere diffused is harmony unending."

LAW REGENERATED UNTO GRACE.

"THE law was given by Moses; but grace and truth came by Jesus Christ."

The law that came by Moses, declares:

1. "Thou shalt have no other Gods before Me."

The grace and truth that comes by Jesus Christ declares:

"I and My Father are one," and proves that there is nothing between us and God.

2. Law—"Thou shalt not take the name of the Lord, thy God, in vain."

Grace and Truth—"I have come in My Father's name," gives us a basis from which to speak in His name, and fulfil the law.

3. Law—"Remember the Sabbath day to keep it holy."

Grace and Truth—"Be ye perfect, even as your Father in heaven is perfect," is keeping it holy. To keep the Sabbath day holy is to work as the Father works, and cease trying to make His works better than He has made them. Equality with God is the law of God manifest in the universe.

4. Law—"Honor thy father and thy mother."

Grace and Truth—"There is one your Father, even God." Have no father or mother that is not God.

5. Law—"Thou shalt not kill."

Grace and Truth—"Love thy neighbor as thyself." "Because I live, ye shall live also." The gift of God is eternal life.

6. Law—"Thou shalt not commit adultery."

Grace and Truth—"The Holy Ghost is upon us; there is nothing between us and the holy spirit. The son of man and the Son of God are one. A child born into the world is conceived in righteousness and holiness of Truth."

7. Law—"Thou shalt not steal."

Grace and Truth—"All Mine are thine, and all thine are Mine." All power in heaven and in earth is given unto Me.

8. Law—"Thou shalt not bear false witness against thy neighbor."

Grace and Truth—"Love is the fulfilling of the Law. Speak no evil one of another." "Let your conversation be in heaven."

2. Law—"Thou shalt not covet thy neighbor's house."

Grace and Truth—"Ye shall know that I am in the Father, and ye in Me, and I in you." And what belongs to the neighbor is His, as it is God's. "These things have I spoken unto you, that My joy might remain in you and that your joy might be full."

10. Law—"Thou shalt not covet thy neighbor's wife, nor his man servant, nor his maid servant."

Grace and Truth—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "A new commandment I give unto you, that ye love one another." "Do unto others as ye would that they should do unto you."

And the people said unto Moses, "Speak thou with us, and we will hear, but let not God speak with us, lest we die;" and Moses said unto the people, "Fear not, for God has come to prove you."

If the law had been sufficient unto wholeness, there would not have been a new testament or statement of Truth. Hence Paul says, "If they which are of the Law be heirs, faith is made void, and the promise made of none effect."

If we "have no other God before Me," we have nothing before God. No condition stands in the way of our Being Truth and doing the Will in all things; but to say that there is nothing before God to prevent us from doing His will, is not sufficient; hence in the "new and living way" we are to first be and then do. This is the Grace and Truth that came by Jesus Christ. To Be one with God, and do His work, and not another work, is greater than merely not having other gods, things, or conditions before Him.

We are not to make any graven image or any likeness of any manifestation in heaven or in earth, and bow down and serve the things that are made, even though they be of God.

It is not sufficient to simply not take the name of the Lord thy God in vain, but it is necessary that we speak in the name of the Lord—that we set out the law, and confess the truth of Being, by applying it in all that we do. This is the Grace and Truth that came by Jesus Christ.

BEING, AND THEN DOING.

It is the sixth day—the consciousness that like produces like—when we see that man, male and female, is God's image and likeness, and as it is with Him in producing Creation, so is it with us in all that He has given us dominion over. To keep the Sabbath day holy, is to know that God's

works are perfect and complete. It is not to persist in vain effort to make holy that which is already holy.

We shall not kill, because the law of life is to live. We shall not steal, because the law of life is, "*what is made is Mine.*"

We shall not bear false witness against our neighbor, because the law of God is, "*Do unto others as you would that others should do unto you.*" Thou shalt not covet, for the grace and truth that came by Jesus Christ is that "*all power in heaven and in earth is given unto Me,*" and that "*all Mine are thine, and all thine are Mine.*"

HOW TO HELP THE CONGRESS.

The means to defray the expenses depend entirely upon individual donations of Scientists and friends, and membership fees and dues. Those who send one dollar will be accredited with membership fee in the Association. Those who send two dollars or more, will be credited with membership fee and one year's dues from May, 1896, to May, 1897. In sending money, please mention whether it is a donation or is for membership fee or dues, that it may be properly registered. Every earnest worker during the intervening time between this and the meeting can do something to help the Congress. Each may bring one or more new members to the International Divine Science Association. We feel sure that all will respond to this call for active assistance. We want you all to join hands and hearts in this glorious work, and God will bless every effort.

Whatever amount you may feel disposed to give will be thankfully received. Every little helps to make up the sum necessary. As most of the expenses must be paid before the Congress meets, we ask a prompt response to this appeal. Send all remittances payable to the International Divine Science Association, 328 Seventeenth Street, San Francisco, Cal.

ARBITRATION.

That the world is recognizing the reality of Divine Life—all men dwelling together in peace and harmony—is in no way more apparent than in the fact, that the idea of arbitration of differences between nations is so readily responded to wherever introduced.

At a meeting of the members of the I. D. S. A., held at Headquarters, recently, a unanimous endorsement was given of the efforts of a number of representative men of Chicago, Philadelphia, and New York, towards establishing a permanent Anglo-American Court of Arbitration, and notice of such action was sent to Dr. W. C. Gray, 69 Dearborn Street, Chicago, and W. E. Dodge, 11 Cliff Street, New York. It would be well for all Scientists to do likewise, for none should be so engrossed in individual work as not to second every public effort that is in unison with our own thought that Love, Peace, and Harmony should exist throughout the visible world.

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HARMONY.

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WHAT IS MAN?

BY HENRY WOOD.

Synopsis of Article read at the Second International Congress of Scientists.

WE are living in a remarkable era. In these closing years of the nineteenth century the minds of men are restless as never before.

No longer content to supinely yield to adversities and ills as belonging to the lot of humanity,—inevitable, and to be tamely submitted to,—there is a rapidly growing disposition to question, yea, even to deny their supremacy, and to sweep away the great mass of self-imposed limitations of the past, that have no valid reason for existence.

The nature of man in its essence, is not only one of the most interesting of topics, but it is one that is supremely practical and vital. The problems which are centered in, and arise from that complex nature, are so near, so all-inclusive and supreme, that they incomparably overshadow all others. Unlike the vast majority of conventional systems and philosophies, they are not merely speculative and objective, but have to do with the very heart and soul of divinity and humanity. Upon a correct or incorrect interpretation of these laws of relationship, their subtle action, interaction, and reaction, depend human progress and happiness, or stagnation and decadence.

What, then, is man? If we listen for a practical response to this question from the consensus of world opinions, thoughts, pursuits, and activities, we learn that man is an animated, fleshy statue, visible, sensuous, and material. Nine-tenths of all the labor, ingenuity, and effort of human kind is put forth in ministrations to this visible man. He is ruler of this realm, and receives universal homage. It is thought that so long as he has desirable food, clothing, shelter, material comfort, and luxury, supplemented with some intellectual development, he should be complete and content. If he lacks any of these things he must be kindly supplied with them, and then he ought to be satisfied. But he is not. This so-called man is never happy, but always just about to be. He has mistaken his own identity. His woes, failures, restlessness, and unhappiness all come from the fact that he believes himself to be material in his being. He has formed the habit of feeling that his body is himself. Through this state of consciousness he has come into servitude to sin, disease, death, and innumerable other limitations and infelicities. In a word, he is filled with a subtle soul hunger, which he is unable to diagnose or interpret.

To overcome the gross materialism in which the world is at present enthralled, man must continually affirm, not only to his fellows, but to himself, that he is a spiritual, and not a material entity. He must iterate and reiterate this great truth, until it is supremely installed in the kingdom of mind. He is not a body having a soul, but a soul having a body. The formative power of thought makes this change of consciousness revolutionary.

As man truly recognizes himself, assumes the prerogatives of his divine being, and knows that he is a spiritual dynamo, here and now, he wields new forces, and grasps supernal powers and privileges. He comes into at-onement with the primal and deific creative principle, and from a condition of vassalage finds himself a prince of the realm. By virtue of his subjective transformation he has established new relations with the objective world, and new laws and conditions pay him tribute instead of exacting it.

The illuminated intuitive perception soon confers such a sense of spiritual supremacy and harmony, that as a natural result the body increasingly expresses hearty co-operation and wholeness. It is the one thing necessary for its own welfare, that it should glide into its secondary, befitting, and normal position. Its dethronement from the role of a tyrannical ruler is the very act which works out its own salvation. As a willing subject, the body exercises a sweet ministry and useful service for its owner, and becomes an outward reflector and expressor of mental and spiritual harmony. The vital and unseen forces build the body, and not the body the forces. The thought forms the brain, and not the brain the thought. The visible form is the stereotype plate, cast from the fused immaterial composition of past mental states. Matter, whether erected into vegetal, animal, or human configurations, is moulded and qualified by the soul forging which goes on within.

But nature is interpreted as adverse, and the very elements are thought to be in hostile combination against poor humanity. Hygiene builds a great dam to stay the current of threatening evils, but in vain, for it rises, and soon flows over. It is built higher, and the leaks patched, but it yields, for its foundation is upon the quicksand. But it will be urged that hygienic observance is rational, and that experience endorses and enforces our compliance therewith. Must we not destroy adverse bacteria, and maintain barriers and quarantines against contagions and epidemics? It is freely admitted, that for the present, we must observe many of the limitations to which we, and those before us, have yielded allegiance, or, as a community, suffer the penalties. But the ideal to develop, is that of an inner and spiritual armor, as scientific as it is spiritual, that will become an impenetrable shield. We need an

intelligent control of the creative forces of thought, until full emancipation from the distortions of sense-perception be accomplished. The physical organism is a sanctuary of the humanized divinity, the grandest visible expression of deific energy, in exquisite and symmetrical proportion. It is the highest known embodiment of divine art and architecture. It is also the most perfect exponent of the law of active co-operation. Every member is supremely honorable in its time and place, and any seeming dishonor has been gratuitously thrust upon it by perverted thought. The body here outlined, is that of normal objective expression of the developed higher selfhood.

But turning from the ideal to the average outpicturings we find this instrument which is so beautifully capacitated, to be, in actual expression, discordant and tyrannical. The ego has surrounded itself with a thought-environment of discordant vibration with the established order. The negatives of fear, anxiety, envy, pessimism, avarice, lust, malice, selfishness, materialism, one or more, are in evidence, and at length overt manifestation comes in some form of physical disorder. If physical harmony or discord, health, or disease, be the natural and logical outcome of past composite qualities of thought, it is obvious that the normal healing agency resides in the deeper and diviner principles of Being. To manipulate a result, is illogical. We must address ourselves to the cause.

It is important to discriminate between primary causation, and mere superficial occasion. A slight draught may occasion a cold, but the cause is deeper. It is in the personal, subjective state, or what we ordinarily call susceptibility. We cannot afford to confuse or misplace this order, for error always brings penalty in its train. There is great reliance placed upon whatever seems to exert power, therefore conventional thought mistakenly locates energy in sensuous objects, and appearances. But these objective visible things are not real forces, but only the phenomena of forces. Standing upon the plane of sense, only the things of its own kingdom fall within the field of vision.

The profound significance of the recent forward movement toward a higher philosophy of life, is contained in the recognition of the truth, that God is in His Universe, the one Life, Mind, Intelligence, and Will, in orderly and limitless manifestation. We can receive Him into our consciousness as our native element, our strength, and completeness, as that great Fatherly, Omnipresent Life, in which we live, move, and have our being. We are finding that we may come into vital and loving communion with the eternal Spirit, without the intervention of bell, book, external sanctuary, form, or

ritual. As sons of God, we may shelter ourselves within the warm and conscious embrace of the paternal, omnipresent Oversoul. The great, central fountain, from which, in exuberant richness, flow life, strength, vigor, and wholeness, has been rendered accessible, so that Paul's declaration, "All things are yours," may be verified. The supernal riches of the divine nature have flooded our consciousness, and swept away our self-imposed limitations.

We have tried to satisfy our soul hunger with the husks of traditional philosophies, while a real, though invisible, royal banquet was spread in profusion all about us. We have been in slavery to the seen and ephemeral, when we could have become free, through the potency of the unseen and eternal. Failing to recognize the ties which make us one with God and our fellows, we have been unaware of the great solidarity. Men have seen a false image of themselves, while the Divine likeness has been crowded out of the living consciousness.

But at length the "Son of Righteousness has arisen with Healing in His Wings," ushering in the dawn of a glorious day. The spiritual storehouse of man's nature contains rich gifts, deposited by divine beneficence, and creative thought is the key that unlocks and bestows them. The law of attraction, is a prayer without ceasing, as exercised through desire, aspiration, and affirmation. Intelligently directed, its power is beyond estimate. As in the mirror of self-consciousness, man holds the ideal of himself as a son of God, rather than a depraved material being, he enters into possession of his allotted kingdom, and wisely transforms and rules it. From the deep springs of his own being he uncovers a fountain, from which will flow forth new and ever advancing powers and attainments. The most startling and inspiring truth which the new philosophy of life reveals, is graphically expressed in the much misunderstood aphorism, "All is Good." Interpreted in the white light of the higher law, it is found that even negations have their uses, and that so-called evil actually has a provisional and educational goodness. It is only an evolutionary aspect, having a purpose to serve, which, when accomplished, passes by, and is dissolved.

All of God's creations are good, and He made all that was made. Anything, therefore, that is seemingly adverse, is a distorted human contrivance—a reflection of inharmony within. That state of consciousness which views the basic principles of the cosmos as beneficent, and only so, is grand, uplifting, and carries healing potency in itself. The immortal Tennyson beautifully moulds this thought:

"One God, one law, one element,
And one far off divine event
To which the whole creation moves."

Visible, temporary, and material attraction seems downward, but the divine and universal gravitation is upward. So soon as man "comes to himself," or to the consciousness of the divinity of the ego, he nears "the Father's House." The God-pattern within the soul asserts its moulding power, and as the sap in a tree overcomes gravity, and rises into visible manifestation in leaves, flowers, and fruits, so humanity will finally attain to its divine accomplishment.

The soft, golden dawn of a new spiritual dispensation is at hand. The weary night of materialism draws to a close, and full-orbed, glorious day is before us, when the shackles of human bondage to mere conditions will be broken, and emancipation be an accomplished fact. Man, who for so long has been a spectre, walking among spectres, is awakening to his divine heritage. From a single and historic incarnation, he is widening his vision to behold one which is universal. The recognition of its subjective reality, is the first great step necessary to bring it into actualized outward expression.

The theology of the creeds, still knows Christ after the flesh. The cross and physical suffering have overshadowed the glorious and vigorous imparted life. The living Christ seeks personal embodiment now. Incarnation is a present fact. As this great truth becomes self-conscious, its fruits will be manifest in mind and body. The rare and unfamiliar, supernatural Holy Spirit of scholastic theology, must become the natural, familiar, and scientific everyday energy, and accompaniment. The unfolding of the divine germ, which is implanted at the soul-center, sends a glow through the human three-fold nature to its uttermost limits. The word is to be made flesh, for its exuberant energy cannot remain bound and hidden. God sends out the thrilling pulsations of life to his offspring, of every grade and condition, and unless they close themselves, they will receive, and pass them along. The divine inolution is the cause and basis of human evolution, therefore man is the normal expressor of the God-quality. As he conquers the subjective microcosm, he will dominate the objective macrocosm. Then will spiritual optimism become supreme, and human infelicity flee away.

News.

The executive committee of Kansas City has engaged the Academy of Music for the six days meeting of the Congress of Scientists, seating capacity twelve hundred. It is considered the most suitable hall of the city for that purpose. There will be a competent professor to conduct the music during the entire session.

I. D. S. A. Health thought, to be held from May 1st to June 1st.

"I am the child of God; in Him I dwell in Peace and Harmony."

HEALTH TREATMENT OF TRUTH.

DEAR brother, John Green, our communion is in Spirit and in Truth. It is principle, and is gospel, glad tidings of great joy. You understand what I say: God the Creator, and God the Creation, is all there is. God the Creation, has being in God the Creator. John Green, the Son of God in Christ, your nature is the nature of God, Supreme Love. In you is no fear, pride, or perversity. There is no mortal inheritance. You have not inherited sin, sickness, or death. Your inheritance is God. Your blood is the blood of Christ, and your body is the body of Christ.

No past condition, circumstance, event, belief, opinion, or deed done in the body, of any kind, can possibly bear fruit, or have a showing in you at the present time. That which is not now, can have no result within you now. John Green, son of God, you are as pure and perfect as is your heavenly Father, whose nature you have inherited in full. Your body is without spot or blemish, and nothing can make you think otherwise. God will not allow His holy one to be diseased or see corruption. No, no, for God is the Father, God is the Son, and God is the Holy Ghost. The belief that your body is diseased, has no life, substance, intelligence, or power, cannot live within you, because it has no life; it cannot exist within you, because it has no substance; it cannot speak within you, for it is not intelligence; it cannot act within you, for it has no power.

A belief in sin, sickness, or death, is no part of you; it is not in truth, it is nothing at all. You are life, substance, intelligence, and power, and you are all one nature; every part of the body is equalized, and blends perfectly with Spirit, the nature of which is love. You have never been diseased, for you are, and have always been the Son of God. Amen.

NOTE.

Mr. and Mrs. Cramer left San Francisco the 9th of April, for St. Louis, where they are to arrive on the 15th, stopping in Denver on their way, to meet their many friends, and do what they can for the forthcoming Congress.

They expect to teach Theological and Normal classes in St. Louis before the Congress convenes. They will attend the Congress, and expect to arrive in Kansas City several days in advance of its opening. Address them, 2405 N. 12th Street, St. Louis, Mo. Send subjects for program to that address.

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CONDEMNATION.

THERE is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

There is, probably, no way in which falsehood is so universally expressed, as in condemnation, if not in act or word, then in thought. It is not generally looked upon as falsehood, but is believed to be the judgment of truth; for every one who condemns another, believes that he has rendered righteous judgment in condemning what he considers to be error in the one judged, forgetting that the other may judge him in the same way; both are but the expression of opinions, and may be equally false; for their origin is the senses, and they are therefore only conclusions formed from observation, and not from understanding, and will vary as much as the observers, and the mental states from which the observations are made. All condemnation is therefore judgment according to appearances. Jesus told the disciples to "judge not according to appearances, but judge righteous judgment." This statement implies that to judge according to appearances, is to judge falsely, but to judge righteously is to judge rightly, and is according to truth; hence it is according to God's method of judging, in which is no condemnation, for He is all and includes all, and therefore includes man; with this understanding it is evident that there is no one to condemn, neither is there anything to be condemned but Himself; so as Paul says, "there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit." Name, in Scripture, indicates the nature or quality of the thing spoken of. The name of Christ signifies the Christ nature, and to walk after the spirit is to have the Christ Spirit in us, and is to be the truth, and have the life; this is oneness with God, and is the way, the truth, and the life; and is freedom from condemnation. As Paul says again:

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

The consciousness that the Christ Spirit dwells within us, and that the Christ nature is ours, is the law that condemns the almost universal belief that the flesh is sinful, and therefore separate from God. It is the righteous judgment of truth, for it is the recognition of the union and oneness of God and man. If directed by this consciousness there can be no condemnation of one another; for God is then known to be the one and only truthful judge. If we permit ourselves to be governed by the five senses, we have enthroned five Kings, all of which have their subjects; which are sensations; and our judgements and condemnation are as numerous as the sensations.

Every thought, word and act, either of ourselves or others, produces corresponding sensations; and opinions are based in these and sit in judgment on them approving or condemning.

In this process we not only condemn each other, but ourselves; for our sensations are judged by our opinions; this is shown in the practice of condemning our bodies as impure or imperfect, and our thoughts, words and acts as unholy.

This is what Paul calls walking after the flesh, and what Jesus warned the disciples against when he told them to "judge not, and ye shall not be judged: condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven." The religion of Jesus is not sentimental but philosophical, and has for its foundation truth; so whatever he taught the people could logically be proven to be true. The above quotation is an example of this; it implies that to condemn is to condemn ourselves. If we condemn others for any act they may have done, or for any thought or word, we condemn the same wherever they may exist, and if they exist with us, we have condemned ourselves. If we condemn ourselves for any condition, we condemn it wherever it exists; if it exists in others, they are included in our condemnation. For this reason we see the necessity of erasing the practice of this seemingly universal falsehood, if we would fulfill the law of righteousness and walk after the spirit and not after the flesh. Condemnation is minding the things of the flesh, or is minding opinions and sensations, and is discord, disease, and death. But love is minding the things of the spirit, or is minding understanding and knowledge, and is harmony, peace and life. Christ is love, and before we can consciously call ourselves by His name, or partake of His nature, we must cease to condemn.

It is the only way by which we can keep His commandments, for they are based on the eternal law of love to God and to our neighbors, to which Jesus points as the fulfilling of the law. He tells us "God sent not His Son in to the world to condemn the world, but that the world through Him might be saved." If He came not to condemn, is it not time that we should accept the spirit of truth, and follow the new commandments which he gave to humanity? Of which He says: "whoever shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whoever shall do and teach them, the same shall be called great in the kingdom of heaven."

In these commandments we are told not to be angry with our brother; we are not to despise him and call him a fool or a lost man; we are to be at peace with all men; we are to honor God by honoring each other, for each one is the temple of the living God, and the only place in which he can be honored, is that which He creates, and in which He dwells; we are commanded to keep this temple pure and holy, and not defile it by sensuality, which is allowing the senses to control us. He commands us to swear not at all; this means that we are to speak the truth and believe it to be such, without taking an oath to confirm it. We are commanded to resist not, judge not, condemn not; we are not to resist evil in order to destroy evil; Beelzebub can not cast out Beelzebub without being divided against himself. We are to overcome what is believed to be evil, with what is known to be good—there is no resistance in this method of overcoming. We are to love our enemies, and bless them that curse us, to do good to them that hate us, and pray for them that spitefully use us, and thus be perfect even as our Father is perfect. There is no way of being perfect, but by being perfection; no way of being Godlike, but by being like God; and if He gives life to all, and makes his sun to shine on all, why should we condemn that which He blesses with His life? What then is it that condemns? It cannot be truth, for truth is God; it must therefore be falsehood, and is not the real man, for man is of God, and is the truth which can not be destroyed; it is only falsehood that fears destruction, and the sooner it is destroyed the better for humanity. Condemnation and its absence are unfailing guides by which falsehood and truth may be known, therefore whatever appears to be worthy of condemnation either in ourselves or others, should be destroyed with love, for we know that it is only our false opinions about it. In this way we shall let the spirit that raised up Jesus dwell in us, and quicken what is believed to be our mortal bodies, and realize that when that which is perfect is come,

that which is imperfect is done away with. For it is the spirit alone that gives life, the Holy or whole spirit, which Moses and the prophets partially realized, but which Christ and the apostles knew is ever dwelling in mankind, and is forever perfect. It is the spirit of God, and His divine voice or word is ever speaking within us, and to know that God dwells within us, and that His voice is ever speaking the word of truth, is to be made free from all the fears and falsehood of judgment and condemnation. Let us not turn a deaf ear to this voice, for by listening to it we shall enter into a consciousness that is not only belief, but absolute knowledge; in which is no criticism or condemnation, but on the contrary, approval and praise of all God's works.

This consciousness makes clear the meaning of Paul where he says: "The creature itself also, shall be delivered from the bondage of corruption into the glorious liberty of the children of God."

If the creature is a child of God, then he is an heir, and inherits all God's attributes, and is therefore as perfect as God; for this reason when the creature is recognized and spoken of as being imperfect, it is the denial that he inherits either God or His attributes, and is in reality condemning God, as being imperfect. It is not generally understood that this is the logical result, but nevertheless it is true. That all have been guilty of this sin of separation is evident, for all are claiming imperfection in some form, either in themselves or others. How often do we hear the question, if God is infinite and all powerful, and is perfect, why all this deformity, imperfection and corruption? It is the sin of separation that shall not easily be forgiven or given up.

It is the great sin of the world, for it is universally indulged in. Then as divine scientists who understand the truth, and are endeavoring to practice it, how necessary it is that we should make every effort to overcome this great besetting sin of belief in imperfection and condemnation. It should be practiced with regard to ourselves, our families, in our meetings, and in our intercourse with the world. The only way to overcome falsehood is to continually practice truth.

"He that overcometh shall inherit all things, and I will be his God, and he shall be my Son." In this way, and in this way only, we may realize the truth of the advice of Jesus, "condemn not and ye shall not be condemned."

G. L. CRAMER.

When I read in HARMONY that you were getting ready for the next Congress, I felt that no amount would be too much to help spread this glorious gospel. It is indeed glad tidings of great joy. It has brought to me health, happiness, peace, and blessings in every way. I will do what I can, and put in my mite.

May God bless your loving hearts for the good of mankind. I send two dollars, and will send more.

Oakland, Cal.

M. S.

NOTICE.

All those attending the Congress in Kansas City, to begin May 12th, 1896, will please secure from the ticket agent, on purchasing their coming ticket, paying full fare one way, a *certificate to that effect*. The agents all have blank forms for that purpose. *These certificates—one hundred of them—are necessary in order to secure return tickets at one-third fare. Don't neglect this.* (Other Science papers and magazines please copy).—*The Life*.

The Notice in last month's HARMONY should have read *one-third*, instead of "one-fifth."

COME TO THE CONGRESS.

The railroads that have agreed to the one and one-third rate for persons attending the Congress, are:

Burlington, Cedar Rapids & Northern; Chicago & Alton; Chicago & North-Western; Chicago, Burlington & Northern; Chicago, Burlington & Quincy; Chicago Great Western; Chicago, Milwaukee & St. Paul; Chicago, Rock Island & Pacific; Chicago, St. Paul, Minn. & Omaha; Atchison, Topeka & Santa Fe; Hannibal & St. Joseph; Kansas City, St. Jo. & Council Bluffs; St. Louis, Keokuk & North-Western; Illinois Central; Iowa Central; Minneapolis & St. Louis; Missouri Pacific; Rock Island and Peoria; St. Louis & San Francisco; Sioux City & Pacific; Wabash; Wisconsin Central Lines; Burlington & Missouri River; Denver & Rio Grande; Fremont, Elkhorn & Mo. Valley; St. Joseph & Grand Island; Union Pacific; Union Pacific, Denver & Gulf, and Jacksonville, Louisville & St. Louis.

This reduction is granted on condition that there shall be as many as 100 certificates presented here.—From The Life.

In addition to the roads of the Western Passenger Association making one and one-third round trip rates to persons attending the Congress, the following Eastern lines, composing "The Trunk Line Association," have offered to co-operate with the Western lines by giving same reduction:

Grand Trunk Railway; New York Central and Hudson River R. R.; West Shore; New York, Ontario & Western; New York, Lake Erie & Western; Delaware, Lackawanna & Western; Lehigh Valley; Central of New Jersey; Philadelphia & Reading; Pennsylvania R. R.; Baltimore & Ohio; Chesapeake & Ohio, and all the lines of the Central Traffic Association, covering the territory bounded on the East by Pittsburg, Salamanca, Buffalo and Toronto; on the North by the line of and including points on the Grand Trunk Railway,

from Toronto to Port Huron, thence via Lakes Huron and Michigan to the north line of Cook County, Ill.; on the West by the west line of Cook County and the Illinois and Mississippi rivers to Cairo, including Burlington, Keokuk, Quincy, Hannibal and St. Louis; and on the South by the Ohio river, but including points on either side of that river. Tickets must not be purchased more than three days before the opening day of the Congress.—From *The Life*.

THE INTERNATIONAL CONGRESS OF SCIENTISTS OF THE INTERNATIONAL DIVINE SCIENCE ASSOCIATION.

THE first International Congress of Scientists was held in San Francisco in Golden Gate Hall, May, 1894, lasting six days, and was fully attended, the interest increasing with every session. Never before was there a grander demonstration of harmony. All came together in unity of Spirit, where there is no distinction of doctrine, and but one purpose to be accomplished: that of educating people in the one great truth of Being. It was considered by all a complete six days work. No organization grew out of the Congress, it being the outgrowth of the already organized International Divine Science Association.

THE SECOND INTERNATIONAL CONGRESS OF 1895.

This Congress was held in Chicago, and was equally harmonious, and in some respects was considered more instructive, in that the discussions took a wider range. Not only were the addresses in both Congresses highly educative, but discussion was freely invited, and was entered into with an earnestness of purpose at-one with the Spirit of the movement, which marked the real success of the Congress. The general subject of the first Congress was **UNITY**, and of the second, **THE TRUTH**.

THE THIRD INTERNATIONAL CONGRESS OF SCIENTISTS.

GENERAL SUBJECT OF THE CONGRESS: "AT-ONE-MENT, THE BASIS OF EDUCATION."

DIVINE SCIENCE IS UNITY.

Divine Science accurately proves the unity of God with all living. A like revision and adjustment of thought is everywhere taking place in the secular, religious, and scientific world. It is being understood that the law of the universe is the nature and goodness of the Supreme One; the thoughts and ways of all must eventually be adjusted to accord with this knowledge, and

Divine Science be accepted as the basis of all true education. The Science of Being includes every subject pertaining to Infinite Life and the good of humanity, the well-being of every creature. Its work is the universal dissemination of a knowledge of the divine purpose of the Creator in creation.

The many suggestions received in regard to the work to be done at the Congress, shows how great is the interest felt, and that the purpose for which the L. D. S. A. is organized is being understood and appreciated.

PROGRAM.

The Council has considered all the suggestions that have been made in regard to the program, by those who intend to take part in the Congress, and will endeavor to include all that are practical, thus giving the program greater variety than in either of the former Congresses.

The following are some of the suggestions: One suggests that "each day some one shall give an illustrated class lesson, which will represent some special strong point of his or her teaching;" another suggests that "some one prepare a diagram, and deliver an essay on the Law of Expression;" another, that "it would be a good plan to have a few short sessions for teachers and healers to meet and exchange experiences;" another suggests that "more time be given than in previous Congresses to social intercourse and personal communion in freedom."

One session will be devoted to education from the standpoint of Truth, which we expect will be arranged and conducted by Dr. Alice B. Stockham. The children's session, which is always so deeply interesting and profitable, is provided for. It will be conducted by Mrs. Myrtle Fillmore, associate editor of *Unity*, formerly editor of *Wes Wisdom*.

We mention below the subjects received up to date:

"The A B C of Divine Science," Mrs. S. T. Bussey; "The Origin of the Co-operative Idea," Carrie E. Darling; "The Holy Spirit," Mary D. Fisk; "Address," by Estelle Nichols; "Crisis and Wage-earners," A. P. Barton; "The Word Made Flesh," Mary E. Butters; "The Greater Work for Humanity," Dr. Clara E. Choate; "Non-Resistance," Alice B. Stockham; "The Gold of God," Charles Fillmore; "Science and Religion: their Relation and Aim," Orula N. Gestefeld; "My Own Experience in the Work of Truth," Esther Marion; "Substantialism," Mrs. Josephine Barton; "What Will the Harvest Be," Mrs. Eva Huling; "The Prophetic Trend of the Son," Mrs. Scott Saxton; "Metaphysics, the True Basis of Social Reforms," Prof. L. D. Ames; "Our Work," Mrs. C. S. Alden; "Man in Dominion," R. S. Hill; "Omnipotent

Life," Mrs. J. J. Hirschhaimer; "A Practical Religion," H. H. Schroeder; "The Power of Thought and Word," Miss Cyra Battey; "Gethsemane," B. C. Douglas; "Consider the Lilies," L. L. Palmer; "Truth's Language," Anna J. Dayton; "Divine Substance," Sarah Elizabeth Griswold; "Sermonettes, from Mother Goose," Fannie M. Harley; "The Simplest Way to Teach the Sciences," Mary L. Rensch; "The Christ Method of Demonstrating Health," C. L. Cramer; "The Trinity," Fanny B. James. Questions pertaining to Divine Science and its work, asked by the audience, will be answered by M. E. Cramer.

Signs Following.

Our experience in teaching and healing in Humboldt County, California. Continued from April Harmony.

A lady came to me for healing, whose case had baffled the skill of many physicians. At regular intervals she had head-aches lasting for days; the doctors said they were "caused from some internal trouble," which they could not reach, and had pronounced her incurable. Her friends said "she would be helpless for days," and was thought to be beyond recovery by all who knew her. With the first treatment of truth, she was thoroughly relieved, and told everyone she met on her way home that she felt well. She had made arrangements for a two weeks treatment, and was to come again the next day, but to my surprise she was not one of those who came the next day; it was three or four days before she returned for another treatment. During that time she had moved, done a large washing, and had walked into town, a distance of one mile. She had only three present, and four absent treatments. The last I heard from her, she was doing her own housework, and cooking for a large family.

A young man came for treatment who said he had been blind in one eye for several years. That while out hunting, when quite a lad, he discovered that the sight had gone from one eye. I gave him the treatment in the morning, and on the evening of the same day he told his friends that the sight had returned, and he continued to see with that eye.

I treated from ten to twenty-five cases a day during my stay in that county, and disease of almost every name yielded to the power of truth. Dimness of vision, dullness of hearing, rheumatism, and rheumatic gout, in fact, all conditions yielded readily.

Just before going to Fortuna, from Eureka, I was called to see a lady who (to speak after the manner of conditions), was about helpless. She had been

sick a great many years. Her head was bowed upon her chest, and she could neither raise it, nor turn it from side to side. Her hands were partially closed, and were stiff; she could neither open nor close them. She had not walked one step alone for years, and had not fed herself for six years, being unable to raise her hands to her head, or to use them. She had a severe cough, and was quite hard of hearing, and had had rheumatic gout in her hands for sixteen years. The little finger on the right hand was drawn up and away from the other fingers, and had been stiff since she was nine years of age. One doctor told her that she would soon have chalk enough in her knuckles to write upon the black-board, and physicians in her younger days proposed cutting the cords of her little finger, for the purpose of straightening it—it had been stiff sixty-three years. I gave her one "Health treatment of Truth," and when I had finished, she said: "I want to get up." I called her daughter and the nurse from an adjoining room, and told them that she wished to get up. The nurse came, took hold of her hands, and after rocking a little she bounded up, and stood erect, and said: "Now let go of me;" she then walked around the room, the nurse following, with an expression of astonishment, and arms spread, ready to catch her in case she lost her balance, but she would not allow the nurse to touch her. When she seated herself again in the arm-chair, she raised first the right hand over her head, then the left, and said: "See this, I can't tell when I have been able to do this;" then she turned her head from side to side, and called attention to that movement. The daughter and nurse were laughing, with tears of joy streaming down their cheeks, when the nurse said: "See if you can raise your feet." At the suggestion, she raised first one and then the other, and said: "I have doctored for years and years, and have taken 'Christian Science' treatment, but it did not reach me." I told her I expected to be in Fortuna two weeks, and asked her if she wished absent treatment; she replied, "I do not care for absent treatment, I will wait until you return from Fortuna." I spoke of the result of this treatment in Fortuna, and as the lady is known all over the county, the news of the wonderful result of this treatment spread rapidly. One party wrote to the nurse to know if the report was true, to which she replied, "Yes, and more; just after the treatment she walked out to lunch, and fed herself."

At the end of two weeks, when I returned to Eureka, I found her improved. I treated her two weeks, altogether. With the first treatment she asked for perfect hearing, and in five minutes she could hear ordinary conversation. During the two weeks' treatment, her head raised up to the

natural position, the cough disappeared, the rheumatic gout left the hands, and they became straight and natural; the little finger that had been crooked and stiff for sixty-three years, straightened out, and she used it as naturally as if it had never been stiff; the toes, which were turned in under the foot, and were stiff, also straightened out; every part of the body was harmonized and equalized. Everything that this dear sister asked for, she received, and it was demonstrated with the following treatment; she was indeed loosed from all infirmity. To me these demonstrations prove the certainty of the power of unwavering faith.

M. E. CRAMER.

International Bible Lessons.

May 5, 1898.

FAITH.—Luke xvii: 5-19.

GOLDEN TEXT: "Lord increase our faith."—Luke xvii: 5.

GAIN and again, as we study God's message to His children, we come upon this keynote to the whole grand symphony of the universe—Faith. And this is but natural, for we and our faith are one, and there is but one faith, and that is the faith—or—the Father.

"Lord increase our faith." The disciples had yet many a weary league to travel with blistered feet ere they came unto the full consciousness of the Christ which Jesus had come into the world to manifest; hence it is but little wonder that here, in the midst of the journey, just when they had been told "that offences must come, but woe unto to him through whom they come," they should cry out in utter despair, "Lord increase our faith." Not yet had they learned the one great lesson, that there is no high nor low, no great nor small, no half and no all, to faith. Not yet had been formulated that great truth: "One Lord, one faith, and one baptism." When they came into that consciousness, and when we do, likewise, nevermore is heard the cry, "increase our faith." All the faith there is in the whole universe was theirs, and it is ours.

"As a grain of mustard seed." If we have that much, we truly have all there is to have, for like the circle, it is complete within itself, it has neither beginning nor end. "Would have obeyed." The spoken word of faith—the Father—shall ever be obeyed, shall accomplish that whereunto it is sent. "My word shall not fail."

"Afterward thou shalt eat and drink." Jesus preached a new gospel, that of submission. It stood for an entire reversion of the old "eye for an eye, and tooth for a tooth," ways of the world. On the sense plane, self is all there is to us. All day we take our ease, and at night bid the weary servant to serve us first. But a light has come into the world which lighteth every man, and by it we are led to see the higher and better way—the Perfect Way. May the Spirit of Truth guide us all into that perfect way, which leadeth unto God.

"We are unprofitable servants." Yes, that is just what mortal sense is exclaiming and proclaiming for us all the time. We strive to place high an ideal standard of our being, holding firmly unto our oneness with all good, and, lo! the voice of sense and seeming persistently shouts in our ears, "You are a poor, miserable sinner, conceived in sin, and born in iniquity; and the Bible says so, too." We open the Book, and behold, there are the very words. What shall we say then? Simply this: "Get behind me, Satan. It is thou, false delusion of sense, that art the sinner; that was conceived in sin, and born in iniquity." Always remember that "with what measure ye mete, it shall be measured again unto you," and this is as true of our measure of ourselves as it is of our measure of others. The highest standard of life the Master could conceive, was to love God with all mind, strength, and soul, and, "like unto it," is "love thy neighbor as thyself."

"Thy faith hath made thee whole." Nothing but faith—the Father—can make us whole. He is perfect wholeness, and when we have come into complete at-one-ment with Him, we must be whole in spirit, as He is Spirit. Being whole in Spirit—freed from the sense delusion,—logically and naturally we externalize a perfect body. Our leprosy, sin, sickness, and death, are forever healed, and with "a loud voice, we glorify God."

May 10th, 1896.

PARABLE.—LUKE xviii: 9-17.

GOLDEN TEXT: "The publican * * * saying, God, be merciful to me, a sinner."
—LUKE xviii: 13.

LIKE faith, prayer is ever recurring as we study the Bible. Prayer is just as natural to man as is his breath. The very first moment in his development that he discovered his inharmony with his environment, that very instant he began to pray, and he has "been instant in prayer, in season, and out of season," ever since. The legend is that Saint Peter sent two angels down to

earth, one to gather prayers, and the other, praise. The first returned with a mighty burden, but the other had scanty store in his basket. From this we may learn the lesson, that more of praise, and less of prayer would be far better.

"They were righteous, and despised others." There is a righteousness—rightness—which is humble and just in the sight of God and man, and which causes us to love God, and all His creatures; and there is a vain-glorious self-righteousness, which leads its possessors to "despise others." One stands with downcast eyes, saying, "God be merciful," and the other brazenly thanks God that he is "not as other men."

"Into the temple." The sanctuary, the holy of holies within our very heart of hearts, there is the only shrine at which any knee should bow. Remember this, prayer that cometh not from the heart of man, can never reach the heart of God. "To pray." True prayer is the holy communion of God's children with the Father. In true prayer, the pray-er and the prayer are one, and both are in the bosom of the Father. The son is in the bosom of the Father, always. "Pharisee * * * publican." Both are seemings, delusions of mortal senses. The first seems to be master of the earth, and yet he is but a bubble on the crest of a mighty wave. The second seems to be nothing, and yet "God on His throne in high Heaven," hears his faintest whisper. Well may the poet sing: "Judge not by feeble senses."

"Not as other men." We are natural-born Pharisees. We are prone to be thankful, so long as we judge upon the sense plane, every day of our lives, that we are not as other men. We enumerate the sins, as we call them, of our neighbors, and their shortcomings as well, and we are so glad that we do not have any of those things to answer for. But, beloved, suppose we rise to a higher plane of life, and hereafter measure our fellow man only by the standard of truth. Then, indeed, will our self-righteousness become as filthy rags. Burns asked that he might see himself as others saw him. May God give us spiritual eyes, that we may see ourselves, and all others, as he sees us and them.

"Suffer little children to come unto me." Beautiful, entrancing, and holy as is this picture of the Master, the gentle Nazarene, sitting in the midst of innocent childhood, blessing as never man blessed, as He lightly rested His hand upon each curly head, yet far more beautiful and holy is the deeper spiritual lesson here set forth. The kingdom of God cannot be entered, except ye become as a little child. Blessed with the innocence and faith of childhood, heaven cannot be very far away. "Heaven lies about us in our infancy," sings the poet. This may be ever true with us for all time, and all eternity—in the eternal now,—if we but come unto the Christ as a little child, and become one with Him.

May 17th, 1896.

PARABLE OF THE POUNDS.—LUKE XIX: 11-27.

GOLDEN TEXT:—"He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much."—LUKE XVI: 10.

"I THOUGHT that the Kingdom of God should immediately appear." From the first conception of a future life up to the present moment, the people of all nations have been expecting that physical death would open the gateway to realms of peace, pleasure, delight, happiness. Among the Jews, from the days when Isaiah sang, "They shall call his name Immanuel," till these closing hours in the life of Jesus, they were ever looking for the coming of Messiah, and the kingdom of God. Jesus told them that the Kingdom of Heaven was within them, but that was too great a mystery for them then, as it is with many even now. Even his disciples followed him about the country fully believing that the Kingdom of God "should immediately appear," and they even quarreled among themselves who should be greatest in it. And so it is now. With all the light Jesus threw upon the subject, men still "look for another." Calmly resting on the bosom of sense delusion they croon to themselves, "In some far-off time and place we shall be happy, we shall find paradise, we shall be with our loved ones, we shall see God." Would that my voice might be able to reach to "earth's remotest bounds," and proclaim unto all men that now "is the acceptable year of the Lord; now is the day of salvation." Dear hearts, it is just now that you must be happy. There can never be any "sweet bye and bye," unless there be first a "sweet now and now." Seek within and find the Kingdom of Heaven, and all these things shall be added unto you.

"How much every man had gained." One servant had gained ten pounds, and one five, and they were commended, and made rulers over cities. Truly, for they had been faithful; they had overcome, and it was theirs to enter into the joy of their Lord. This would be just what would happen on the sense plane, and true natural law holds in the spiritual world. But what were these pounds which these servants had conserved? Opportunities? No. Mental qualities, or physical things? No. They were rifts of light in the night of sense delusion, and he who doubles his perception of truth and spiritual wisdom will be doubly rewarded, not at some future time, but every day, and every hour, and in just so much as he will open his heart to the divine illumination.

"Even that he hath shall be taken away." Most souls whose eyes have not yet beheld the truth of being, have read this parable and shuddered. They have felt toward Jesus for giving it, much as did the man with the one talent: "Thou art an austere man." And yet there is no parable more beautiful when the search-light of truth is turned upon it. Tossed about on the angry waves of an unknown sea, let the mariner discover a lone light-house. Does he sit idly by, and let his ship drift out to sea because there are not a score of lights along the shore? No. So we, storm beaten on the sea of sense delusion, when the beacon light of truth is seen, must trim sail, and set rudder, and sail directly for it. When we have followed the lead of this "Kindly Light," till we are safe within the harbor, there will be lights enough, and to spare, along the shore. And remember that this light is ever, ever,

and forever piercing the night of error with its brightest rays. Some time it will guide us all home. Shall we not come to-day?

"Mine enemies, bring hither, and slay them." All false seemings, sense-delusion, all enemies of the truth, "bring hither, and slay them." Most glorious day when that shall be. Then of a truth, "God shall wipe away every tear."

May 24th, 1896.

JESUS TEACHING IN THE TEMPLE.—LUKE XI : 9-19.

GOLDEN TEXT:—"The stone which the builders rejected, the same has become the head of the corner."—LUKE XX : 17.

WE now come to a particularly interesting period in the life of Jesus. Viewed as man or God, or as both in one, the heart of the student of events cannot but go out to him in yearning, and tender sympathy. It is now within one week of his passion. Whether he knows it or not, all that he has prophesied of his death and resurrection is just at hand. We see him spending his last Sabbath on earth quietly, with the loved ones in Bethany; with the careful Martha, the thoughtful Mary, and him over whom, as he lay in the tomb, "Jesus wept." On the next day occurs the triumphal entry into Jerusalem; the next, the cleansing of the temple, and now, on the third, he is delivering his last discourse in the temple. There is always such a halo of pathos about last times, and this is especially true of these closing scenes in the life of him "who was acquainted with grief," and who died that "we might have life, and have it more abundantly."

"Send a servant." In a certain sense, we are all husbandmen in the vineyard of the Lord. From time to time he sends his servants to us in some form or other, as opportunities, as mental quickenings, and as spiritual discernments, but do we always receive them? Do we not sometimes "send them away empty?"

"I will send my beloved son." No doubt but his hearers understood perfectly well what Jesus would teach in this parable on the sinner's plane. The servants were the prophets of Israel, from Joel to Malachi, who had been sent of God, and whom the people had maltreated. And now the son had come, and just on the eve of his tragic death, he tells them boldly to their face that they are plotting for his life: "Come, let us kill him."

"Shall come and destroy the husbandmen." But there is a deeper lesson for us in this, than was learned by the Jews that heard him that day in the temple. Again we come face to face with the ever recurring fact, that these husbandmen who maltreated the servants of God, and would now kill His son, are the "vain imaginings of this world," the sense-delusion of judging by appearance. Let the Lord of the vineyard destroy them quickly, and give the vineyard over to Truth, to Life, to Being, to Faith, to Hope, to Love. Then will the darkness of night have passed away, and the light that lighteth every man fill all the world.

"Whoever falleth upon that stone shall be broken." The stone that was rejected by the builders, and has now become the chief corner stone, is Truth. And whatsoever error falleth upon this stone, is broken, and, truly, whatsoever seemings of mortal sense it shall fall upon, shall "be ground to powder." The chief priests and scribes sought to lay hands on him, because

they perceived that he had spoken this parable concerning them. They stand for error, false conceptions of self and being, and for all forms of delusion, and fearing that they will be ground to powder, and become nothing by coming under this stone, they are seeking to lay hands on him, to stay his work.

"But they feared the people." We are the people, and so may we ever be able to keep error and delusion in mortal terror of us.

LUTWAN L. PALMER.

IMPORTANT NOTICE.

The numbers on Seventeenth Street having been changed, the number of HOME COLLAGE, and Office of HARMONY, formerly 323, is now 3360 Seventeenth Street. The location has not been changed.

The Home of Truth has removed from 1602 Sherman Street, to 1223 Park Avenue, Alameda. Services every Sunday morning, at 11 o'clock, Sunday school at 12.30. Association, Friday evening, at 8 o'clock. All are welcome.

APPRECIATION OF TRUTH.

MRS. M. E. CRAMER:

Dear Friend: Your kind letter, and book was received, and it was just what I wanted, and needed. I thank you very much for your kindness, and as soon as I can, I will send for two more of BASIC STATEMENTS. I want to send one to an aunt of mine. I know it will do her good to read such a good book, with every line full of blessing.

I hope you can read my writing. I never went to school, but through the Science I have learned to read and write, and received my hearing—which I thought I never was going to have again—and health, also. Some day I will write and tell you all the good the Science has done for me. With love from all to you, as ever,

Your friend,

Kansas City, Mo.

MRS. W. E. W.

I am a seeker after the Truth of Being, and its true relation to God. I enjoy HARMONY very much, and prize it for its loyalty to pure thought, and holy life, and while I do not understand all it teaches, I sincerely bid it and you God-speed on your mission to bring all mankind to the recognition of Universal Brotherhood of man, and Unity of Being. I should like very much to have your Manuscript Lessons. I enclose money for renewal to HARMONY.

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O. W. B.

BOOKS OF THE DAY.

"MENTICULTURE, OR THE A. E. C. OF TRUE LIVING;" by Horace Fletcher. Published by A. B. McClurg & Company, Chicago, Ill. Price, \$1.00.

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JUNE, 1896.

No. 9.

ADDRESS OF WELCOME.

Delivered before the Third International Congress of Scientists, convened at Kansas City, Mo., May 12, 1896, by REV. J. E. ROBERTS, Pastor of All Souls Church, Kansas City.—From "THE LIFE."

APOSTLES and teachers of doctrines new and strange, I extend to you the salutation of peace. On behalf of the city, which you have honored with your presence, I welcome the Third International Congress of Scientists. May you find its hospitality so sincere, its friendship so unfeigned, its spirit so genial, so catholic, and so well-disposed, that the only shadow on the memory of your sojourn here will be that cast by the regret of your departure.

Those who are strangers within our gates are reminded that this city—like every other one when an address of welcome is being made—is the most wonderful city on the hemisphere. We "point with pride" in the same old way, and at the same old things that inspire the mute eloquence of index fingers in every other American town. If there is any city of our size and weight that can out-point us, we do not know it, and if we did know it we should probably not own up to it. Cities share some characteristics with men. As long as a man is growing but not grown, it is the unachieved that inspires him. His past he counts as commonplace and matter of fact. It is his future in which hope and fancy hold mad revels of riotous delight. "Youth is the salutation of an unknown being to the future which is itself." None but a young warrior could have sighed for other worlds to conquer. An old one would have contended himself with cutting the coupons off from this one.

Our future is very great. Strangers find difficulty in accounting for it until they comprehend the range and scope of our imagination. Our map, that is, the map of us as we are to be, is distinguished by its ambitious amplitude. We made it ourselves. The railroad has been credited with the enviable distinction of annihilating distance. Those who see this map for the first time agree that as far as this locality is concerned, the railroad

regarded as an annihilator of distance is an iridescent failure. So rapid and unexpected was the expansion of this map, that at one time it looked as if the agricultural facilities of the central west would be seriously restricted. Nothing but an intervening river saved Kansas.

We welcome you to this greatness. We have greatness to spare.

Judged by actual conditions we should doubtless be compelled to confess to having the full list of imperfections that characterize municipal life generally. We might also modestly claim most of the virtues. It would be simply the picturesque mendacity of a welcoming address, to claim that our city was any worse or any better, or in any way much different from others. With no apology for its defects, and with no undue parade of its excellences, we offer it to you as it is.

A new or unusual experience is likely to elicit and make conspicuous the ruling traits and impulses of a people. Here you will encounter what you have met elsewhere: sympathy, insight, calculation, indifference, misunderstanding, and ridicule. Your presence will be by some regarded solely as an opportunity to entertain strangers, whether angels aware or unaware, for so much per day. The meaning and value of your being here will be determined by the cashier's receipts. You will be housed, fed, and cared for as well as you could be in any city in the Union, and promptly presented with an itemized bill. For this calculating disposition, we trust you will bear patiently with us, for however much the average resident of this wonderful town may be disposed to deny in general terms the reality of matter, it may as well be frankly confessed that he clings with reckless pertinacity to his conviction of the reality of the dollar.

His mortal mind seems to have staked its salvation on 16 to 1. His consciousness might almost be said to be milled and stamped. If this illusion could be dispelled, he might, provided he survived the change, be at least considered as on praying ground and interceding terms. All things may be possible, but anyone who contemplates such a change in the Kansas City man certainly displays an imagination whose luxuriance should properly be classed as tropical.

Here also you will encounter such stolid indifference as great truths and great teachers have always encountered. Intellectual inertia is a most patent fact. Few men really think. We are a nation of talkers and writers, not thinkers. We repeat, imitate, gossip, and blab. We do business with the tongue, not the brain. It is said that there are not more than twelve men in any one generation that can understand Plato.

There is a fable in theology that a God once walked this earth as man. Even him the people heeded not. He was compelled to pose and dramatize. Despairing of securing attention by the normal methods of a teacher, he shook miracles from his finger tips, they say, in order to attract attention to his message.

Lacking the miracle, you may also fail of the attention, but truth can wait. It has all ages for its own. Its triumph is assured. The stars in their courses fight for it. Night beguiled with dreams, or with slumber drugged, cannot remain indifferent to the rising sun.

We assure you that the customary misunderstanding and misrepresentation will be only measured out to you. So long as you persist in holding your congress on this planet, ignorance, bigotry, and prejudice, like a pack in full cry, will run upon your trail. Alleged witticisms at your expense are doubtless already formulated in ponderous brains. But these things are upon the surface. A flowing river displays its ephemeral froth and foam; secret and unseen are its depths profound. You will find here, too, sympathy and insight. Here as everywhere there are numbers unknown and unconfessed, who, whatever their supposed belief or unbelief, have added to their faith the virtue of intellectual hospitality. To all such who believe in a progressive revelation, who believe in an immanent God, who refuse to believe that the Divine Being is either absent, indifferent, or dead—your coming will be hailed with joy, and your deliberations watched with keen and reverent interest.

Divine Science is a somewhat ambitious title. Indeed, there are many people who think the term "science," cannot be correctly applied to metaphysical teachings. They are jealous of that word. Such persons are entirely willing that you should use the word "divine," in whatever way you may elect, for "divine" refers to God and God is unknown. But they claim that the word "science," can be justly applied to nothing but the classified knowledge of material facts. You will admit that "in past ages," using the language of a thoughtful editor of this city, "scientific investigation has for the most part extended no deeper than external form and the manifestation of power in form, named laws, or forces of nature. And nature has meant only matter, and its manifestation of modes of activity."

But with this it should be remembered that the so-called universal truths of science are based at last on conjecture. The hypothesis,—that is, the shrewd scientific guess, is the foundation of all science. For example,—gravity is assumed to be universal because it is the theory that accounts for

the largest number of facts. Its absolute universality never was and never can be demonstrated. So with the theory of evolution; it remains unproved, but is generally accepted because it is the conjecture that best accords with known facts. But science in the ordinary acception of the term has never explained, or attempted to explain, either being or the mode of its existence.

Theology, the pretended science of God, has guessed and speculated, but has succeeded only in confounding the reason and disappointing the heart of man. And now comes a new school, ambitious, daring, brilliant; a school of thinkers that goes beneath the phenomena of the scientist, and the pious vagaries of the theologian, and starts with the profound assumption that God is the ultimate fact. By the stern necessities of this fundamental hypothesis, all things are the manifestations of that supreme fact,—God. It is not necessary to prove this in order to call it science. If it can be shown that the hypothesis accords with facts, it is as much science as the knowledge of gravity is, and it is properly called Divine Science because it is the knowledge of being, which is the knowledge of God.

From immemorial time the heart of the world has longed for God. The finite has turned with piteous and pleading face to the Unknown Infinite and cried, "Oh thou who art, if thou art." To the world's pathetic longing science could only say, "We must deal only with material facts, with phenomena. Beyond lies the unknown something. It may be God. We cannot tell." To this longing, theology essayed to make answer. It said to the world's suffering heart, "yes, your instinct of the Infinite is right. God is. He is in this miracle, or in this man, or in this book, or in this church." Some accepted this answer as final and were satisfied. But more were not. They could not understand how God could be in one man, and not in all. They could not understand how God was necessary to account for a miracle, and yet a violet or a rose could account for itself. So they said, "There is one fact, one power, one life, one being whom we call God." In its practical application to life this hypothesis is subject to the apparent contradictions and inconsistencies incident to any great discovery before the thoughts of men have risen to its greatness.

But science is looking towards unity. Material realms and kingdoms overlap and blend. Theology is in the process of amendment. Nothing in nature can be quite accounted for. Back of the earth-worm and the butterfly is the unknown, as behind the Shakespeare and the Christ. Perhaps that worm, that Shakespeare, and that Christ, are hint and token of one power, and that power—God. In the strictest sense there may be no longer room

for the distinction of the natural and the supernatural, the material and the spiritual, the human and the divine. Each and all may be God.

"He reckons ill who leaves me out,
Who flies from me, I am the wings.
I am the doubter and the doubt.
I am the hymn the Brahmin sings."

Upon you who believe and assert these things rests a responsibility that is immense, and for you there is a future that is resplendent and glorious. We have not yet learned how to live. In many aspects our civilization is a sarcasm, our freedom slavery, and our faith a fiction. Surely the wisdom necessary to make man's life upon earth true and just is possible. If it is true that the divine power directs the planet's flight, and orders the atom by unchangeable law, then the same power may surely work its sovereign will in the life of the children of men.

Then welcome, thrice welcome, to you who confess the majestic faith that horizons within its illimitable expanse all being, and identifies all being with God.

I. D. S. A. BY-LAWS.

"*The Life*" in its criticism of the I. D. S. A., does not show an understanding of the Constitution and By-Laws. We quote some of its statements, and publish the By-Laws of the Association, so that our readers may fully understand them.

The following is from *The Life*: "It is provided that headquarters shall always be in San Francisco." The By-Laws state that the headquarters and principal place of business shall be at Home College, 328 Seventeenth Street, San Francisco. Nothing is said about *always*. Every organization must have a headquarters and principal place of business. Where should that place be if not at the place where the Association was organized, and where the work of carrying out the purposes has been done?

From *The Life*: "It is not said that officers *shall* be elected yearly."

Article II, Section 2, By-Laws. The meeting of the Association for the election of officers *shall* be held annually.

From *The Life*: "The Advisory Council consists of eleven persons, residing in San Francisco, and a majority, six, constitute a quorum for the transaction of business. They can elect officers (they are the officers themselves), make and change laws, and nothing that is done anywhere in connection with the Congress is legal, without their sanction."

It will be seen in the By-Laws that the Advisory Council cannot elect officers or change laws. See Article II, Section 2, and Article VI.

When the Association calls a Congress and becomes responsible for the expenses, should the officials and council, who have been elected to manage the business and take charge of the funds of the Association, decide about the management of the Congress and the expenditure of funds, after consultation

with the Advisory Council at large and members in various parts of the country, or should some individual, who assumes no financial responsibility, decide these matters and call upon the Association to foot the bills?

When the Association was organized it was decided to elect the first set of officers for four years, in order that its purpose might be generally understood and the work firmly established under the supervision of those who were instrumental in its organization. This has been accomplished. The term for which the first officers were elected has just expired, and the second election has been held. The following is Section 4. of the first By-Laws, under which the first officers were chosen.

Section 4. The officers shall serve for four years, or until their successors are chosen, unless their positions are vacated by resignation, or other causes.

They have since been revised, and under the revision the election of officers takes place annually. In the adoption of By-Laws it has been the aim to have only such as were necessary to the transaction of the business of the Association, and when it is deemed advisable to change any or all of them, there is ample provision made for such change.

When the members of the Association throughout the country organize branches and send delegates to a convention to elect officers, revise Constitution and By-Laws, and direct the general business of the Association, it will probably be found necessary to make some changes in the present method, but until such time we fail to see how the business is to be more successfully managed by any method than that which has been followed since the organization of the Association.

None of the organizers or officers have any excuses or apologies to offer for the course they have pursued in the management of the business of the Association. They have not only acted unselfishly and conscientiously throughout, but have given their time, done the work, and been responsible for expenses, and have advanced money to pay them when there was not enough in the treasury, and have never yet received one dollar from the Association.

ARTICLE I.

Section 1. The name of the Association shall be "INTERNATIONAL DIVINE SCIENCE ASSOCIATION." The headquarters and principal place of business shall be at Home College, 328 Seventeenth street, San Francisco, California.

The objects of the Association shall be to unite scientists and metaphysicians of every name in practical co-operation who are interested in the work of disseminating a knowledge of the truth of being, and practically demonstrate the unity which all scientists claim, by working with that unity of purpose which is everywhere manifest in the works of God. To call International Congresses, National and State Conventions, at any time that the Association may deem advisable. To publish Divine Science literature in different languages. To present the Science of Life as the basis of all true education.

Sec. 2. The purpose shall be to establish branch associations throughout the world. To this end State divisions will be organized. The regular meetings of such divisions will be held subject to the local regulations of each division.

State divisions shall have their own officers and be empowered to organize auxiliary branches in each town or center throughout the State.

The association is intended as a means of promoting communication between members residing in all parts of the world, and thus to advance the understanding of Truth.

It shall be the untiring aim of the members to assist each other in every practical way, and to aid those who are in need, to find life's true way of freedom, success and satisfaction; to keep the purposes of the Association before the people, and extend its influence by distributing appropriate literature, by lecture, class teaching, correspondence, silent benediction, and by every method appropriate to the end sought to be attained.

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ARTICLE II.

Section 1. The officers of the Association shall consist of President, Recording Secretary, Corresponding Secretary, Assistant Corresponding Secretary, and Treasurer; also an Advisory Council, consisting of eleven members, including a chairman and the above mentioned officers, which Council shall appoint an Advisory Council at large, consisting of members who reside in other parts of the world.

Sec. 2. The meeting of the Association for the election of officers shall be held annually on the third Wednesday of May, at the Home office of the Association. The said officers shall hold their offices until their successors shall have been elected; and their powers and duties shall be similar to those of like officers in like associations.

ARTICLE III.

Section 1. If any vacancy should occur in any of the offices of the Association, between the regular annual meetings for the election of officers, the chairman of the Advisory Council shall appoint some member to fill such vacancy for the remainder of the term. This Association shall meet weekly, and at such other times as it may be called upon by the President, upon the written request of its members.

Sec. 2. A majority of the Advisory Council shall constitute a quorum for the transaction of business. The Advisory Council at large will consult with, and be consulted by the advisory Council of the Association on all matters of general interest to the Association, and for the good of humanity.

ARTICLE IV.

DUTIES OF OFFICERS.

The duty of the President shall be to preside at all meetings, and call special meetings when requested by the majority of the Advisory Council.

The duty of the Recording Secretary shall be to keep a record of the proceedings of the meetings; also to give notice of all meetings.

The duty of the Corresponding Secretary and Assistant, shall be to properly attend to all correspondence of the Association.

The duty of the Treasurer shall be to keep a true account, in a book kept for that purpose, of all money received and of all money paid out. All money

paid out shall be by the order of the Advisory Council. The Treasurer shall make a true report annually, or as often as the Advisory Council may require.

ARTICLE V.

Section 1. All who accept the principles of the Articles of Association may, upon application, be enrolled by the Secretary as members.

Membership fee, \$1, to be paid at the time of joining the Association. Yearly dues, \$1, to be paid annually, commencing May 1st following the time of joining the Association.

Sec. 2. One half of the membership fees and dues collected by Branch Associations shall be remitted to the office of the Home Association, to be used for general purposes; balance to be retained by the Branches for their own use.

ARTICLE VI.

These By-Laws or any part of them may be altered or amended by a majority vote of the officers and members at any regular or special meeting of the Association called for that purpose, provided that written notice of said alteration or amendment shall have been given at a previous meeting.

International Bible Lessons.

June 7, 1898.

WARNING TO THE DISCIPLES.—LUKE xxii: 24-37.

GOLDEN TEXT:—"Let this mind be in you which was also in Christ Jesus."—Phil. ii: 5.

TIS the evening of the fateful night of the betrayal of Jesus, and His arrest. The Master and the disciples are gathered around the board for the last time. Before another day shall have dawned the Shepherd will be taken and the sheep scattered. One will betray his Lord and lie dead from remorse for the guilty deed; another will deny his Lord, and in shame and grief wander forth into the city, and the others will be scattered all over Jerusalem. So it is ever. When the supreme moment comes in our lives, no matter what the occasion, we must always go up into the holy of holies alone. When we go to pray in Gethsemane we must go alone. Our friends may keep watch at a distance, but we always find them asleep when we return. No one is able to share with us the heights of joy nor to pass with us through the valley of death.

"There was strife among them." It is ever thus. Strife is the evidence of progress. They who sit supinely by, see all their opportunities slipping away from them. To strive to "be accounted greatest" in all good works—"in the kingdom of heaven,"—is surely commendable, and there is a good lesson taught us here.

"Kings of the Gentiles exercise lordship over them." The Master, always ready to point a moral, turned the occasion of their strife into a most

wonderful lesson. "The Kings of the Gentiles" are our own false conceptions of what we are—that we are both good and evil, etc. They are the rulers in false beliefs and opinions. And how they do "exercise lordship" over those whose understanding is not yet opened! And behold what a wonderful dominion over their subjects they have attained! These blinded subjects of sense delusion call their rulers "benefactors," though they daily prove that they are only the blind leading the blind into veritable pitfalls.

"Ye shall not be so." Praise the Lord for that assurance unto all who have come into oneness with the Father.

"I appoint you unto a kingdom." That is, we are made rulers and given dominion, because we are not blinded by sense delusion.

"Satan hath desired you that he may sift you." Not the arch enemy of mankind pictured forth in ancient mythology, but the Son of God spoken of in Job. When he is through with us be sure that we shall be sifted as wheat. The chaff of mortal senses, sin, sickness, and death, and all that will have been cast into the furnace. And we always have an advocate with the Father who prays "that our faith fail not." And when we are "converted," behold the truth of our being what we truly are,—it is our mission to "strengthen the brethren." Then shall we truly be able to say that we lack nothing, for the love of God shall be meat and drink unto us.

June 14, 1898.

JESUS CRUCIFIED.—Luke xxiii: 33-46.

GOLDEN TEXT:—"Christ died for our sins according to the Scriptures."—1 Cor. xv: 3.

THE very day that Jesus announced the glorious truth of his being, in the words "I and my Father are one," He sealed his fate. The people whose "fathers had eaten sour grapes and set the children's teeth on edge," who believed they were both good and evil, could see nothing but blasphemy in that statement, and "crucify Him" was the cry. But Jesus knew all this. He said, "why should I say, Father deliver me from this hour? Truly because of this thing have I come unto this hour."

This compact, like many another one, had to be sealed in blood, and innocent blood at that. It was but the logical ending, viewed from the external, of the life he had led. While he was absolutely without guile and in Him was found no evil, yet he allowed no opportunity to escape him to preach and teach directly counter to the prevalent ideas and teachings of the day, and to speak of the members of the dominant sects as a generation of vipers and hypocrites.

The life of Jesus is that of every man. There is in every life the agony of Gethsemane, the betrayal, the trial before Pilate, the falling away of friends, the crown of thorns, the cross to bear, the ascent to Calvary, the crucifixion, the darkening of the sun, the earthquake, the rending of the veil of the temple, the silence of the tomb, the resurrection, and finally the triumphant ascent unto the right hand of the Father, where we, as sons of God, have our heritage.

"Calvary," mount of the skull, stands for that place or that point in life's experience where we are crucified, where we pass through the portal of death unto the fullness of life, from the dominion of sense delusion into the light of a perfect consciousness of being the very Truth and substance of Infinite Being. The malefactors with us on the cross are mortal belief and false consciousness.

"Father forgive them." That should be the burden of our cry all the time. On every hand and at every turn in life we are met by those who would shout "crucify him, crucify him." And we, if we have the Christ spirit within us, always meet them with this prayer.

"The rulers derided him." These rulers are false claims, and they are saying, "He saved others, let Him save Himself."

"Soldiers also mocked Him." In the hour of supreme agony not only the rulers, but the soldiers, that is, every doubt, unbelief, and wavering of purpose in our false consciousness begin to mock us, and for consolation (?) offer us vinegar and gall. "Saying, save thyself." "You have declared that you have come into the absolute consciousness of the truth and substance of your being," say these soldiers, "now show thy power, save thyself."

"One malefactor railed." That is mortal sense. It can never be changed, even upon the cross it rails at the Son of God. But the other, false consciousness, suddenly beholding the truth of His being, prays to be remembered, and the reply is given him that comes to every soul which enters into this true consciousness: "This day shalt thou be with me in paradise."

June 21, 1896.

THE RISEN LORD.—Luke xxiv: 36-53.

GOLDEN TEXT:—"The Lord is risen indeed."—Luke xxiv: 34.

ALL life's agony is overpast; the angel has kept his vigil in the empty tomb, till the three Marys, spice laden, at early dawn have come; death and hades are no more rulers, but henceforth, forever, servants of mankind, and he who said, "I and the Father are one," has demonstrated the truth of

his claim. The rulers have buffeted Him and the soldiers have nailed at Him on Calvary's brow, but where are they now? Like dew before the morning sun they have melted away. So always sense delusions disappear, never to be seen again when we are resurrected into his likeness—into the consciousness of being as the Father is, of being the Son in the bosom of the Father, of being the second in the Holy Trinity.

"Peace be unto you." Whenever the true consciousness of our being what we are, comes to us, that is the message we receive: "Peace be unto you." "Peace, my peace, I give you."

"But they were terrified." Mortal sense is always terrified when the true consciousness makes its appearance. Like the demons of old it exclaims, "what have I to do with thee."

"Why are ye troubled?" Dear hearts, why are you troubled? The Risen Lord comes to you day by day with a message of peace. Will you not receive Him, and let His peace fill your souls every hour of every day of your life from this day on?

"Opened their understanding." Revealed to them the truth of their being just as He was. "Understand the scriptures." Would that every soul in the world might do that, for then would all truly have eternal life. Then for all would sin, sickness and death be things of the past. There would then be no risen Lord, for there would be no tombs to rise from.

"Repentance and remission of sins." Repentance is turning from false conceptions unto true, and remission of sins is a setting free from the thralldom of sense delusions. All who have come into at-onement with the Father have passed through both these stages, in the footsteps of Jesus himself. He says: "I am the way," and He never asks His disciples to walk where His feet have never trod.

"Ye are witnesses." When you have come into the Christ consciousness you are then living witnesses of the glorious truth.

"The promise of the Father." What is this promise? "Ye shall all be sons of God, heirs of salvation." His promises are sure. If we are one with Him, we are partakers of His glory. Note that we are, not that we shall be. There are no "shall be's" in the Christ consciousness.

"Tarry in Jerusalem." City of our God, where we are always conscious of being just what we are. Hold fast to the consciousness of being the son of God, and then shall we be continually "endued with power from on high." With our hand in our Father's, as we journey through life, the seemingly crooked paths are all made straight, and the rough places smooth. Will you not put your hand in His today, and trust Him for guidance forevermore?

LYMAN L. PALMER.

UNIVERSAL AND INDIVIDUAL TREATMENT.

I. D. S. A. Health thought, to be held from June 1st to July 1st.
 "I am filled with the love that thinketh no evil."

HEALING THOUGHTS.

It is hope that defers, and not Being.
 Being never denies full demonstration for itself.
 Now is always the time to enjoy being what is, and doing what is possible.

WHAT IS GOD?

God is the goodness of the good,
 The glory of the great;
 God is the beauty of the soul,
 And its entire estate.

God is the justice of the just,
 The wisdom of the wise,
 The knowledge of the knowing one,
 The life that never dies.

God is the power of the strong,
 The courage of the brave,
 The victory of the conqueror,
 The freedom of the slave.

God is the love of loving ones,
 The crown of every goal,
 The virtue of the pure in heart,
 The wholeness of the whole.

God is the light that ever shines,
 The majesty of might,
 The meekness of humility,
 The righteousness of right.

God is the splendor of the stars,
 The music of the spheres,
 The breath of flowers, the glow of suns,
 The endlessness of years.

God is the ocean, limitless,
 That doth all springs supply;
 God is the "I am that I am,"
 The Self of every "I."

Hannah More Kohaus.

HARMONY:

A MONTHLY MAGAZINE, DEVOTED TO TRUTH.

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THE THIRD INTERNATIONAL CONGRESS OF SCIENTISTS.

The Congress convened in Kansas City, May 12th, at 10 A. M., and continued six days, holding three sessions daily. The attendance was good and interest increased unto the end.

The local Committee of the Congress, of Kansas City, having completed their work of preparation for the opening, things were in readiness, and the Congress opened in its usual good form.

The harmonious and loving spirit that prevailed, publicly and privately throughout, was a subject of frequent comment. Those who had attended former Congresses realized that the spirit had not been more apparent than in this.

No paper was to exceed twenty minutes in delivery, however; some of the papers were not finished in that length of time, and in such cases the Congress voted an extension of time to the speakers. All who exceeded the time allotted to them in the program, did so because this courtesy was extended to them. There is one thing that ought to be observed in the extension of time to speakers, which is, that the extension should not exceed the ten minutes allotted to discussion of the papers, and that the discussion be dispensed with. As the program is always full, this observance would be just to all concerned.

The sessions were so arranged that all were equally interesting. Prof. W. H. Potter, of Kansas City, was musical director. His beautiful solos were enjoyed by all. He was assisted by Mrs. Jennie Schultz, pianist, and Miss Hallie Hall, organist. The unity of the faithful and restful work of this trinity, was a joy to the Congress.

The Congress opened with congregational singing, "The Call," followed by silent meditation upon the thought for the day, which heads the program,

"God is here, and God is love." After announcing the general subject of the Congress:—"At-one-ment," the President, M. E. Cramer, made a few appropriate remarks, setting forth in brief a few of the principles upon which the I. D. S. A. is founded, with a brief resume of the work, from which we quote the following:

"Unity of purpose is necessary to the accomplishment of every great work, and we are together today to consider the best means by which we can, through united efforts, draw the attention of the world to this one great truth, which to know is freedom alike to all. The object of the association in calling these congresses is to unite in practical co-operation all who are interested in disseminating the knowledge of the truth of divine science throughout the world; that we may all work with that unity of purpose which is manifest everywhere in the works of the Creator.

"Divine science is that living truth which most concerns the well-being of the individual and humanity, and is the true basis for the advancement of society. It is that truth which must lead the world in the chiefest of arts, that of the practice of true christianity and the truth of every religion. It accurately proves the unity of God with all living, and like revision and adjustment of thought, is everywhere taking place in the secular, religious and scientific world. It is being understood that the law of the universe is the nature of the Supreme One: the thoughts and ways of all must eventually be adjusted to accord with this knowledge, and accept divine science as the basis of all true education. The science of being includes every subject pertaining to infinite life and the good of humanity, the well being of every creature. Its work is the universal dissemination of a knowledge of the divine purpose of the Creator in creation.

"The infinite life that now is has always been and will ever be. It is the father or source of all existence, past, present, or future: therefore future existence is as certain as is God or eternal life. It is the privilege of every individual to understand, accept, realize and demonstrate the truth that by virtue of the omnipresent existence of this eternal life the brotherhood of man is already established in the common Fatherhood of God. Hence the common interests of humanity in social and business relations and general spiritual good are forever one and inseparable.

"The union of the Creator with creation, and the union of all created things is divine and universal association, hence to be united in our work is the recognition and actualization of this divine idea. This is the basis upon which the International Divine Science Association is established, and the one which

it offers as a working basis from which to educate all the people throughout the world. We have come together in the unity of truth, not for the purpose of criticising one another, but that each may speak frankly and freely his divine consciousness of truth. No limitation, no binding creed, no sect or sectarianism, can grow out of the true teaching of Divine Science, or of the unity of association advocated by it, for true association is the truth of God."

Prof. Potter then delighted the audience by singing "Jerusalem," after which the audience arose and repeated the Lord's prayer.

The Chairman of the local Executive Committee of the Congress, A. P. Barton, editor of *The Life*, then in a happy, pleasant manner introduced the speakers, showing appreciation of their individual work. The speakers responded with short, stirring speeches.

The following are the names of the speakers present at the opening session, and who responded to their introduction: Prof. Geo. B. Charles, of Chicago, editor of "The Christian Metaphysician"; Mary L. Rench, of Mulberry Grove, Ill., Teacher and Healer; Mrs. A. M. Bryant, of Denver, Teacher and Healer; Mrs. J. J. Hirschheimer, La Crosse, Wis., Writer; Mary E. Buttera, St. Peters, Minn., Poet and Teacher; R. C. Douglas, La Crosse, Wis., Lecturer; Miss Cyra Battey, Sheffield, Ill., Teacher; R. S. Hill, St. Louis, Teacher and Healer; H. H. Schroeder, St. Louis, Editor of *Das Wort*, Teacher and Healer; C. L. Cramer, of San Francisco, Editor of *HARMONY*, Teacher and Healer; C. Josephine Barton, Kansas City, author of *Evangel Ahvallah*; Chas. Fillmore, Kansas City, Teacher, Healer, and Editor of *Unity*; Sarah Elizabeth Griswold, Kansas City, Writer and Teacher; Annie J. Dayton, Chicago, Teacher and Healer; Carrie S. Alden, Chicago, Teacher; Dr. Eugene B. Weeks, Chicago, Teacher and Healer; Myrtle Fillmore, Kansas City, Author of pamphlet for children, "Wee Wisdom," associate Editor of *Unity*, Teacher and Healer; Esther Marion, Chicago, Teacher and Healer; Prof. L. D. Ames, Chillicothe, Mo., Prof. of Mathematics in Normal School; Rev. D. L. Sullivan, St. Louis, Teacher and Healer; Dr. W. C. Gibbons, Minneapolis, Teacher and Healer; Mrs. Ursula N. Gestefeld, New York, Teacher, Author, Editor of *The Exodus*; Alice B. Stockham, M. D., author, came in too late for these exercises. With congregational singing and benediction, Congress adjourned to meet at 2.30 P. M.

AFTERNOON SESSION.

The afternoon session opened with congregational singing, followed by silence for the recognition of the thought of the day. Then came the address

of welcome, by Dr. J. E. Roberts, Pastor of All Soul's Church, of Kansas City, who is considered to be one of the grandest thinkers, and finest speakers of the age. This address delighted all. It is published in full in this number of HARMONY, that our readers may enjoy the truth and eloquence of the pastor's words. The response was made by Prof. George B. Charles, of Chicago, who spoke well, and said many excellent things. The response altogether was very cheerful and happy. Prof. Potter sang, to the delight of all, "I Would Fly."

The paper on "Vibration," by Susie C. Clark, of Cambridge, Mass., was then read and greatly enjoyed, and was followed by ten minutes' animated discussion. A short paper was then read by Mary L. Rench, of Mulberry Grove, Ill.; subject, "The Simplest Way of Teaching." The discussion following was general and interesting, which made it clear that absolute truth is practical. The session closed with congregational singing, and benediction.

EVENING SESSION.

Opened with congregational singing, and silence. "What Shall the Harvest Be?" by Eva Huling, of Denver, was the first paper. Discussion was general, and to the point. Captain J. P. Harper, of Kansas City, was the next speaker. His subject was, "Atonement and At-one-ment." The old and the new meanings were brought out. After discussion of the subject, the Congress enjoyed an inspiring solo by Prof. Potter. Then came the excellent paper, "Realistic Idealism," by E. A. Sheldon, Hartford, Conn., followed by discussion of the subject. The session closed by congregational singing, and treatment spoken in concert for the realization of At-one-ment.

WEDNESDAY, MAY 13TH.

Morning session opened with congregational singing. The President spoke a few minutes upon the purpose of meditation and silent affirmation, advising all to let go of every condition and opinion from which they wished to be free, and to affirm, silently, the truth of the thought of the day: "I am made in the image and likeness of God."

The first paper of the morning, was "Omnipotent Life," written by Mrs. J. J. Hirschheimer, La Crosse, Wis., which showed much thought. The discussion that followed was on individual demonstration, and interested all.

The next paper, by L. L. Palmer, of Chicago, was excellent; subject, "Consider the Lilies." Those who took part in the discussion, entered into the spirit of the subject. The thought advanced was that we should cease toiling and spinning, with view of making ourselves good; that our work should be

to get understanding, and know the goodness of being and existence, and shape our conduct accordingly. Prof. Potter followed with that beautiful solo, "Consider the Lilies," with a sweet, clear voice, perfectly adapted to the spirituality of the sentiment.

The next was a paper by Mrs. Fanny B. James, of Denver, subject, "The Trinity." This paper was thought to be a most scientific presentation of Truth. The same will be found in this issue of HARMONY. Then came Mrs. Mary E. Butter's paper, "The Word made Flesh." She closed with an original poem. After congregational singing, the Congress was adjourned to 2:30 P. M.

AFTERNOON SESSION.

Music by the congregation. "The A B C of Divine Science," by Mrs. S. T. Bussey, Jackson, Mich., was the first paper. The discussion of the subject showed that it was well received. The subject of the next paper was "Gethsemane," by R. C. Douglas, La Crosse, Wis. The animated discussion of the paper testified of its appreciation. Then the audience was delighted with a solo by Miss Wheaton, of Kansas City, "Angel Serenade." She responded to the encore with "The Last Rose of Summer," with which the audience was equally delighted. Miss Wheaton, though once being pronounced an incurable consumptive, was healed in San Francisco less than one year ago, by Divine Science, through the instrumentality of Rosalba M. Daniels.

"The Power of Thought and Word," by Miss Cyra Batty, was excellent, and "Man in Dominion," by R. S. Hill, St. Louis, was good. Discussions following were interesting. Music by the congregation closed this most interesting session.

EVENING SESSION.

"Education from the Standpoint of Truth." This session was arranged and conducted by Alice B. Stockham, M. D. There was no discussion of the papers read or speeches made. The following is the order in which the papers came. "Educational Needs," Ella A. W. Haswell; "Package of Seeds," Fred. A. Reed, Chicago; "Educational Life," Prof. Manny, Chicago; "Solo," Prof. Potter; "General Remarks on Education," Dr. W. C. Gibbons; "Baby Life," Kate Hawley Hennessey, Chicago; "Education from Within," Ursula N. Gestefeld, New York; "The Ideal Curriculum," Alice B. Stockham, M. D., Chicago; music by the congregation.

The general thought expressed to the President about this session, was that the entire session was on a higher plane, spiritually speaking, than anything to which the audience had ever listened upon education. Education, from the

standpoint of Truth, is indeed education from within; is putting into practice the claim that education should call forth that which is within the child.

THURSDAY, MAY 14TH.

This was Editor's Day, which stood for the harmony of divine idea in its limitless expressions of form. The morning session opened with congregational singing, followed by silent acknowledgment of the Truth that "I and my Father are One."

The first paper, "The Science of Life," was by Frank E. Mason, Brooklyn, N. Y., editor of "The Rostrum." It was a most excellent paper. "A Practical Religion," by H. H. Schroeder, was a most practical paper, proving that what we preach is *practical religion*—here and now.

The two minute speeches that followed these papers were very interesting. They were followed by a solo, "He Careth for the Sparrow," by Miss Wheaton, and encore.

The next paper was "The Christ Method of Demonstration," by C. L. Cramer. He proved that Truth was demonstrable in all the walks of life. The discussion was very animated and beneficial, and was followed by congregational singing, and benediction.

AFTERNOON SESSION.

Opened with singing, and silence. The first paper, by C. Josephine Barton, on "Substantialism," was excellent. She proved that woman never was ordered out of the Garden of Eden, and, therefore, never went forth. Many good thoughts were expressed during the discussion.

The next paper, by M. E. Cramer, "If the body be of God how can it be diseased?" proved the unity of substance of Creator and creation, or expressor and expression, and that no disease can be found in the body through chemical analysis, or through divine analysis from principle; that the appearance of disease therefore is merely appearance, and is neither divine idea nor substance.

Miss Wheaton blessed the congregation with another beautiful solo at the close of the discussion of this paper.

The next paper, on the "Breath of Lives," was by Prof. Geo. B. Charles. It was an excellent paper on breath and breathing.

At the close of the afternoon meeting Mrs. Cramer called those who had been in any way, mentally, morally, or physically healed by the science, to rise. Nearly all the audience rose. This was followed by congregational singing.

EVENING SESSION.

Opened with singing and silence. The first paper, "A Sermonette from Mother Goose," by Fanny M. Harley, was very suggestive of practical methods.

The next paper was a most excellent one, by Charles Fillmore; subject: "Choose Ye," after which Prof. Potter sang, to the delight of all. Then Rev. D. L. Sullivan came forward and made an appeal for funds to meet the expense of the music, which the Congress had so thoroughly enjoyed, to which the people freely responded in a collection for that purpose.

A. P. Barton's address came next. Subject: "Crises and Tragedies;" which was thoroughly enjoyed. It was followed with a spirited discussion, which showed that the people had been stirred by the sentiment advanced. Mr. Barton is decidedly a stirring speaker.

The last address of the evening, but not least, was by Mrs. Ursula N. Gestefeld, on "Science and Religion." Mrs. Gestefeld is an easy and fluent speaker, and was much enjoyed. Congregational singing closed this session and most interesting day. Editor's day brought out a larger crowd than had yet attended the sessions.

FRIDAY MORNING.

Music by the congregation. The thought of the day, "Be ye holy because I am holy." Sarah Elizabeth Griswold was the first speaker. Her address, upon "Divine Substance," was thoroughly appreciated.

A musical service, by Clara H. Scott, Chicago, was arranged for, that she might introduce her new book, "Truth in Songs." As she was not present, Prof. Charles read a paper from Mrs. Scott, and Prof. Potter sang several selections from her book. A few speeches were made in its behalf, which all felt were appropriate, as this session had been arranged that Mrs. Scott might, in person, introduce her "Truth in Songs." A song book adapted to all services is very much in need everywhere, and the purpose was to advance the cause of Truth along this, as well as every other line.

When Mrs. Annie Dayton came forward, she said: "I have concluded to lay my paper aside (which had been previously prepared on 'Truth's Language'), for I feel that I have a message for the people, and I wish to give it direct." It was a practical address. She touched upon the financial question and demonstration along that line. In the discussion of her subject, Myrtle Fillmore made a very stirring speech, which should have been reported. We were deeply interested in one point of realization unto which she has attained, which, to state in brief, is that we are not laborers, but are co-workers together with God.

AFTERNOON SESSION.

This entire session was devoted to five minute speeches on "The best means of advancing the cause of Truth." The speeches were numerous, and

many good ideas were advanced. Some set forth the idea of self-demonstration at home and among their friends as a basis; others believed in thorough education from within, and others in a harmonious co-operation of works. It was decided that all the present existing systems of education are all right as far as they go, but they all need a knowledge of the truth of Being as a basis and a power of illumination. Dr. Alice B. Stockham said that before the session commenced she was asked to speak to the subject. She went off and sat down by herself to see what she could write upon the subject. She took up the thought, "Be still and know that I am God." The message that came to her with conviction, and with some surprise, was that the best means to disseminate Truth is to organize. This message was just the opposite of what she had previously thought, for she was somewhat inclined to oppose organization. This was her last message for the Congress before leaving for Chicago, as she was not with us unto the close. There were many speakers in this session, and each suggested some good way.

EVENING SESSION.

Opened with congregational singing, followed by silence; then little Mabel Gray Cavert, who, with her mother, attended the Congress from Topeka, Kans., recited "Tommy's Prayer."

Carrie S. Alden, of Chicago, was the first speaker. She spoke extemporaneously: Subject, "Our Work." One gentleman expressed in a few words what others said of this speech: "It was simply immense."

Prof. Potter then led the congregation in singing "Overshadowed," from "Truth in Songs;" subject suggested by Mrs. Alden, to be sung for realization of Truth.

"Raising the Dead," was the subject of the next speaker, Dr. Eugene B. Weeks. After discussion of this paper, Mary D. Fisk, who was down for this session, not being present, a paper was read on "The Origin of the Co-operative Idea," written by Carrie R. Darling, of Stockton, Cal. This paper was not in in time to be read the first evening of the Congress, hence Captain Harper occupied her place at that time.

The session closed with congregational singing and treatment of at one-ment.

SATURDAY MORNING.

This entire session was devoted to public reception and social greetings, which gave all an opportunity to become personally acquainted with each other.

AFTERNOON SESSION

Was children's session, conducted by Mrs. Myrtle Fillmore. It suggested unlimited possibility of Truth's expression in the training of children.

Cantata—"The Heart of a Child," was composed by Lucy Kellerhouse for the children's session of the I. D. S. A. For a fuller account of this most interesting session, see "The Congress," this issue, from *Unity*.

Dr. Gibbons and Lydia Bell spoke at this session, and Mrs. Cramer came forward at the close and spoke a few loving words to the children.

EVENING SESSION.

The congregation united in singing "Omnipresence."

"My own experience in the work of Truth," by Esther Marion, of Chicago, was an earnest statement of her own experience, which brought conviction to many. After the usual discussion came an excellent paper on "Metaphysics, the basis of Social Reform," by Prof. L. D. Ames, of Chillicothe, Mo., (Professor of Mathematics in Normal School). He has succeeded in interesting the faculty of that school in his metaphysical studies.

Dr. Gibbons was the next speaker, who gave an illustrated lecture.

The evening session closed with the paper, "The Prophetic Trend of the Now," by Mrs. Scott Saxton, of Denver. It was an excellent paper.

At the close of the paper Mrs. Cramer gave the treatment of health orally, as follows: "I now realize that spirit is all and is life. I have made no covenant with death. There is no death. I have no belief in mortality. There is no mortality. There is no error in God. There is no error in me. There is no cause for error, and none can be expressed. I am free in God's infinity and omnipresence. All falsehood is erased. God's bounty is my supply. Being is my wealth. Being power, is my power to act. My action produces perfect results."

SUNDAY MORNING.

Session opened with thought of the day, "All power in heaven and in earth is given unto me." Rev. W. G. Todd (a Universalist minister of Kansas City), delivered the first address in this session, and was followed by ten minute speeches by M. E. Cramer, A. P. Barton, Annie Dayton, Rev. D. L. Sullivan, and Carrie S. Alden. The music was excellent.

AFTERNOON SESSION.

After congregational singing, and the silence, Rev. D. L. Sullivan opened with a most interesting and instructive address; subject: "I." After a very interesting discussion upon the subject, and a solo by Miss Wheaton, a paper was read on "The Great Work of Humanity," by Dr. Clara E. Choate, of Boston. This paper was excellent. We hope to publish many, if not all of these papers, in HARMONY.

Music, by the congregation, and universal treatment, given by the President, concluded this session.

EVENING SESSION.

The last session of the Congress was devoted to a summary of the week's work of the Congress, by all who wished to take part. There were many speakers, and though it was after eleven o'clock when the Congress closed, many more had intended to speak, and would have done so if time had permitted. Many testified to having been greatly illumined, and to successful demonstrations in various ways. Others, of clear mental vision and bodily ease.

Appropriate resolutions of thanks were then read by Prof. Geo. B. Charles, who had been chosen to draw them up. A vote of thanks was extended to the President, the local committee, the press, Miss Wheaton, Prof. Potter, and other musicians.

Everybody thought the Congress was a royal feast of good things, and went home happy and satisfied. The local papers made one point very clear and prominent, which is calculated to interest the people at large, which was, that those assembled in this Congress do not believe that the body and the whole visible universe is falsehood or delusion—a mere figment of mortal mind. It was clearly shown that the Divine Scientists do understand and demonstrate that all living things are of God, which knowledge is bodily freedom—true at-one-ment.

At the business meeting of the I. D. S. A., Saturday afternoon, the following letter which had been received, was read :

*" Internal Revenue Service, First District of Missouri,
Collector's Office,*

St. Louis, Mo., May 11th, 1896.

Mrs. M. E. Cramer, President I. D. S. A., Kansas City, Missouri.

DEAR MRS. CRAMER :

I am assured by the Secretary of the Business Men's League, of the city of St. Louis, that they will furnish a suitable hall for holding the Congress of the I. D. S. A., in this city, next year, should your convention decide to hold it here. Not only this, but I am assured by the Business Men's League that they will help in many other ways. Feeling assured that you will honor us with your presence next year, and regretting exceedingly I am not able to be with you now, I am,

Respectfully,

J. W. SLAUGHTER."

The meeting, after due consideration, decided to accept this liberal offer, and decided by unanimous vote that the I. D. S. A. would hold its next Con-

gress of May, 1897, in St. Louis, Mo., beginning the second Tuesday, and continuing six days.

Denver made application for the next Congress to be held there, but divine power opened the way for its reception in St. Louis.

It was also resolved that the Advisory Council, at the home centre, San Francisco, ascertain through correspondence, who are willing to accept the work of organizing, and to appoint chairmen of committees in the various states to organize auxiliary societies, and push forward the work. The resolution to incorporate the I. D. S. A. was laid over for the Advisory Council to ascertain what was necessary to be done, and report at the next Congress.

During the Congress greetings were received from the Science Society at Helena, Mont., the Kansas Free Thought Association, and the Anti-Misimus Society, of Germany, through their presidents, which were duly responded to. A number of personal greetings were also received. The appreciation of the work of the I. D. S. A. increases and broadens. Its work, which is in spirit and in truth, is far reaching. The next Congress will be more largely attended than any of the three former ones.

AWAKE.

Awake! Oh, slumbering world, awake!

Be conscious that you're free.

For there is nothing that can take

His love from you and me.

In love there is no bondage.

We are not held by fear;

What is there to disturb us,

While our Father is so near?

It is the touch of love that heals,

That brings the wanderer home;

With the Father we are satisfied,

We do not care to roam.

"As the hen gathereth her chickens

Beneath her spreading wings,"

So We have found a refuge,

Secure from earthly things.

"Under the shadow of the Rock,

The Rock in a weary land,"

We're sheltered, we're protected,

By the Father's own dear hand.

CYBRIA HAMPTON.

The next course of class instruction in Divine Science will commence at HOME COLLEGE, 3360 Seventeenth Street, between Valencia and Mission Streets, July 7th, at 2.30 p. m.

The advanced class will commence at 8 p. m., on the evening of the same day.

Free Public Library,
Sacramento, Calif.

EDUCATION AND LIFE.

Read at the Third International Congress of Scientists, at the session on "Education from the Standpoint of Truth."

F. A. MANNY, MOLINE HIGH SCHOOL,
April 22d, 1896.

ACCORDING to Phillips Brooks, "Life is not self restraint, but self indulgence." With a true appreciation of what the self is, this is a fundamental truth in education to which we must awaken before the best work can be done.

My first dream of what education might mean came when I read Dr. John Hamlin Dewey's "Way, Truth, and Life," and while I do not see all that he sees, yet his ideas have greatly helped me to a firmer belief in what we can accomplish in this direction.

Of course we expect that the ideal of the public school system will continue to advance as it has advanced, yet many of the new ideas must be worked out in private schools before we can justly expect those who expend public money to adopt them. The only justifiable position for anyone interested in education is that of the opportunist—ready to balance his forces on any point that shows itself. I think, however, we err more often in lack of confidence than in over confidence; we must remember in education as elsewhere, "God hath not given us a spirit of fear, but of power, and of love, and of a sound mind." Surely when we see the trend of educational thought in the kindergarten, the new course of study in primary and secondary schools, as well as college and university—when everywhere the keynote is self-realization, the full, rounded development of the whole man with established relations between the spiritual, mental and physical sides of his nature—it is time for us who have demonstrated in our own lives some of these relations to apply ourselves to this problem of education. It is not in place for anyone of us to talk of narrowness in others, but to get the broadest view we can of the circle of life, and work out our own sector, not as a segment apart, but with vital connection with the center of all life.

Perhaps no single statement is more often quoted to-day in papers on topics pertaining to education, than this: "Education is not preparation for life—it is life itself." In the life within the schoolroom, theory-discipline has been the aim; on the other hand, the boy in the shop has been taught by so-called practical methods; each has criticized the other adversely: the foreman says the boy must not get too many "ideas;" the teacher fears the spirit of "commercialism." Like the Crusaders and the Mohammedans, each needs to

know the other, and each needs to realize that whichever side he must emphasize, there is another side to be remembered.

This will make life consciously a unit and home life; the kindergarten, the "grades," the high school, the university, business life, will all be part of education—life. Growth will be the whole story.

To a great extent these most desired ends are sought after in our school now, but what is needed is that we become conscious of them. It is said that after the reformation the Jesuit schools were better than the Protestant, even when the latter were better equipped and manned, because the Protestant had no definite plan, while the Jesuit knew what he wanted and so secured it.

Among the phases of life that need emphasis, is first, a broader conception of life on the part of the teachers, and with this will come a better sense of proportion. As it is now, much time is wasted which could be more profitably spent. The idea of expression will be broadened, reading and writing will mean more, and expression in music and drawing will be something more than "extras." Expression in grace of body will be a part of life which will reduce friction and tension. The law of the conservation of energy will be regarded as fundamental, and from the first the child will realize that he has boundless material and infinite energy, and that he can bring about what relations he wishes. The steel, that polished moves with ease, will also rust, jar, and grate—simply a difference of relations. The boy will see that whether he has to do with material—wood, and metal, immaterial concepts of form—or moral ideas, that he is to be an establisher of new relations. Again, as with the old Greeks, the poet, the artist, the maker, will bear the same name. This will afford a basis for a sensible study of hygienic principles—the recognized inter-relations of mind and body will enable him to study the body, foods, etc., and give them their proper place. In fact, life itself can become a fine art, and the one living can feel the joy the artist feels in his production.

A closer relationship can be established between pupils and teachers by bringing all to see that one "must bestow that which he would receive." I find that those pupils who teach, learn. The time will come when teaching will be a necessary part of the student's life, for it is merely another form of expression, and the greater range he has in the forms of expression, the more will he have of "life, and that more abundantly." The social life of the school will be emphasized, and the school building will be more than a place to recite lessons in. It will be an *educational* institution.

This unity of life will tell all through. In a recent experience with the police, I found the officer unblushingly telling lie after lie in his endeavors

to compel a boy to tell the truth. It is the lack of established relations between the different sides of life that leads to the mistaken ideas of honor that are found among pupils, forming a standard often lower than that outside the school. This is no doubt due to the government being autocratic—pupils as well as citizens come under the word of democracy. "Ye shall know the truth, and the truth shall make you free."

As the above statements seem to me to show the unity of the ideals of the "new education," and of this association, so too does the growing interest in concentration of attention indicate an advance. The little book by Catharine Aiken, recently published, contains an application of many principles that have been floating about for a long time; many have used them, but this testimony from a teacher of acknowledged standing will lead many others to adopt them—and the results will be revolutionary, or I had better say, evolutionary.

When this ideal has come into consciousness with teachers and pupils, our school system will take its place as an active force in a broader sense than the present. Now those who are between certain ages are invited—in some sections law compels them to come in. In time such a course will be offered that all will want to come, or rather the work will go to them, and we shall have life with its majors and minors. During certain years school life will be a major, and work, so called, a minor; the relations will change in later years, but at no time will man need to live on one side alone, for the reason that no man has called him to a fuller life.

NOTES AND ANNOUNCEMENTS.

The annual meeting of the Denver branch of the I. D. S. A. for the election of officers, was held on Tuesday, June 9th, when the following persons were nominated and unanimously elected to serve for the ensuing year: Mrs. C. H. Small, President; Mrs. J. W. Shackelford, Vice-President; Mrs. Mary D. Fisk, Secretary; Mrs. B. L. James, Treasurer.

The Advisory Council was also elected, but we have not received the names of the members. It was decided that during the summer there should be monthly meetings the last Friday of each month, to be held in the rooms of Mrs. C. H. Small, 1410 Curtis Street, which will be the permanent meeting place of the Association. A resolution was introduced and unanimously adopted, that each member act as a committee of one to definitely work for the good of the Association.

It was decided that the first meeting after the election should be an informal early morning picnic and breakfast at Elitch's Gardens, on June 16th.

We ask the indulgence of our subscribers for not having received their June HARMONY at the usual time. When we left home to attend the Congress in Kansas City, and fill engagements in other places, we fully expected to prepare and send home the matter for its pages and have it out at the regular time; but we were so crowded with work that we found it impossible to do so, and concluded to wait until we returned, and issue the June and July as a double number.

HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 2.

JULY, 1896.

No. 10.

THE TENDERS.

Free Public Library,
Sacramento, Cal.

Read at the Third International Congress of Scientists.

“**T**HEREFORE, leaving the principles of the doctrine of Christ, (or, ‘The word of the beginning of Christ,’ Margin,) let us go on unto perfection.”—Heb. vi: 1.

How reluctantly does spiritual thought go on beyond first principles! Hoping to reach perfection in consciousness, by retracing its own steps, because so loth to press on into “ways” new to it. This is the greatest hindrance to progress in spiritual understanding: we might as well expect to reach a distant point by going round in a circle, as to hope to attain perfect consciousness by limiting the receptivity of thought.

We never leave “first principles” in the sense of ceasing to believe in them, but rather of extending their application, and seeing fuller interpretation. One says: “The tendency of Scientists, as well as of all who are religiously inclined, is to hold to the introductory thought, which leads them, thus becoming fossilized.” In every stage of consciousness “the herald thought must decrease, that the Christ may become *all in all*.”

Few can welcome the call to advanced march, if it carries thought beyond its present camping ground. Yet none should know better than Scientists how to test the true ring of the cry, “onward.” Having a basis of right judgment, new thoughts can certainly be weighed justly, and *proved* by this basis of Truth.

“Hereby know we the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God.”

To consider what it is to confess that “Jesus Christ is come in the flesh,” is our present purpose; for, unknowingly, we have *shut Jesus Christ out of the flesh*, by banishing the flesh from the Presence of the Eternal Substance and Infinite fulness!

To find a reasonable and scientific explanation of things, we must turn from the expression to the expressor, from effect to cause.

Let us then begin with Source, and from that standpoint learn that Jesus Christ,—the “word” that was in the beginning with God, and was God—is now manifest in *flesh*, and dwells in our midst.

God the *most high*, is the unspeakable, unmanifest *One*, that is all.

This one is brought to our comprehension in its *manifesting power*, called the Trinity.

The Trinity, or three in one, is, so to speak, the working power of God. One speaks of the Holy Spirit as “God in movement.”

Three is one of those significant numbers which implies completeness. It indicates a finished process—an end accomplished. “The third day I shall be perfected,” Jesus said.—(Luke xiii: 32.)

Trinity is no longer suggestive of mystery, but of mystery solved.

Divine Being is known as “Three in one;” in that mind, with its perfect idea and consciousness, is *complete*, intelligent mind.

Mind has in its idea, which is one with itself, a motive power, and through consciousness of its power or possibility, is this motive carried out to completion. Mind lacking *either* idea or consciousness, would be a blank.

Mind, idea and consciousness, is a complete “Three in one.” Mind acting by its consciousness, upon its intelligent idea, manifests itself.

Complete *manifestation* of mind is also a Trinity in Unity. This Trinity of Truth in its self-revealing work, is first presented in the words: “The Spirit of God moved upon the face of the waters.” This represents the action of consciousness upon divine idea: “Let there be,” is the result.

We are not surprised to find a Trinity in the *manifestation* of divine idea, for it brings forth in its own *image and likeness*.

This Trinity is the law of expression: it is the rule by which all results are obtained: it is the completeness of divine manifestation: it is the unity of God and God made manifest in the flesh: it is the *oneness* of Jesus with the Christ.

“Three in one,” is to be seen wherever the invisible is expressed into the visible.

The most familiar form of this Trinity, or law of expression, and perhaps the most easily comprehended, is the manifestation of mind, known as mind, thought, word. Mind unfolds its idea, through thought, into word. Thought is the invisible form or existence of mind, and word is the visible form or existence of mind. Thought and word complete the *expression* and *manifestation* of mind, and are the *image and likeness* of mind.

Thus is mind completed in expression and manifestation; in image and

likeness; in the thought and word. Three in one: the Trinity in Unity is acknowledged. In Man it is known as "spirit, soul, and body,"—1st Thess. v: 23. We will analyze this Trinity in order to see its unity. There is one spirit of man. It is the universal divine nature, known as the Christ, or Divine Man, in which each individual—soul and body—has life and being. There is just one man: Son of God; head of the body; beginning of all existence. Thus is each "joined unto the Lord" in "one spirit."—1 Cor. vi: 17.

Jesus illustrated this one spirit—universal man, source of all individual existence—by the vine. "I am the Vine." One vine. This "vine" puts forth its life and substance into many "branches" and much "fruit." The individual souls are the "branches;" they have branched out from within the one great Soul. This infinite soul or vine, which "I am" finds expression for its life and substance, or presses out its life and substance (for "the Father hath given the Son to have life in himself"), into form of soul and body, "branch and fruit," thought and word. The branch becomes a conveyance for this substance of life, carries it into the "fruit," and thus the fruit is the visible form of life and substance.

So each individual soul is not only expression of Spirit's Truth, but becomes the medium through which the eternal, changeless substance and perfect life of spirit is imparted to the body: and thus the body is the visible form, word, or manifestation of Invisible Spirit. Vine, branch, and fruit, make the complete vine—"three in one." To say that man is not a Trinity in Unity, is to say that man is not complete. Spirit, soul, and body make the complete man—three in one.

We read of Jesus, that "In Him was the fulness of the God-head, bodily," and that this is true of each is shown in the words, "And of his fulness have all we received, and grace for grace."

Christ is the "name" or nature, of man's true being or spirit. Jesus is the "name" or nature of man's true existence. Jesus is the Christ. Existence (which is soul and body), is spirit, and not matter. "That which is born of spirit, is spirit." Being and existence are one and the same substance, for there is but one substance. Spirit, soul, and body are one and the same substance, for there is but one substance.

This is the redemption of the "body" for which all creation waiteth; it is the redemption of our thoughts concerning the body.

"In Him ye are complete." When we unite the individual with the universal—join the "body" to the head, we see complete man. The soul images man's divine spirit, and the body is its likeness.

Son of God, Divine Man, is the whole spirit of man. Son of Man is the whole soul and body of man. "By one spirit are we all baptized into one body," and this *one only* body is the *body of Christ*. We know this through the baptism of spirit, which shows us that *Jesus is the Christ*, and that now is Christ Jesus manifest in flesh.

Body is now seen to be in the same purity as spirit, for it is one with spirit. Son of Man is also Son of God. When we are able to partake of this thought of the "body," we "eat the flesh of the Son of Man," and realize Job's prediction, "Yet in my *flesh* shall I see God." If we do not yet see God in the flesh, it is because we are looking at our own flesh, or looking at flesh through worldly opinions, instead of seeing the flesh of the "Son of Man."

Until we see this divine idea of "flesh and blood," we eat *our own* flesh and blood, for we partake of a false sense of the body—our *own idea* of something other than spiritual substance, though we have said: "The *All* is Spirit."

This false *idea* of the body is the "flesh and blood" that "cannot enter the kingdom of God." It is the "flesh" that is "born of flesh." It cannot reveal the truth confessed by Peter concerning the Son of Man: "Thou art the Christ." That false conception of flesh and blood never teaches us to say of "soul and body," "thou art the true substance." Our belief that the body is something apart from spirit has kept us from seeing the truth of existence, that it is the Christ manifest, that the three—spirit, soul, and body, are one perfect, complete Being.

With the *first* dawn of scientific thought comes the revelation of spiritual man, in which vision the soul is seen as a perfect, pure existence, but the body is excluded from this purity because it is not seen as spirit, although "*all* is spirit."

A higher light, a better illumination is needed, by which to see the "body," the "earth," the "word," the "fruit," as included in the All Spirit. There is but one substance, it *fills* all and is changeless. "There is but one body—it is perfection." "We know if our earthly house were dissolved (melted from our view, i. e., if our view of this "body" were changed) we have (now) a building of God—eternal in the heavens." We take possession of our real body when we enter the spiritual consciousness (which is the "heaven") where our eternal body is realized. There is nothing wrong with the body, nor with anything in the universe. We have but to *cease thinking* there is aught beside God.

When we, by our law of expression, or Trinity in Unity, see the body in and of Spirit, then do we "glorify God" in our body, and in our Spirit, which are God's." 1 Cor. vi: 20. "Shall we then, call matter spirit?" some one may ask. We would answer: "No; there is no matter, because all that is, is Spirit. If we plan to call matter anything, we make a reality of matter." The fact is, that we have been calling Spirit (the only reality) "matter," but now we will call things by the right name, because we know the true and only substance.

In our problem of life, Spirit has been the unknown quantity; we have named this unknown something "matter," just as in our problem in algebra we have an unknown quantity, and we say let x represent the unknown quantity. We know that " x " is but a substitute for the true number, and never think of taking it for the real. We use the x in solving our problem. Wherever the unknown quantity appears we call it " x " until we find what the true number is, then we erase the " x " in all places where it has appeared in the problem, and place there the now known quantity.

So as we are finding out what the true substance of all things is, we cease to call it by another name. Matter is the " x " of our problem, to be erased after the unknown substance, for which "matter" stood to us, is found. In erasing "matter" we do not destroy any thing, or form, but simply destroy our ignorance concerning the substance of things. We see that the substance of all things is Spirit, hence that all forms are the forms of Mind.

Mrs. Eddy says: "Matter is substance in error," which we may take to mean that we call substance "matter," while in ignorance of what substance is.

The "body," the "earth," and all forms are of the one and only Substance, which is Spirit. Does this agree with our basic principles, that "All is Spirit; there is no matter. God, and God manifest is all there is?" If so then may we heartily confess that Jesus Christ is come in the flesh; that Divine Idea is now manifest to us, and presented in all that exists.

Denver, Colo.

FANNIE B. JAMES.

The prompt and almost invariable renewal of subscribers, and our increasing subscription list is evidence that HARMONY is appreciated by its readers, and that they are using their influence to increase its circulation, for which we most sincerely thank them.

We know they will continue the good work, and we ask our new subscribers to join with them in spreading the truth contained in its pages, by making an effort to send us at least one new subscriber. This is an easy and effective way of assisting to increase its circulation and influence.

OUR TRIP EAST.

Thursday morning, April 9th, we left San Francisco for St. Louis, to teach Normal and Primary Classes. On our arrival at Ogden, we telegraphed to Denver, to our dear friend and sister, Mary D. Fisk, that we would arrive Saturday evening. She immediately notified the friends, and arrangements were made for us to address them on Sunday afternoon, Unity Church being engaged for that purpose. On our arrival in Denver she met us at the depot, in company with Miss Flower, who informed us that she would accompany us to the home of our old friends, Mr. and Mrs. W. A. L. Cooper, who had invited us to stay with them while in the city. The next day, Sunday, we spoke in Unity Church to a good audience, and Monday and Tuesday were kept busy treating those who wanted healing. Tuesday evening we left for St. Louis.

Arriving at Kansas City the next evening, we met at the depot Mr. A. P. Barton, Mr. Charles Fillmore, Mrs. Myrtle Fillmore, and Capt. J. P. Harper, of the local Executive Committee of the Congress, and had a few minutes conversation on matters relating to the Congress. Thursday morning we arrived in St. Louis, and were met at the depot by H. H. Schroeder, Editor and Publisher of "*Das Wort*," who invited us to accompany him to his home, to remain until we had secured suitable rooms for our work. He had invited his many friends, as well as ours, to attend a reception to be given us that evening, at which there were nearly one hundred present, filling the spacious parlors to overflowing. The exercises consisted of speeches, interspersed with vocal and instrumental music, after which some time was spent in social intercourse. All enjoyed the occasion, and considered the evening most pleasantly and profitably spent. The second day after our arrival we found pleasant rooms well suited to our work, and occupied them at once and commenced the arrangement of the program of the Third International Congress of Scientists; this occupied more time than was intended, on account of the delay in receiving the matter for some of the sessions. We spent about one week in getting it out. As it was necessary to complete this work before commencing our own, and as our time in St. Louis, on account of the meeting of the Congress, was limited to three weeks, we had but two weeks to do our own work. During that time we taught one Normal and two Primary classes, gave treatment in the forenoon, and visited some outside patients between times. By invitation we also had the pleasure of speaking before each of the three large and prosperous congregations presided over by

H. H. Schroeder, Rev. D. L. Sullivan, and Mr. R. S. Hill, and the large Sunday school conducted by Miss Annie Stroble.

We closed the classes and held the Normal graduating exercises on Friday evening. The rooms were filled with the pupils and their friends. There were general expressions of regret by those who had not known of the classes in time to join, that we could not remain in St. Louis long enough to teach another series of classes.

Saturday morning we left for Kansas City, arriving there the same evening. We were driven to the Virginia Hotel, where our cousin, Mrs. Ola Lindsay, had arranged for our temporary accommodation. We also found a reporter from "The Times" awaiting our arrival, for information in relation to the Congress to open on Tuesday morning. We found that we had been advertised to speak the next day (Sunday) before the Unity meeting, which we did, to a large and appreciative audience. The balance of our time, up to Tuesday morning—in conjunction with the local Executive Committee and other friends—was fully taken up in completing necessary details for the meeting of the Congress, the opening and proceedings of which will be found in the report of the Congress.

The Unity rooms, presided over by Mr. Charles, and Myrtle Fillmore, Editors of "Unity," were headquarters for those attending the Congress. All were cordially welcomed, and made to feel entirely at home. The editors of "The Life," Mr. A. P. Barton and Mrs. C. Josephine Barton, invited us to visit the beautiful Life home the next day after the Congress closed, and dine with them, which we did, and were royally entertained, having a most enjoyable three hours visit. In the evening we gave a lecture on the "Law of Expression," in the Academy of Music, where the Congress had been held, to an audience unusually appreciative, some from a distance remaining over another day to hear it. One gentleman realized more from this lecture than he had from ten years study.

The next morning we left for Denver, arriving in that city the following morning, and went to the home of our old friends, Mr. and Mrs. Egbert Johnson, and her sister, Miss Helen M. Peck, who had written us inviting us to make our home with them while in Denver, and we were made to feel truly at home in every way possible.

Mrs. Moffat, a prominent lady of Denver, a staunch believer in Divine Science and a quiet worker in her own way, had donated to Mrs. A. B. Small the use of rooms in one of her buildings on Curtis street, to be opened as a center in which to teach Divine Science, practice the Christ method of

healing, and carry on the work necessarily connected with such a center. Mrs. Small, who is an excellent teacher and healer, and was a student in our Pueblo class, informed us that the rooms were fitted up and ready to occupy, and she wished us to dedicate them and use them for our work while in Denver. We gladly accepted the offer, and the next evening formally opened and dedicated them to the work of Divine Science, in the presence of an audience of about one hundred. From that time until the close of our work in Denver, which was about three weeks, we had all we could attend to, the hours of healing being from nine to half-past twelve, during which time we were crowded with patients.

The afternoon was devoted to class teaching and training, and treating those who could not be attended to in the morning. Public meetings were held in the evening, which were well attended. We spoke two Sunday evenings in Unity Church to good audiences, the largest being about four hundred and fifty, and also read a paper at the "Colorado Truth Congress," which held its three days session in Denver while we were there.

Tuesday, June 9th, the Denver branch of the I. D. S. A. held its annual meeting, and elected officers to serve for the ensuing year.

We closed our work at 3 P. M. on the day we left for San Francisco, and bade our friends good-bye. Mrs. A. B. Small took charge of the rooms, and will continue the work, being satisfied that this is now a recognized and firmly established center of Divine Science. We took the train, and at 6:30 P. M. started for home, accompanied by our very dear friends, Mrs. Lillian Root and her daughter Bessie. Many mutual friends were at the depot to bid us good speed on our journey.

We had an unusually pleasant and quick trip, being only two nights and days on the road from Denver, home, where we found everything as it should be, and were as glad to meet our friends here as we were loth to part with those in other places. We took up our work just where we left off when we started East, and have since been engaged in getting out June and July numbers of HARMONY. The June number was unavoidably delayed, owing to the rush of work during our trip East, so we decided to issue a double number to include both months. We know that our readers will overlook the delay, as it is the first time during the eight years of publication that HARMONY has failed to appear at the regular time. Having caught up with this work, we are now ready to resume the regular work of the College, and will receive patients and pupils as usual.

International Bible Lessons.

July 6th, 1896.

DAVID, KING OF JUDAH.—2 Samuel ii: 1-11.

GOLDEN TEXT: "The Lord reigneth; let the earth rejoice."—Psalms xcvi: 1.

IF we but remember the one grand truth, that every character in the Bible is the explication of the Me, and that every verse in the Bible is the record of the Me, the lessons which we shall have for the next six months will have greatly added interest for us. David the warrior, David the king, and David the psalmist, is the Me in each one of us. David was a man after God's own heart, and so is every man that is born into the world, for all are the one Me.

"Inquired of the Lord." That is the secret of success with every man. He who inquires of the Spirit of the Lord day by day whither he shall walk, will not only not go far astray, but will be led into the right path. "Lead, kindly Light."

"Shall I go up into any of the cities of Judah?" David was of the tribe of Judah, and had been anointed king by the prophet, Samuel; therefore, to go up into the cities of Judah was simply to claim his own; to take possession of that which was his by divine right. So we often hesitate about claiming our own, and we thus defer the hour of our complete realization of what we are from day to day. Let us cease that course.

"The Lord said unto him, Go up." Surely, for there was nothing else to say. It was his own, and the Lord could only tell him to go up and claim it. So he is ever saying to us: Go up unto that full realization of perfect at-one-ment with the Father, which is your divine right.

"David said: Whither shall I go up?" He does not stop to question the expediency, or to doubt the success of the undertaking. So we, when we are commanded to go up and possess our own, must not stop to ask any questions. He who hesitates is lost—at least for that time the opportunity is lost to him.

"Unto Hebron." The capital city, the first and the best in the land. And that is what we should always claim for our heritage. We are the son in the bosom of the father, and the very best the father hath to give is ours, if we but claim it. Let us go to Hebron.

"His wives * * * and his men that were with him did David bring up." He came to stay; there was to be no going back into the fugitive life he had been leading. He had now become a king, and had come in and taken posses-

sion of his kingdom. Behind us is the life of the fugitive, filled with false consciousness; we fear our enemies, and are driven about by first one conception and then another. To-day we are good, and to-morrow we are evil; but when we come into our own kingdom we stand firm-footed upon the one truth, which is the Ever-living One, which we are. We have come into the kingdom; we are now crowned kings.

"The Lord shew kindness and truth unto you." "Love your enemies," is one of the commands of the Master. Here is the Me, after having come into the full consciousness of what he is, praying the Lord to show kindness and truth—the Living Truth—unto men who had just before been his enemies. When we come into a full realization of the truth we can have no enemies, and the one prayer of our heart is that all men may be led into the truth.

"Took Ishbosheth, the son of Saul * * * and made him King." Here is mortal sense, here is seeming. David was king. He was It—the Me. There could not be two kings, hence anyone else claiming to be king was a nothing, a sense-delusion that must vanish before the truth of the being of the Real. A wonderful and beautiful lesson is here for us if we will but receive it. And I know we will.

Free Public Library,
July 12th, 1898.

DAVID KING OVER ALL ISRAEL.—2 Samuel v: 1-12.

GOLDEN TEXT: "*David went on and grew great, and the Lord God of Hosts was with him.*"—2 Samuel v: 10.

SENSE delusion and all seeming has vanished into thin air, as it always will when put to the test of being, and now the one king, the real Me, is proclaimed supreme, and so recognized by all Israel.

"Then came all the tribes." Having planted his feet firmly upon the rock of truth, claiming his own and holding it till all mortal sense and seemings have vanished, he does not have now to go out to seek his own, for all things belong to the Me; but his own now comes unbidden to him—"came all the tribes of Israel to David unto Hebron."

"Behold, we are thy bone and thy flesh." The Me is always one with his own, and his own, when they are claimed, always stand ready to acknowledge that they are "thy bone and thy flesh." Christ proclaimed that "all mine are thine and all thine are mine." Shall we not rise to a full recognition of this grand truth, and standing at Hebron, draw unto us all Israel? Thus shall we prove his words true.

"Thou shalt feed my people, Israel, and thou shalt be a captain over Israel." Israel had been recognizing mortal sense as king, but now they acknowledged their rightful ruler—the Eternal Me,—and at once they proclaim that the Me shall be forever their source of nourishment—of life,—and shall be their guide and leader—captain.

"David made a covenant with them." The Me always stands in covenant relations with his own, and just so long as he is faithful to his part of the compact, just so long will they remain loyal to him. God is a covenant-keeping God, hence his own can never fall away from him, they are always faithful to him. Sense-delusions may cast a glamour about them, and they may seem to be lost in the fog, but not so. When the light of truth breaks in upon them again, it reveals them still true and loyal.

"David took the stronghold of Zion." With greater possession came the need for a more commanding situation for the seat of Government. The lame and blind Jebusites—false conceptions—attempted to hold the fort, but at the approach of the Me the lame and the blind are no more, and their citadel falls.

"Hated of David's soul." The lame and the blind defenders of the citadel stand for mortal sense, sin, sickness, and death, the good and evil concept, etc., hence of a truth they are hated of the soul of the true Me.

"Hiram, king of Tyre, sent messengers." The Me has established himself in his own kingdom, and his own Israel have crowned him king. But "all things are Mine." So he establishes the greater kingdom, and all nations turn to him, and all their treasures and their resources are at his command. Here again we have a great lesson. Shall we not learn it?

July 19th, 1896.

THE ARK BROUGHT TO JERUSALEM.—2 Samuel vi : 1-12.

GOLDEN TEXT:—"O Lord of Hosts, blessed is the man that trusteth in Thee."—Psalms lxxxix: 12.

VIEWED on the external, we have now come to one of the most difficult passages of scripture in the whole Book to be interpreted along the lines of the teachings of Divine Science. It seems to picture God as controlled by that very worst of so-called human passions, anger. Without seeming provocation or justice he strikes a man dead. But all scriptures, if we will so take them, are given by the inspiration of God; hence we must look within in this as in all other scripture for the lesson which it would teach us.

"David gathered together all the chosen men of Israel." David, the Me, is now in complete possession of his own: the smaller and the greater kingdoms have been fully established, and at the word of the king, "the chosen man of Israel," all that is best in the whole universe, spiritual and physical, health, strength, life, love—everything, are gathered unto the Me.

"The Ark of God." This is the Shechinah, the presence of God in every heart. "The kingdom of heaven is within you." The kingdom of David was not yet upon a sure foundation, though he had come into a full realization of his own, and all things were his to command. Why? Because he held to the recognition that the Ark of God was in other hands, away from and outside of himself. He felt the necessity of having it at his capital, in the center of his kingdom. So it is with us. Even though we have come into a perfect recognition of our being, yet we must also recognize the Ark of God as being in our hearts.

"Want to bring up thence the Ark of God." There is where David made a great mistake, and so do all who recognize the Ark of God as being outside and away from themselves. There should be, and there can be no going anywhere to seek the presence of God. God is here, and all we have to do is to recognize that truth. This is the great lesson taught here. David admitted, for the moment, a false consciousness, and it cost him three months of time before he was enabled to realize the presence of the ark in the midst of Jerusalem.

"The anger of the Lord was kindled against Uzzah, and God smote him." Abinadab and his sons stand for that false consciousness which would localize God's presence. They claimed to have the Ark of God in their house to the exclusion of every other place in the world. It was of such as these that Jesus spoke when he said: "If any man shall say unto you, Lo, here is Christ, or there, believe him not." In their delusion they claimed that God was in Gibeah, but not in Jerusalem—in the waste places of the desert, but not in the capital city of the Me. As all false conceptions must sooner or later be consumed by the fire of the spirit of truth, so Uzzah fell, stricken with fire from God, or, putting it the other way: as Uzzah fell stricken with fire from God, so shall all false conceptions sooner or later be consumed by the fire of the spirit of truth.

And viewed in this light, the light of Truth, who shall question the justice of the act—in fact, who does not rejoice that it was done? Our false conceptions—error, as it is called in the text—are often very dear to us, and we are loth to see them consumed on the altar of truth. Like David, we are

displeased because of the "breach upon Uzzah," and like him, we "carry the Ark aside," thus postponing the day of our at-one-ment with the Father. But, presently, God opens our eyes. We see that blessings are coming into that house where a full recognition is given to the presence of the Ark, and then, in the spirit of love and praise, we come into a full recognition of our at-one-ment with God—we bring the Ark into Jerusalem, our hearts, with gladness.

July 26th, 1896.

Free Public Library

GOD'S PROMISE TO DAVID.—2 Sam. vii: 4-16.

GOLDEN TEXT: "In thee, O Lord, do I put my trust."—Psa. lxxvi: 1.

DAVID desired to build a temple for the purpose of establishing the worship of God at Jerusalem. The Me having come into a full recognition of the presence of God within the very centre of his being, now desires to perpetuate this for eternity. Paul says: "Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?" Let us give perpetual recognition to that great truth.

"The word of the Lord came unto Nathan." "He that hath ears let him hear." Nathan stands for the "listening ear" of every soul, into which the "still small voice" is ever ready to come.

"Build a house for Me to dwell in." We are too prone as was David of old, to localize and individualize the one Me. Also, we would often build on the external, failing to recognize that God is spirit.

"I took thee from the sheepcote to be ruler over Israel." So the Spirit finds us all at the sheepcote. We are filled with the traditions and superstitions of the fathers and of the priests, with race thoughts, sense delusions, and false conceptions. But step by step he leads us on, just as we have seen him leading David, till we become rulers over all Israel—all things. It is recorded of David that "he perceived that the Lord had established him king over Israel." So should we come into a formal recognition of our kingship.

"I was with thee." If we but recognize him, God is with us at all times. "Lo, I am with thee always."

"I will establish thee there forever." The throne of the Me is now and ever has been, and ever will be established, and we are enthroned upon it just as soon as we come into the complete recognition of our kingship. Shall we not all of us do that this very day?

"I will be his father." So God is our Father, ever and ever, and we are his sons. If we "commit iniquity," admit false conceptions, he will "chasten" us with the "rod of men," for "with what measure ye mete, it shall be measured unto you again."

"But my mercy shall not depart from him." Most glorious promise! The king, the Me, shall rule upon a throne forever established, and God's mercy shall not depart from him. Dear readers, do you realize and recognize fully in your heart of hearts, that this precious promise is for each one of us? It is, praise the Lord.

LYMAN L. PALMER.

UNIVERSAL AND INDIVIDUAL TREATMENT.

I. D. S. A. Health thought, to be held from July to August 1st.
 "My words are Truth, and Life."

Free Public Library,
 Sacramento, Cal.
 HEALING THOUGHTS.

Out of the silence of Eternal Life, health is being made manifest within me.

My Divine health is springing forth speedily. It is now revealed unto me, that I am made every whit whole.

ELECTION OF OFFICERS OF THE I. D. S. A.

The annual meeting of the I. D. S. A. for the election of officers for the following year, which had been postponed because of the absence of the President and Chairman of the Advisory Council, took place Thursday, June 25th, with the following result.

W. H. DANIELS,	President
MISS M. E. GREEN,	Recording Secretary
MRS. SARAH A. ECKMAN,	Corresponding Secretary
MISS LOTTIE COOK,	Asst. Corresponding Secretary
G. L. CRAMER,	Treasurer

ADVISORY COUNCIL.

M. E. CRAMER, *Chairman.*

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W. B. Shaut,	Rosalba M. Daniels,
Mrs. Sarah A. Eckman,	Carrie S. Alden,
M. D. Shaut,	G. L. Cramer,
W. H. Daniels,	M. E. Green.

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A BROAD AND SCIENTIFIC VIEW OF DIVINE HEALING.

Read before the First Colorado Truth Congress, at Denver, by M. E. CRAMER.

"A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit."

THERE is a great demand at the present time for a clean and clear presentation of the Truth of God, the Creator, and of man, and of their relation to each other. This call is made for an intelligent comprehension of the Truth of Being.

To avoid the dilemma in which so many find themselves who have but a superficial understanding of their relation to God the Father—or of what the statement means that "Spirit is all in all,"—it is necessary to have a rock foundation upon which to build; a basis no less than Infinite Principle, from which to reason. Reasoning from such basis, the conclusion is that Spirit is not Infinite if you and I are left out, or if it does not include every living thing. Concluding thus, we commence seeking to know ourselves in Spirit and in Truth, and seeking thus, we find. Then it is that all of God's revelation to man of His son appeals to us with tremendous force, and with vividness of vision do we realize His presence manifest in us as His son. Having the Statement of Being before us as a basis and rock foundation, the Divine Scientist squares his conduct according to the Truth of what is, and is eternal. Every conclusion made in solving the problem of life must agree perfectly with Being, for there can be no true solution or example apart from the principle of oneness. As Being is that which is, every true statement must be self-evident, or evidence of eternal selfhood.

Since the infinite whole is, if its law of self expression was not that it can produce nothing unlike itself, its infinitude would not be maintained, and at-one-ment would cease to be; wholeness would come to an end.

DIVINE SCIENCE STATEMENT OF BEING.

There can be but one all. This all in all is God. God is the All of Being, creative action, and the result of action. One is the number of unity. Unity is forever the state or nature of one; the whole is one in nature. God being infinite, there is no finite, hence I and my Father are one. God is Spirit. All of Life, Love, Truth, Substance, Intelligence, Power, Knowledge, and Presence; hence, man is spirit, life, love, truth, substance, intelligence, power, and presence—God's exact image, and likeness. Nothing can be manifested that is not before it is manifested. As God alone is, it is God who is manifested.

That which is born of Spirit, is Spirit. I am before I am manifested. Man is potential in God, and is expressor, co-worker, capable of doing His will. Man is being and existence. There is one Spirit and one body. Individually we are inseparable. As God is One, He is All Goodness. "There is none good, but One;" hence oneness is goodness. A supposition that there is separation from God, or that there is something that is not God, is a false supposition, a falling short of truth, and is denominated sin or falsehood, or the adversary. A good source cannot produce an evil result, nor can the method by which the result is produced be less perfect than the source.

To abide in the Truth that like produces like, that nothing but a good result can be produced by a good cause, is to enter in at the strait gate. Good health, unswerving and unwavering, is to be found in being health, which is the normal and natural state of Being and Existence, our true selfhood.

The broad and scientific view of Divine Healing here presented for consideration, is a view based in Principle, Being, or God. There is no true analysis that does not proceed from principle, and no analysis that does proceed from principle, but what is self-evident Truth, hence is wholly impersonal, and applies alike to each and all. For this reason, this view of Being includes mental, moral, and physical health. It is healing through fulfilling the law of Being, and actualizing innate potentiality. The principle of Being, from which we get the broad and scientific view of wholeness, health and perfection, does not belong exclusively to any one school, called by any one name, but does belong exclusively to God, who being infinite is the only Truth we can know.

Divine Science schools are useful institutions, and will continue to be so regardless of what is said against them, and as we wish to preserve and sustain everything useful (which serves as a means to an end), we should

place them where they rightly belong, and cease speaking condemnatory of that which serves a good purpose. The scientific view of Divine healing, is that it is the sign following a consciousness of pure Being—of eternal life,—a selfhood without beginning and without end. It is more than a therapeutic system for the practice of giving mental medicine. While the practice of the Truth is a therapeutic application of the truth of Being, that application is made because it is the nature of the power of Being to express itself. Hence, "coming to ourselves," we naturally manifest who and what we are. It is more than a mere system that deals with human beliefs, and false conditions, and painful sensations. It is a principle that must ever be applied in oneness with the law of Eternal Being or Life, which is manifesting itself everywhere in the living, and which ever declares that like produces like; that our natural and normal state is one of Harmony. Healing is not done by taking personal responsibility, but by the demonstration of Divine Possibility. *Knowing the truth of our Divine Possibility, is healing.*

Creation is not evolution from a lower to a higher nature or condition; no result can be higher than its cause. The old adage is true, that "A stream can not rise higher than its source." The process of creation is not, therefore, from mud to monkey, and from monkey to man, and from man to God; neither is it from atom to angel, and from angel to God, but it is from God the creative Principle, to God the created example. Direct manifestation of God in the visible is eternal Truth.

There is no creation by reflection. In order for reflection to take place there would have to be an object to be reflected, and something upon which to reflect it, and this requires distance between the two. The Creator being omnipresent there is no focal distance, and nothing to focus upon; no place outside of himself in which reflection can take place, and nothing upon which He can be reflected. The belief in a reflected creation is a purely human conception, based in time and place. *The Divine conception of Creation is based in omnipresence and eternity.* Infinite Mind creates not in time, but in eternality; not in place, but within Itself. There is no distance or separation by space between the Omnipresent Creator and creation. The act of creating is the natural unfolding and revealing of the inherent idea of an Infinite Mind within and unto itself. Creation is in Mind, or God.

It is understood that where there is perfect action throughout the body, the living forces are equalized, and because of this equality there is a sense of harmony, and the same is health, bodily ease, and rest. This thought of equality is good, but is not full. The higher and broader view to be taken of

that which is equal (than what is found in mere bodily expression), is that of the equality of our existence with our Source and Cause, or God and Father. The infinitude of the one living and true God could not be maintained were not His manifestations Himself manifested. Were they not equal unto Him, they would be manifested in non-equality, or would be begotten in iniquity. Since the law is set forth in our text, this would be impossible, so we are to conclude that all creative work is done in Truth, which Truth is free from all infirmities.

✓ To be equal, means not disagreeing in quality, degree, nature, or the like, having the same value, neither inferior nor superior, greater nor less, better nor worse; having the same life, substance, intelligence, and power; the same mind. "The servant is not greater than his Master, but everyone that is perfect is as his Master." He must be as his God in quality of substance to be equal with Him. It is true, dear friends, that equality of the body with Being is alone sufficient unto wholeness and satisfaction.

"Why are so many good people sick?" is a question frequently asked. Because they hold their good for the future, and their God in the distance. The scientific view, then, of health, must be taken from the standpoint of being the one who said: "Be ye holy because I am holy," and for the sake of wholeness, "Be ye perfect, even as your Father in heaven is perfect." "Be Free." "Thy faith, or substance, hath made thee whole." It is erroneous belief that does not accept the Truth when it is spoken, and not a false believer.

PRACTICE OF TRUTH.

* The true comprehension of Divine Science is a comprehension of the Truth of Being, and is vastly more than a new therapeutic method of healing disease, hence it can never strive for a place among existing systems. Its province is quite distinct; its purpose and healing efficacy is based in Being. The demonstration of Divine Science is the revelation of self-evident Truth, the actualization of the principle of Being, hence Divine healing must ever be a sign following the knowledge of Truth; the Truth of what I am, not of what I am not, makes me free. In the study of Divine Science we recognize no physical causation, no mortal parenthood, no human authority, or mortal selfhood. Personality does not speak, but the divine impersonal selfhood, which is all there is of self, and which includes the body, does speak the impersonal truth.

LAW OF GROWTH.

The law of growth is not, as is generally supposed, development from a lower to a higher plane in which the unfoldment is greater than that from which it is unfolded.

One may ask, does not the child develop from a lower to a higher plane as he progresses in his study of mathematics? Or, does not the child, through faithful practice, progress from a lower to a higher plane in music? It seems to be so when judging from observation, but when we judge rightly, from the standpoint of an eternal selfhood, we see that the child simply unfolds more and more of the one principle of mathematics, which is inherent within him—self before it is demonstrated, and is highest, first; that from which all examples proceed. Hence, as the child includes the principle, he must include all demonstrations of that principle, therefore he unfolds from the most high all the way along, from the simplest example up to the highest and most difficult; and just so in the demonstration of music.

Harmony is potential within before it is demonstrated. The demonstration of what we are, is education from within; unfoldment from the most High. This is true teaching, and not the dual doctrine that declares that there is a lower and a higher state of Being, and that the higher is developed out of the lower.

The study of Divine Science is the study of Being. Its development is from within out, and is the fulfilling of the law. It teaches that Being is before doing, and that in the natural action of Being, the truth of what we are is actualized. It is not a theory of evolution from a lower to a higher plane, which virtually declares that our Source is beneath us, and that we are that which has evolved beyond, hence outgrown it. It is not a philosophy of becoming, based in the hope that we may sometime be what is. It is the truth of being what is, now.

Truth must necessarily be a unit, complete within itself. Being must forever be perfect within itself, and the development of Being must ever be equal with its Source, hence a scientific view is one of equality; for the highest and last analysis must necessarily trace everything out from one Source and Cause, and see them as that Source and Cause made visible.

"Depart from me ye that work iniquity." Ye that work iniquity are the false claims of non-equality. They are to depart, or to be seen to be apart from us, as having no place in the Truth of Being, that we may do the Father's will. Therefore it can be said by each one from the truth of at-onement with God, "I never knew you." Such beliefs have no life, intelligence, substance, or power, and in the Kingdom of God, where all is God, they are not recognized at all. The declaration that all the undesirable conditions apparent in the world and sensed as disease, are traceable to the false conception of separation from God, and of non-equality with Him, necessitates a

close examination of mental states of belief and habits of thought, and a close analysis of creeds, and systems of religion, and of many beliefs that have not hitherto been doubted, such as that sickness is inevitable, and death a means through which to gain eternal life.

When students first take up the study of the truth of Being and at-one-ment, they have a feeling that many beliefs and habits of thought are called into question, and must pass away. Unless the student lays hold quickly of Truth, there is a sense of loss which accompanies the breaking up of old habits. I once heard of a lady who, while attending a course of lessons in Divine Science, was found after one of the lessons sobbing and crying. The other members of the class tried to comfort her with words of Truth, by telling her that all that is, is good; that all good surrounded her—had already come to her. But her sense of loss was so great she kept on weeping, and declared that the teaching had taken her devil away. Should not each one examine his own mental habits, and ascertain whether his claims of belief are based in at-one-ment or in separation, in life or in death?

EXCUSES AND OBJECTIONS.

Those who claim to know nothing of the Science of Being, frequently say to the Scientists: I know nothing of your Science, but I don't believe in it. I would like to be treated if you can do anything for me. Forgetting that it is impossible to believe in that of which they know nothing, and that they cannot really ask help from that which they do not believe in. To ask, and not ask amiss, is to know that the thing is which is asked for.

Some are pleased to spread abroad what they call failures in the Science to heal, as if Truth or Science was at fault because people die. It would be just as reasonable to say that mathematics is at fault because some one has failed to solve his problem. Each one must take up the study of the Science of Being for himself, and be educated from within. Many expect sudden changes under this treatment, who have not yet mentally grasped the Truth of Being, and abandon the teaching and treatment before they are thoroughly established, mentally, in the true consciousness. We should be as reasonable and as persistent in this line of study as any other, and even after thorough reconciliation and re-adjustment of thought to the truth, the body is to be held in equality with the Truth of the All Good, and every part of it is to be held at one with its Maker, and thus are we to realize the "Transforming power of the Ideal," and "Be renewed in knowledge after the image of Him who created us." Patient effort is the sure remedy for all sense of limitation. To break up and dissipate all sense of limitation of environment, demands

persistent practice of Truth. It cannot be done by moving with the tide of current belief.

The many mighty works that are done in people by the one living and true Good, are not perceived because of the general unbelief.

We are often asked if we diagnose cases of disease. The only diagnosis that a Divine Scientist can make in Truth, is one of health, reality, equality with God, fulfillment of law, perfection of Being, perfection of existence, and prosperity in all things. The outward actualization must ever be a sign following, and not a source and cause, hence we should never wait to see the truth outwardly, before claiming inward perfection.

I once heard a young lady say to a young gentleman: "The only way to stop or break up any habit, is to start right in and *do something else*. That there is no way in the world to stop a thing but to stop it now." The way to break up the habit of "being sick," is to commence now to be well. *Be* all that you can conceive of that is well. How shall I do this? you ask. I would say claim it *at once*, and *keep on claiming it*, and do not contradict your claims by making those that are the opposite, but deny instead that there is any opposition to perfect health. Postponement is nowhere to be found in the Principle of Life. Nothing was ever accomplished except in the now, nor was anything ever accomplished apart from the wholeness—Being.

I often recall the lesson learned from a story I heard a friend tell, which was something as follows: "A farmer owned a cow that gave a sufficient quantity of milk for a very large family. They also had butter and cream in abundance. He sold her to an Irishman, who put her to pasture in a comparatively barren field, on a hillside. The surrounding hills were green, but she was not permitted to feed upon them. Soon the Irishman complained to his neighbor, of whom he had bought the cow, that she did not give the same quantity of milk. It was not sufficient for his family. The neighbor said: "When I had her, I turned her out to green pasture, and kept her well fed," and called his attention to the barrenness of the field in which she was kept. The Irishman's reply was, casting his eyes to the surrounding hills: "But just look at the prospect she has." As the cow was not fed by what she had in prospect—she herself being fenced in,—even so are we not fed, though there are pastures green all about us, as long as they are held in prospect. No more can we be fed, spiritually, by holding that our good is for the future, that it is for the sweet bye and bye.

We have turned from the erroneous belief that we are not allowed to partake of the nature of God, for the invitation is "Come unto Me, and be

what I am." This is partaking of Being, and of "My Body," and is Eternal Life. We do not live by what is in prospect, or what we have in view for the future. Hope defers, but God does not.

To be led by the Truth which makes free, is to assimilate, and be equal with it in every part, and not hold our God and heaven afar off in prospect, and work non-equality, iniquity. Another inquiry often made, is, "Why are truly religious people, praying people, those of beautiful and loving characters, in a state of chronic invalidism? It is because their good is in prospect only. They are taught that they must not claim to be Truth. Their idea of God, *their Good*, is that He sends trouble upon them, and that their good comes through tribulation, and that it is a virtue in them to accept and bear these conditions. The law of Life can not be fulfilled in this way. One may be noble of character and conduct, according to the belief of the world, but as long as he holds that his God is afar off, and that heaven is a location from which he is entirely separated, he will not be able to demonstrate equality, which is the only scientific basis of healing.

CONGRESS NOTES.

THERE were two healing services held in the parlors during the Congress, in which all the healers united. Many names were brought in for treatment. Some were brought from California, others telegraphed from Montana, and requests for healing were sent in by letter, and much good work was done. The demonstration of harmony was complete throughout.

Dr. J. E. Roberts invited the Congress to send some one to fill his pulpit on Sunday. Mrs. Gestefeld was selected to fill the place. Her subject was: "Claiming our Birthright."

Mrs. Gestefeld remained in Kansas City, and taught a class in Parlor "U," of "Midland Hotel."

Laura P. Howard, who attended the Congress from Los Angeles, California, went from there to Chicago.

Esther Marion was called to Wichita, Kans.

Carris S. Alden and Dr. Eugene Weeks returned to Topeka, where they had been speaking to very large audiences, from six to eight hundred. Mrs. Alden was to teach in Chicago in June, and then go from there to La Crosse, Wis.

Rev. D. L. Sullivan did some good healing during the week of the Congress, and returned to his flock, in St. Louis.

M. E. Cramer delivered a lecture on the "Law of Expression," to a deeply interested audience, at the Academy of Music, Monday evening, May 18th.

The Kansas City papers gave the Congress fair representation each day, and published portraits of some of the officers of the I. D. S. A.

Dr. Alice B. Stockham held a morning session from nine to ten, in the interest of the movement she is now engaged in, which is a "Home School for Education from the standpoint of Truth."

The children's Cantata, written by Miss Lucy Kellerhouse, for the Congress, was an object lesson in thought action which was instructive to all. Their acting was so attractive that they were invited to visit other places and repeat the same.

Annie J. Dayton, expressing a desire to organize through the State of Illinois, was appointed by the President, M. E. Cramer, to do so; the State branch to be in Chicago. Mrs. Dayton and Mrs. E. F. Holden intended to leave Chicago the last of May, on bicycles, for a tour through the country in the interest of Truth, and for the purpose of organizing centres through the State. They will teach in small villages or in larger ones. Those wishing to engage their services should address Annie J. Dayton, at her home centre, 2305 Indiana Avenue, Chicago, Ill., and it will be forwarded to them.

Mrs. A. M. Bryant, of Denver, visited Fort Scott before returning home.

The literature table was a great convenience to the people. Mrs. Stevens, who was in charge, was also a bureau of information.

Mr. and Mrs. Cramer returned to Denver, and found that their friends had fitted up rooms for a Divine Science centre, where they were invited to hold their meetings, teach classes, and do healing. It had been announced that they would meet their friends in these rooms Thursday morning, May 21st, which they did. There were friends there from Boulder, and from Golden, also many of their Denver friends, and their work commenced at once.

Through the harmonizing influence of the Congress, Prof. Charles demonstrated over a very perplexing financial affair, which was [REDACTED] ing to him.

During one of the healing services there was a lady sitting in a large rocker, who had been afflicted with a cough for over twenty years. She had coughed incessantly during the entire meeting. Mrs. Cramer turned to her and said: "We will give our sister a treatment before the meeting closes," and called upon Annie Dayton to give the thought for the meeting to hold, after which the meeting adjourned, and our sister, Mrs. Eubanks, joined in the congregational singing, and told her friends it was the first time she had sung for twenty years. She was entirely freed from her cough.

She had been interested in Divine Science for some time, and this healing was the result of patience and perseverance.

Books of the Day.

Just issued, "*WEN WINDOW'S WAR*," by Myrtle Fillmore. Its twelve chapters constitute twelve lessons in truth, simply and wisely stated in the language of a little child. It is truth set forth in the simple form of childish wisdom. It tells how "*The Day Family*" were interested in practical christianity and healed. Every family should have a copy of this interesting booklet. Price, 25 cents. Send your orders to the office of Harmony.

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THE FIRST COLORADO TRUTH CONGRESS, which met in Denver June 1st, and continued in session three days at Unity Church, was such a complete success that another will probably be held next year.

The idea of holding a Congress in which any or all of the various religious and scientific theories could be presented by their advocates, originated with Mrs. Scott Saxton, President, and Mrs. A. M. Bryant, Secretary, who, with the co-operation of the workers of Denver and other places, succeeded in calling together a Congress that in numbers and interest more than met their highest expectations.

The opening address was by Rev. Myron Reed, and the response by Mrs. A. M. Bryant.

The papers and addresses as a whole, were of a high order, and did justice to the various topics presented. The music volunteered was excellent, and the audiences large and appreciative.

FROM ONE OF OUR LATE NORMAL STUDENTS.

I only wish I could express my thought in word. All I can say is, I am happy, strong and free; I feel in the full consciousness of at-one-ment. And how thankful I am to you, that you made it possible for me to take your Normal Class. How much benefit (spiritually) have I had through it already. The name you gave me, proved to be the right one for me, because I have had some beautiful results in healing. One lady seemingly could not be healed from years of suffering from nervous prostration. She was perfectly healed in one treatment; and others after a few treatments, through the power of Truth.

I intend to get the manuscript Lessons. I want to study them, and make every word my own before I teach the Truth. Some parties are ready to join a class as soon as I decide to take them.

Knowing that everything is there for me at the right time, I remain, with best regards to you and Mr. Cramer, your thankful friend,

St. Louis, Mo.

MINNA FRUEHLING.

A lady writes from Berkeley: "I thank you for writing the 'Manuscript Lessons.' I feel sure I now have found the way 'I long have sought.' I hope to see you soon, and talk to you of the joy I feel in living now.

Only the Father knows how the lessons helped me to find Him. May His blessings rest upon you for pointing out the way. If it is possible, I want to attend a course of lectures with you. I want you to know that I am grateful to you for writing those lessons. 'As ye sow, so shall ye reap.'"

Yours truly,

J. M.

One of our Normal students writes from Hotel Victoria, Lausanne Switzerland:

How did the Congress go? I shall be so glad to hear. My poems are out, and selling for \$1.25 a copy. They are very prettily gotten up, and are upon the subject of Divine Sciences.

The last HARMONY account of your work in Fortune filled my soul with joy for you and for others. May each week add to our faith, until Christ be manifested everywhere.

Many loving wishes to Mr. Cramer and yourself.

ALMA GILLER.

A young mother writes: "I went in where my little girl, five years old, was lying down with seeming high fever; she said 'papa wanted me to take some of his medicine, but I told him no; God is all right, and I am all right, and that's the Truth.' She went on whispering little truths in her baby way, and I could only think, 'Thy faith hath made thee whole.'"

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VOL. 3.

AUGUST, 1896.

No. 11.

"CHOOSE IN THE PAST, THE FUTURE, OR THE PRESENT."

Read at the Third I. D. S. A. Congress, by CHARLES FILLMORE.

"This day is this scripture fulfilled in your ears."—*Luke ix: 21.*

PENNYSON said to the little flower in the crannie, "If I knew how you were formed, I should know all things." The physical scientist contemplates the round earth of many millions pounds weight, held as a feather in the arms of the listless air, and outgels his brain to know the secret. Astronomers study suns and systems, and marvel at the wisdom and power that conceives and carries out such mighty plans. These all draw their conclusions from seeing, hearing, feeling, form, weight, distance, time, matter, hold in their clutch the world of which the sense consciousness takes cognizance. It is not wise to quarrel with the senses, nor with the phenomena which they behold; so far as we know they all have place in divine economy, when understood. The error lies in attempting to find out how a thing was made, and its use, without asking the maker. Some people think it necessary to call the senses liars because they do not fill the office of some higher faculty. Because the eye sees the sun rise and go over an apparently flat earth, and go down on the other side, is no reason why I should call it a deceiver. It has fulfilled its office to the best of its ability. An astronomer would not condemn his telescope because it did not look right through the earth and reveal the sun shining on the other side. He seeks other ways to verify his perception of what must be true.

The deceived and the deceiver are both in the ego that expects things formed on certain limited planes of use to go beyond their sphere of action.

The universe of things does not teach man anything. It awes him, or terrifies him, or excites his wonder and admiration, but he never gets wise in this manner of beholding the works of God. The more he studies things the more bewildered he gets as to their cause.

The most delusive factor in the study of phenomena is that ever-recurring question of time. All the world is turned round and round with the idea of

beginning and ending. If the world begun it must end, and those who have incorporated this into their religion are always in terror of a judgment day. If their religion is very material they preach the end of the earth, and that idea sometimes materializes itself into ascension robes.

The religion of physical science turns its eye back rather than forward, and its devotees instead of worrying about the *end* of things, speculate much about their beginning. They get back to the *protoplasm* in form, and the fire-mist in speculation. The time-deluded Bible worshipper says the earth is going to be burned up; and the time-deluded matter worshipper says it came out of fire in the beginning. They thus meet upon common ground—or, rather, in common fire.

Jewish prophets commenced early to catch sight of the truth about man's spiritual being, and they wrote of him as coming to save the people from their transgressions. Their spiritual symbology was literalized, and the people began to look for a Messiah in the form of a man. 'Tis strange, but true, that the original Hebrew Church is still looking for that Messiah. One came who fulfilled all their prophecies called for, but the idea of a *future* Messiah was so strong that it shut out the light of the present Messiah. So they will always be looking for one to come, until they dissolve the idea of the *to be*, and affirm that "this scripture is now fulfilled."

Those who are still clinging to the things of sense as realities, tell us that the earth has weight, size, color, etc., and that it had a beginning. We have to admit that there is such a seeming, but we also know that the entertainment of such a concept in the mind as a reality, shuts out the correct concept of weight, size, color, beginning and ending. These symbols are the figures that represent a certain problem in mind, but an apprehension of the principle is necessary before they can be understood.

Man is *I am*, and may identify himself with Spirit or matter. If he chooses matter, he is lost in its infinite mazes; if he chooses Spirit, he knows the place and meaning of all phenomena. Matter identification involves endless cycles of time and the burdens of a universe groaning to be released from its travail. Spirit identification cuts adrift these bonds and opens up a state where they are not known in that relation at all.

Jesus said, "I am from above; ye are from below." I draw my existence from Spirit and Life; you draw yours from matter and death. "But," says the mind of sense, "these things are expressions of mind, and have place in existence. Why should I deny the existence of time, space, weight, matter, when they are the most real conditions of which I take cognizance? Why

should I deny and dissolve in my mind sin, sickness, and death, and leave my fellow men in their awful grip? This procedure seems to me to be the subterfuge of selfish indifference."

Here is where an understanding of mental science is necessary as auxiliary to religion. Man must not only understand his relation to God, but the process through which he makes manifest the potentialities of Being, and forms his own consciousness.

Mind is the mighty reservoir of formless Being. Man is the instrument by and through which the formless is formed. Man thinks, and thinking is forming—making up into the relative that which was absolute. Man may know God as the formless essence of his inner self, and he may see the things formed through him as the instrument, by taking cognizance of them through his sensorium, which is opaque or transparent, according to the ideas with which he has filled it. Thus he has the power to look two ways, viz: within, to God, through intuitive knowing that God is the pure, inexhaustible essence; and without, to the conditioned through the senses on their various planes of cognizance. It should be understood that he is not confined to the five senses in this outward looking, for they are, as ordinarily developed, a mere hint of greater ones.

The one vital point to be carefully considered is, that man makes of every idea that he takes into his mind a form through which he views the external world. For instance, the eye is the incarnation of all your ideas of sight; the ear, of all ideas of sound; the feeling, of all ideas of sensation. But the mere objective, material organ, is not all of its form, but only your most limited or conservative idea of the absolute light, or sound, or sensation.

Hence there is a continuous chain of forms from the flesh organ clear back through increasing degrees of attenuation to the formless.

If you believe evil to be of God and a real principle in Being, this idea will form for itself a body from the substance of purity, and distribute itself all through your consciousness. Your sight will be darkened by it, your hearing be less acute, and your feeling blunted. So with every one of the multifarious ideas with which man makes up his consciousness; they take him close to God, or carry him far away, just according to their truth about God's being.

The idea that there was a time when God poured out his spirit upon men and caused them to do miracles, but that he does not do so now, will build up a body for itself in the consciousness of the one who entertains it, that will effectually shut away the miracle working spirit. Not only will he be

separated from the omnipresent spirit of power, but he will see all the good works of others through that darkened idea, and pronounce them spurious. Again, the one who has touched this omnipresent spirit and is proving its ever ready willingness to serve, by healing his fellows, but carries in his mind, at the same time, the idea that it can only be used according to his formula, is also looking through a glass darkly. That idea will not only limit his work among men, but it will also dam up the inlet from the Great Fountain, and his power be small where it might be great.

There is but one healing principle, and that is fulness of life itself. It will pour itself into man's consciousness just in proportion to his ideas about it. There are many ways of using this one healing agent, and you get results according to the largeness or smallness of your ideas about it. If you think it is confined to pills, powders, and potions, you will get results according to that contracted idea. If you think it is all in food and climate, it will pour into your cup of expectation to the fulness of that idea. If you think it is in magnetism and hypnotism, those murky methods will percolate their delusions through your consciousness. If you think it is given forth by a variable God in answer to prayer, you will strike it in a larger measure, but it will fluctuate. When, however, you know that it is your normal condition to be filled and thrilled every moment of your existence with this ecstatic life and vigor, you have gotten hold of an idea that will work out your salvation from every fleshly limitation.

But be careful how you condemn those who are working in ways other than yours, because that idea of condemnation will shut out your own spiritual influx. "Master, we saw one casting out devils in thy name, and we forbade him, because he followed not with us. And Jesus said unto him, Forbid him not: for he that is not against us is for us."—Luke ix: 49.

Everyone is searching for the Way. The route he is taking may be best for him. Bless him and bid him *God speed*. But if he is weary of his way, and you have found the "more excellent way," point it out to him with the hand of love.

It is observed in this revival of Jesus Christ's way, that those teachers and healers who are the most loving, who have ceased from denouncing people and doctrines, are the most acceptable ministers of the gospel. They move steadily along, and the spirit waxes stronger and stronger in them from day to day. This is because "love is the fulfilling of the law." It dissolves those dense ideas that form in the mind obstructions to the divine inflow, and the opening God-ward grows larger every moment.

(To be continued.)

International Bible Lessons.

August 2, 1896.

DAVID'S KINDNESS. 2 Sam., ix: 1-13.

GOLDEN TEXT: "*Be kindly affectioned one to another, with brotherly love.*"—Rom. xii: 10.

LET us still remember that David, the king, is the Me within each one of us. Then all that is seemingly inexplicable in these lessons will become like an open page, upon which God's great truths are inscribed in letters of gold. The kingdom has been fully established—the me has come into a complete recognition of itself—into full dominion. Kindness is akin to love, and love is God; hence it is that naturally the king is kind; he could not be otherwise. "I will forgive their iniquity, and I will remember their sin no more," saith the Lord. Nor shall it be said of the king that he holdeth hatred. "Any of the house of Saul." Saul stands for mortal sense. He was gloomy and morose; always saw dire disaster just ahead of him; and fully realized just what he had recognized. But the Me had come off more than conqueror in the contest, as it always must, and now it is ready to be what all true conquerors are—magnanimous.

"The kindness of God." There is no other kindness in the world, for kindness is nigh unto love, and both are the children of the one good—God.

"Jonathan hath yet a son." Jonathan, by compact or conscious at-onement, was brother to David, hence his son was nearly related to the king in point of affection.

"Lame on his feet." Though he was the son of David's foster brother, he was at the same time the direct descendant of mortal sense, Saul. He was of a truth lame on his feet. His conception was no higher than the angels Swedenborg pictures as representing the extremities of the body.

"Sent and fetched him." So love always constraineth us to do. It is not enough that we should "scatter smiles along the way," but we must go and seek the lost sheep. The rejoicing in heaven, within our own consciousness, is not over the ninety and nine just men whom we have made perfect, but over the one that stood outside the gate, but now stands where we stand, in the flood light of God's love.

August 9, 1896.

DAVID'S VICTORIES.—2 Sam., x: 8-19.

GOLDEN TEXT: "*The Lord is my light and my salvation; whom shall I fear.*"—Psalms xxvii: 1.

EVERY explicated soul must come up along the same path of thorns which the Christ trod. There are battles innumerable to be fought, and foes within and without, and blessed is he of whom it may be written at life's end, "thanks be to God who giveth us the victory through the Lord Jesus Christ." Other victories do not count—in truth they are of themselves defeat.

"The children of Ammon came out and put the battle in array." Here is the first conflict the Me has—the children of Ammon. Sense delusions besiege and beset us on every side. The battle is ever set in array so far as they are concerned, and at every opportunity they strive to enter the gate into our consciousness.

"And the Syrians." These are false conceptions. They are allies of sense delusions, aiders and abettors. Just once let a sense delusion sneak in through the gate of our consciousness, and a false conception steps right by his side, ready to lend a hand in any way to encompass the overthrow of the Me.

"Joab," the great general—true consciousness of what I am. He always says, no matter what the seeming, though compassed about on every side, "be of good courage, and the Lord do that which seemeth to him good."

In such a case there is only one thing the Lord can do that seemeth good, and that is to give the victory to the Me. Did you ever think of that when you have in all humility said: "God's will be done," that logically there was only one will, and that will was yours? So it really rests with you whether the victory over the Ammonites and the Syrians is won or not.

"The Syrians fled before him." They could do nothing else. The truth of what I am must, of necessity, vanquish all false conceptions of what I am. The truth always makes us free.

"David gathered all Israel together and crossed over Jordan." When the Me gathers all its resources together and really crosses the Jordan, the river of conscious at-one-ment with the Father, then the enemy, charioteers, horsemen, and captains of the host, is put to rout. There is peace made with "the children of Israel." "So the Syrians feared to help the children of Ammon any more." Forever now truth of being is the victor, and the Me enjoys the blessings and rest of peace.

August 16, 1896.

DAVID'S CONFESSION AND FORGIVENESS.—Psalms xxxii: 1-11.

GOLDEN TEXT: "Create in me a clean heart, O God; and renew a right spirit within me."—Psalms li: 10.

ALL Scripture is given for profit, if we will so take it. On the external there is nothing in the whole range of literature so pathetic, so touching, and it may be said holy, and transcendently instructive as this episode in the life of the "Man after God's own heart." To many it is a stumbling block, but I would that all mankind could read in it the beautiful lesson that I do, and I would also that I might be able to convey to my readers just what I see and feel. But one cannot express in a page what would occupy a book if properly presented.

Remember that the king is the Me within each one of us, and then the lesson will come right home to us, and there is where it should come if we are to profit by it. So long as we see the shoe fitted to our neighbor's foot, we can never learn any lesson for ourselves. This shoe, dear souls, fits every one of us, as I shall interpret it.

Despite the fact that the king had come into his own—the Me had come into a conscious recognition of oneness with God—despite the fact that the king's general, Truth of Being, had won victories over sense delusions and false conceptions, and the king himself had gone forth from victory to victory; still, in a fateful moment sense delusion was able to take him unawares, lull him to sleep and bind him hand and foot. Well may it be said that "eternal vigilance is the price of liberty." The truth may make us free, but we must keep ourselves in freedom.

But Delilah may not keep Samson asleep always. So the Me at last arouses itself and recognizes its true condition. God sends his prophet in some shape or other, and the story of the one ewe lamb is repeated, and with terrible solemnity we hear the words, "Thou art the man." What shall we do? Do just what the king—the Me did in this case, which is the only one thing which can be done and live. "I acknowledged my sin unto thee, and mine iniquity I have not hid. I said, I will confess my transgressions unto the Lord." Then what happens when through confession, the Me comes into at-one-ment with himself—with the good—with God once more. "And thou forgavest the iniquity of my sin. Selah." That is the end of it all.

Viewed on the external the king never regained what he lost here. Polygamy was a wonderful source of dissension, and even revolution in his own household. In that of his son Solomon it led finally to the disruption of the mighty monarchical fabric which he had consolidated, and was the direct cause of all the disasters which befell his people down to the Babylonish Captivity.

But let us see the other side. From this union, begun in the seething

swirls of the vilest sin known to man, came that "rod out of the stem of Jesse, that shall rise to reign over the Gentiles;" "and of this man's seed hath God according to his promise, raised unto Israel a Saviour, Jesus." Through him this Son—the kingdom of the Me—has been extended to the confines of the earth. "I and my Father are one," the key note of salvation to every soul born into this or any other world, has received its complete and only explanation through the outcome of this awful tragedy.

August 23, 1896.

ABSALOM'S REBELLION.—2 Sam. xv: 1-12.

GOLDEN TEXT: "Honor thy father and mother that thy days may be long on the land which the Lord thy God giveth thee."—Ex. xx: 12.

IN the external we have now come to some of the bitter fruits which grew out of that unnatural system—polygamy, which ultimately caused the downfall of the Jewish nation. Absalom stands for self-will. It always stands ready to rebel against the king—the Me. It always stands at the gates with honeyed words upon its tongue, deceiving all who listen to it.

"Absalom prepared his chariots and horses." Self-will is a careful enemy; he always provides himself, as well as he is able, with all the elements of success in the conflict.

"Absalom rose up early." Self-will is a vigilant fellow, and he always rises early in the morning that he may secure every advantage possible.

"O that I were judged in the land." Self-will is always sure that he can do the work in hand very much better than those in whose charge it is.

"Took him and kissed him." It is true that all false delusions would win the Me from the path of right, from the true recognition of being. It was a kiss that betrayed the Master in the garden. Beware of the kiss of an enemy.

"Stole the hearts of the men of Israel." What a picture of flattery, cajolery, and feigned love for the "dear people" this action of a mongrel union—the Me of sense judgment—presents here. Truly Absalom is not the rightful son and heir to the throne of the king—the Me, else he would never have fallen into this fatal snare. He was his mother's progeny, the child of sense, and was by her driven on to do the deeds which naturally must lead to his destruction and death.

"Vowed unto the Lord." Here is self-will again manifest. To gain ends vows are made with perfect indifference, and their making is used as an opportunity wherewith to secure personal ends.

"Go in peace." This mongrel scion was able to deceive the very elect of God. This is often the case. Why should the king not believe the word of his own son? Yes, but there was the point of error. He was not his own son, he was the son of his mother as well as his father.

"The conspiracy was strong." The self-willed, the headstrong, are often seemingly good generals, but there is always some weak point. The "people increase continually" for a while, for the promise is big.

LYMAN L. PALMER.

THE ORIGIN OF THE CO-OPERATIVE IDEA.

Read at the Third International Congress of Scientists.

"And God said let us make man in our own image."

GENESIS is like a diamond flashing with many tinted hues in the white light of Truth, but the sentence just quoted stands as an expression of the whole method of creation in epitome, and reveals this method to have been from the beginning that of co-operation.

In the term "let us," we are given the idea of plurality, and this plurality is limited by the explanatory phrase, "male and female," to quality in partnership, the principles working or laboring together in a common cause.

Taking *Genesis* in a spiritual sense, we understand "the waters," to represent universal life, substance, and the establishment of "the firmament" in the midst, as an agreement or perfect understanding in regard to the manner of conducting said labor or occupation. The etymology of the word firmament is significant, indicating a fixed and unalterable contract, a marriage of eternal principles in the harmonious relations of entire and equal mutuality, which alone constitutes the paradise of the Spirit, and it is from the establishment of this principle we get the association of the word firmament with that of heaven. Following this line of thought, it will appear that creation is necessarily an affirmation of the co-operative idea.

In the beginning, then, we find a co-partnership or firm having two members, male and female, possessed of the substance of the universe as stock in trade, establishing the business of creating man after their own image, and the method of conducting this labor of love recorded in a firmament, mutual contract, or law. The lights symbolized by the sun, moon, and stars, are rules or regulations necessary to a harmonious unfolding of the creative plan. The firmament, contract, or law, is given in the Decalogue interpreted by Moses, the "Lesser Light," ruling the night of man's spiritual darkness, and

summarized by Jesus, the "Greater Light," as "Thou shalt love the Lord thy God with all thy might, and thy neighbor as thyself." As Moses shone by the reflected light of the self-luminous Christ, his teaching, or interpretation of the law, like moonlight, is dim, leaving the world of man's mentality full of grotesque shadows, the beliefs in sin, or the possibility of breaking the imperative commands established by an omnipotent God for self-government. It is this shadow-world of false phantoms that the splendid rays of the Christly sun destroys, and the lesser orb is swallowed up in the greater, as all veils of the universal glory are cast aside. In this fulfillment of the law of love, the co-operative plan, whose initiation Genesis records, is carried out by Moses and Jesus, since the veil cast by Moses' teaching over the mentality of man provided work for the Christ to accomplish—the work of removing it.

The co-operative method is observable throughout the domain of nature. The vegetable prepares the atmosphere for the advent of the animal by appropriating the excess of carbon, and contributes the result of its labors to the service of the animal, as food and shelter. Sun and soil co-operate, air and water, heat and cold, action and rest. Not less than these, are the so-called virtues and vices, agents of the co-operative scheme. Charity, that chief of the virtues, without the poor, in talent, virtue, or money, could not exist. Without the belief of sinning, God's forgiveness, which annuls it, would be entirely superfluous.

The statistics of the Produce Exchange furnish an emphatic lesson in co-operation, and the necessity of learning to judge by aggregates, and not by partial premises. Here is a portion of country laid desolate by drought, or too much moisture, frost, or wind. Watch, carefully, and it will be observed that another portion will produce as great an overabundance. The apparent disaster of the one producing extremity and want among its inhabitants, really affords a good opportunity for both communities. To one, the joy of giving, and to the other, the joy of receiving. Charity balances the eternal scales of justice with poverty, and the equilibrium of opportunity for the interchange of loving gift and loving acceptance is never disturbed. Man simply fails to see God's co-operative perfection expressed in nature, and to recognize the harmony and justice that makes the whole world kin. Since co-operation is the law of the universe, and affirmation is creation, let us make the recognition of this Truth in its own image our part of the eternal co-operative labor exchange.

Stockton, Cal.

GARRIE B. DARLING.

WHAT idea should we give our children as a substitute for the old-time one of duty?

A. When children are taught that duty should govern their conduct, they are placed in the attitude of debtor and servant, and have no higher motive for action than to perform the service that will satisfy the demands of duty, and much of this service is rendered to gratify the opinion, sentiment, or desire of others.

Children should be taught that the underlying motive for all action should be to express their real and true nature, and that their conduct towards others should be governed by their highest conception of love and justice. For this reason they should be taught who and what they are, that they may know what their nature is, and what their relation is to others.

Knowing this, they know their oneness with all things, and with God, and for this reason know that what they do unto others is done unto themselves; hence they learn to do as they would be done by, thus fulfilling the law of love and justice.

When children are given this understanding, or idea of themselves, and are allowed to freely exercise it, they feel a responsibility that they would not otherwise feel, for they realize that they have absolute control over their acts, feelings, and sensations, and are alone responsible for whatever of joy or sorrow their conduct may bring to themselves or others. This is true freedom, true service, and true self control. It is the freedom parents claim, and what they claim for themselves should be granted to their children, for they have the same inherent rights, whether recognized or not.

It is not to be understood from this that parents are to make no effort to guide or direct their children, but it should be by instruction and advice given from the same plane from which they are expected to act, that is, from the plane of Being, or reality. By educating children in this way we shall treat them as companions and equals, and cause them to feel the same interest in our welfare that we feel in theirs.

Q. How may I know when a thought or suggestion that may come to me is of the Spirit or of the human make-up?

A. Every thought or suggestion that is of the Spirit, represents the Spirit and expresses the truth of what the Spirit is, hence to know whether it is of the Spirit, we must know what the Spirit is; and if we know it to be all there is, and that it is life, love, power, knowledge, peace, satisfaction, health and prosperity, we know that all thoughts and suggestions which represent

these qualities are true of the Spirit, and are, therefore, real, and substantial; and all which do not, must represent the opposite, and must be false of the Spirit, hence, have no reality or substance; they are simply false conceptions about truth and reality, and are of "human make-up." By comparing thoughts and suggestions with what we know to be the nature of Spirit, we can always tell whether they are of the Spirit or not.

UNIVERSAL AND INDIVIDUAL TREATMENT.

I. D. S. A. Health thought, to be held from Aug. 1st to Sept. 1st.
The Omnipresent Spirit is manifest in the present visible body.

HEALING THOUGHTS.

Treating, simply means abiding in Infinite Spirit, and speaking words that are true of its infinitude, inclusive of ourselves. Divine Science does not attempt to patch up a body diseased, sinful, and corrupt in its nature, by bestowing the words of the Holy Spirit upon it. It does not act so unwisely as to attempt to put new wine into old bottles, but accepts the body of Christ as being this body, here, and now. "If any man be in Christ, he is a new creature. Old things have passed away, and all things are become new." The visible body is the conscious expression of the Omnipresent Spirit, it is God revealed. No life that is, can die; no love that is, can cease to be; no truth can ever change; intelligence never fails; all substance is eternal, and power is omnipotence. I am with God in heaven, now.

Mr. W. H. Daniels, the newly elected President of the I. D. S. A., having had a large experience in newspaper work, is well fitted to advance the cause of the I. D. S. A., and has many suggestions to offer for the advancement of the work. The following is the present program for weekly meetings, which will be suggestive to the branches, and to those who wish to organize:

COME AND BE HEALED!—INTERNATIONAL DIVINE SCIENCE ASSOCIATION.

Every Thursday evening, at 8 o'clock, P. M., sharp. No. 3360 Seventeenth Street, San Francisco.

Program, July 23d:—Congregational Singing; Universal Treatment; Reading of Minutes; Association Thought held in Silence; Congregational Singing.

Subject: "God's Divine Companionship, as applied in Healing;" discussed by members; Singing; Names for Treatment; Healing Hymn. Health is natural.

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LOYALTY TO TRUTH, IS NECESSARY TO HEALTH.

"If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."—John xv: 7.

fulfill the meaning of this text, and to realize that we have the full demonstration of it within ourselves, loyalty to Truth is essential. Let us find the state or quality of being loyal with ourselves, and fulfill all law therefrom. Loyalty means love, and love is its own law. It demonstrates itself, knowing no superior, or no inferior, but is loyal to being what it is, and to doing what its nature must ever prompt.

To abide in me, the Christ, is to abide in the consciousness of being the Christ, or Truth of God; and if the words of Christ, or Truth, abide in you, they are words that are truth and life. And what are words of Truth? They are words that testify of me. True words are words of Being. The I Am is inclusive of its own words. Being the Christ, and knowing that your words are truth, and are life, ye shall ask what ye will, and it shall be done unto you.

Some persons attend Science meetings for a short time, and say, "I heard there nothing but what was good; that is, it was all about the good, the true, and the real, but then I do not believe there is anything in it for me. I didn't get what I wanted." Do you not see that if they had been loyal to the good, the true, and the real, that they could not have said there is nothing for me? They would have stood with that which they instinctively knew was true. They would have helped along in every way to push the cause of Truth, and to educate the people in the right direction, with no thought of it not being what they wanted.

The virtues and actions of a patriot are the same as love for country. Patriotism in thought, aims to serve Truth in every practical way. Loyalty to Truth does not, therefore, consist in merely listening to a course of lessons,

and saying that they are grand, and helpful, in every way, and then staying away from the Science meetings, and giving their presence and support to that which is not helpful. If there is anything that we need at all, among Scientists, it is true, spiritual patriotism and loyalty to this, the *broadest*, and *highest*, and *deepest*, and most all-inclusive truth of Being. How can we serve our country better, than to prove by our actions that we have the consciousness that all goodness is with us, here, and now, in the world, and by giving our individual attention, in Spirit and in Truth, to the real world, and be at-one with it?

We advocate association of works, because we see it to be God's method; we advocate organization, because we see that everything living is an organization. The visible universe, itself, with all its planets, and systems of planets, with all therein and thereon contained, is formulated Truth—one grand, living organization. Then should we not love our country, and give living service to that Truth which to know makes free, and which must ever prove to be satisfaction alike to every one who accepts it?

Everyone who has heard the "Statement of Being," not merely with the hearing of the ear, but with consciousness, and understanding, should assist in every practical way to establish and make known this Truth of Being, the only method that can educate people from within, and bring them to accept self-illumination, the true, divine, and natural state of Being. They should attend the Science meetings, and gladly enter into Spirit and Truth in treating, and unite in singing with love and thanksgiving, and thus let innate light shine everywhere.

Loyalty to Truth necessary to health.

Health is a question of knowledge, of knowing who and what I am, and the practical application of the Truth known. The first thing to stop doing, is to stop talking about discord, disease, sin, and death; stop giving attention to false claims, which have no reality. We have all read and heard much about thoughts being things. How do they become things? because it is the nature of the act of thinking to formulate. All visibility is outward expression of an invisible thinker. This house that we are in is the visible expression of the architect's thought. The books you read, are the formulated thoughts of the author, and the printer. Visible forms are things, and are no less thoughts, because they are visible. Then thoughts are things, and things are thoughts.

Then why is loyalty to Truth necessary to health? Because a true thought, which is a living thing, is the Creator's idea of himself made visible;

it is God with us. If these thoughts (we might call them spoken words), dwell in us, or if our existence is seen to be God with us, we may ask what we will, and it shall be done unto us. If the creator's idea of himself becomes a living thing, and he pronounces that living form "good, and very good," and there is a claim of separation from God, which we outwardly accept, and voice, by claiming there is discord, disease, sin, sickness, and death, will we not have a false sense of the falsity of these claims? The claim of disease, is the thing itself. What else could be sensed but the nature of the claim, and the claim being false, nothing real can be sensed from it. Out of unreality comes not Reality.

Friends, do you sufficiently love this wonderful law of freedom to feel enough enthusiasm to give your attention and support to that which is your satisfaction, and must prove to be the satisfaction of all people? "Do men gather grapes from thorns, or figs from thistles?" Do we get good from evil, ease from disease, life from death, rest from unrest, immortality from mortality, incorruption from corruption, faith from doubt, love from fear? No, indeed, we do not; but the truth is, that like produces like. "A good tree brings forth good fruit, and a good creator brings forth a good creation, and he cannot bring forth any other. Then what is the world's seeming trouble? It is false beliefs relative to God the Creator, and God the Creation. It is to be seen that what is false of the Invisible Creator, is also false of the visible creation, hence the seeming trouble with the body.

A man's burdens are his own words. If my words abide in you, then are you free indeed, for the same will be externalized in your environments, for whatever is thought of, and claimed to be true, is formulated. Your covenant with death shall be disannulled, and your agreement with hell shall not stand. Stop keeping the covenant or unity with death, by ceasing to look forward to it as a means through which to enter into eternal life; stop agreeing with hell, or discord, by ceasing to claim discord, sickness, or sin, for either yourself or another. They do not belong to you, and you have no right to be a thief, and take that unto yourself which does not belong to you. Be loyal to that which does belong to you, which is the "I Am." Truth is glad tidings of great joy to all people. That Truth is come alike to all; is joy to the world. Hold fast to that which is good. You can create constantly by abiding in Me, for the Me is one with God in Being.

Just begin this moment to affirm that the good, and perfect, and harmonious, has appeared. Keep at this until you no longer give any attention to any false claim of separation from God, invisible, or visible. Take the position of

one having authority. Claim your body to be perfect in every part, and place it in God's omnipresence, and stay right here with it. Do not make any claims that would separate you from the Lord's body, for the whole earth is the Lord's, and the fulness thereof.

I quote the following, from "*The Perfect Life*," written by its Editor, Solon Laner:

"Oh for psalms to chant the beauty of a perfect body; Oh for prayers that shall utter the need of healthful life!

We are so impassive and resigned. We employ our physician, and expect him to assume the responsibilities of our health. Then we piously give our soul to God, and our body to the devil!

These laws of life—how we ignore them, and violate them! We keep the commandments, every one, from our youth up (pious souls that we are), but from infancy to old age (if we attain old age), we violate, and trample under foot the laws of the body, and think that God will hold us guiltless that so take His laws in vain. But with weeping and wailing, and gnashing of teeth, we suffer the consequences of our transgression, and in the midst of our sufferings we contemplate the joys of heaven as a sweet relief. But the soul can enter no heaven without the body. We are judged according to the deeds done in the flesh."

I was very much impressed with this last statement, for Jesus said: "Heaven shall have come when two have become as one; the outer as the inner." The body, here, is claimed to be the outer, visible expression, and God, to be the invisible expressor. But as long as we believe that we have a lower self, and a higher self, and that the lower self is to be transmuted into the higher, or that the work of God in us is a work of overcoming, we simply attack, and try to repel the false claim that there is something that is not, which is trying to fight delusion, a mere false supposition, and the condition is only perpetuated by this method; error comes up first on one side, and then on the other, and a sense of unrest and disease remains to mock the vain effort. This condition reminds one of Don Quixote fighting the windmills, where the would-be conqueror gets the worst of the battle. This is asking, and asking amiss; it is as if it were seeking, and not seeking aright.

He who claims that his body is mortal error, hence of no value in the Truth, has only emphasized the orthodox belief of the immortality of the Spirit, and the mortality of the body, and as he goes to God, claiming Spirit to be all in all, exclusive of the body, and affirms that the body has no life, substance, intelligence, or power, it is very quickly handed over to the univer-

nal, and such "pass out," and none who believe in that doctrine are able to render them any assistance. This is not rendering reasonable service unto God, nor is it offering the body a living sacrifice, without spot or blot or blemish.

Friends, we have utterly renounced and abandoned sin (which means the habit of falling short in our conclusions, and beliefs), when we have decided to, and have offered our bodies a living sacrifice, wholly acceptable unto God, which is our reasonable service." Then peace and joy comes, and health is known to be an ever-abiding presence. This is patriotism of thought, word and deed, and is loyalty to Truth. Now let us associate ourselves together to spread this glorious Truth.

Free Public Library,
 God. Sacramento, Cal.

A PRIMARY AND BASIC LESSON IN DIVINE SCIENCE.

HE first thing that I want you to fully understand, is what we mean when we say God is Omnipresent, Omnipotent, and Omniscient. We have said this, and have heard it said many times. It has meant something to us, but far less than it should have meant.

God is omnipresent—Omnipresent, present everywhere, always present everywhere. Not the tiniest point in space where God is not. He is here with us now, in this room, in you and me,—and we in Him. We cannot get away from, or outside of this All-Presence, for wherever we turn, It is there—It is there, It always has been there, and It always will be there,—eternal Omnipresence, for God is unchangeable. "Whither shall I go from Thy spirit; or, whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there; if I make my bed in hell, behold, Thou art there." Psalm cxxxix: 7, 8.

Since God is eternally omnipresent, it is self-evident that He is also omnipotent, and omniscient. All-Presence must include within Itself all the power there is; must be Omnipotence, the Source of all power, the Power itself; must be Omniscience, the source of all knowledge, and Knowledge itself. For if we can find another source of power, or knowledge, than omnipresence, we have disproved omnipresence. "There can be but one All." "Beside Me is none other."

That we may understand what is the nature of this Presence in which we live, and move, and have our being, let us think for a while on the attributes of the Ever-Present One. The Bible and Divine Science declare God to be Love, Life, Truth, Intelligence, Wisdom, Substance, Power, Goodness, Peace, Strength, Health, Infinite Mind, and Spirit. We then, live, move, and have

our being in Love. Love is always present, everywhere,—there is no place for fear or hate. "There is no fear in Love, but perfect Love casteth out fear."

Life is everywhere; fills all, surrounds all, pervades all. Nowhere in the universe is there a place for death. Infinite Mind permeates and envelopes us with Truth, Intelligence, Wisdom, Power, Goodness, Peace, Strength, and Health constantly and eternally. Never, for even a moment, can we lack anything, for it is there even before we ask it. If, then, we realize the meaning of God's omnipresence, omnipotence and omniscience, we have the key to the true knowledge of Being and Existence,—that Truth which shall make us free.

MISS NOHA L. BROOKS.

CONGRESS NOTES.

"From Unity."

J. P. Harper, of Kansas City, was called upon to fill in a gap with an extemporaneous speech, which he did with a clear exposition, in a few words, of the stonement;—showing its relation to the keynote of the Congress, stonement.

In the discussion Mrs. Benjamin, of Chicago, told how she had become at-one with all her environments by making friends of them. She had been afraid of colds and draughts, which she overcame by recognizing that there was only good, and that no evil to her could come through the air or the temperature. Now she loves them and they love her, and she is well. Mr. M. F. Bollinger, a young student of Akron, Ohio, said that in making his at-one-ment with Spirit he was inspired to write poetry, some of which he recited.

"Omnipresent Life," by Mrs. J. J. Hirschheimer, of La Crosse, Wis., brought out a spirited discussion. R. C. Douglass said: "We live, move and have our being in Omnipresent Life, and have only to realize and accept it to demonstrate its truth in our bodies. Mrs. Hirschheimer is herself a witness to this. Two years ago she was an emaciated consumptive, weighing but 85 pounds, and pronounced beyond the reach of earthly help. She now weighs 185 pounds and is, as you see, a living demonstration of how God helps those who recognize him as Omnipresent Life."

Mrs. Anna Dayton said: "I was born of a bedridden mother, and inherited beliefs that made me an invalid all my life until I discovered that God is Omnipresent Life. I spent 12 years in bed, and exhausted every means of help known to the medical world without effect. When I first heard of this truth from a very dear friend who offered to help me, I pitied her for being as I thought deluded. But I was healed, and instead of an emaciated invalid of 107 pounds weight, I am a robust woman, weighing 185 pounds, and I expect to start out on a bicycle the last of this month and travel all over this country preaching and teaching this great truth. If you want me to call at your town, send your letter to A. Dayton, 2302 Indiana Avenue, Chicago."

Mrs. E. Marion said: "I know about Omnipresent Life, and it is to me

an ever present consciousness. A short time ago I healed a dying child by simply holding in thought, 'God is life, there is but One Life.'

Mrs. S. E. Elmendorph said: "It was ten years ago that this realization of God as my life came to me through the instruction of Dr. Weeks. I had lost all hope of ever being healed and was pronounced by the physicians one of the incurables. But when I first heard the lessons of Dr. Weeks, I realized the truth of the Omnipresent Life, and that when acknowledged in mind and spirit, that it would bring all things into harmony with itself. I came forth from that first class a healed woman, and have ever since been delivering the same message to others."

"Consider the Lilies," by Lyman L. Palmer, of Chicago, was read by Dr. W. C. Gibbons.

Carrie Alden said: "We have toiled that we might be good hereafter. Toiling to be good is futile. We must think right every moment, and let the future take care of itself. The lilies do not work on the external plane to be good; they are still and know that they are good now by living and being in their Source, and life needs no further perfection. We can do nothing by our external planning and thinking—we must work from within. Jesus said, 'Who by taking thought can add to his stature, etc.'"

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PROGRESS OF DIVINE SCIENCE.

AFTER one more issue of HARMONY, we shall enter upon the ninth volume, and it is with satisfaction that we note the progress and encouraging indications that mark the Divine Science movement at the present time.

No longer is the question unsettled as to whether there is both Spirit and matter, two substances, opposed to each other; or as to whether there are two minds, Divine and mortal, the opposite of each other; or as to whether there is, or is not, a body; or whether the body that is, is spiritual, or material. For it is now being generally accepted that Spirit is All in All inclusive of the body, not all in all exclusive of the body. In this consciousness of the aliveness of Spirit, or the oneness of substance, it is being seen that there is no law but the nature of the Supreme One.

It was noticeable during the late Congress, in Kansas City, that the daily papers were willing to, and did do justice to the Truth that Divine Scientists believe in the holiness of body; that they thus prove the unity of Spirit and body, and intend to live in peace on earth, in their dealings with each other. It is apparent that the Spirit of Christ's teaching, when presented in its purity and simplicity, as applying to every one of us, is everywhere acceptable. The press, the pulpit, and rostrum show a desire to receive it unto themselves, and to examine Truth in the light of pure intelligence and understanding. People are beginning to realize the Truth within themselves; that the

Omnipresent Spirit, or Life, manifest in living form, is one substance; that the whole is eternal, and that to worship in Spirit, and in Truth, we must accept living things as Spirit and Truth—they must be our living epistles.

At the present time, the Truth that is contained in all books, is being referred back to the origin of all things, to find confirmation in God. Humanity will no longer be satisfied with discoveries made in the psychic or thought realm, that is said to throw light on the sacred teachings of the ages. Mankind is earnestly asking to know the truth of the One who stands among us, whom we have not yet acknowledged. It will not be satisfied until it realizes itself to be this One, which is the true light that lighteth every man that cometh into the world.

The unfoldment of the coming century will be the natural unfoldment of pure Being, or revelation of Eternal Life. Working from the plane of pure Being, or Eternal Life, we show forth fundamental simplicity of Divine Law as self-revelment. We now see the meaning of the visible universe, and it is being generally understood that to be transformed in our mind, is to see things in their true relation to their Source and Cause. It is being generally understood that there is nothing hid that shall not be revealed; that to be truly original, one must base his teaching and his work, whatever it is, in the purity and truth of being Eternal Life; that if we go to the bottom, the very depth of things, we find that the deepest, yea, the absolute Truth, is the Truth of Being.

There being no basis of action higher than the Truth of the I Am—or what I am,—and there being no idea in Truth as to who shall be first, but knowing that all who study and come to a knowledge of Truth, will see the same Truth—it being a unit,—we shall press forward in our work for the coming year, filled with Divine energy and faith, knowing no element of failure—that the law of success is the Creative power in which we shall endeavor to work for the good of each and all.

HARMONY appreciates the loving assistance and high appreciation shown by its readers, of the work it is doing. It was never fully realized by its editors how highly it was esteemed by its readers, until the June issue failed to appear at the usual time, when letters came pouring in, inquiring why the delay, and telling how much it was missed. This is evidence that it has borne fruit which is everywhere being gathered by those who are endeavoring to work from the plane of that life which knows no end; that mind which knows no evil; that power that knows no limitation.

HOME COLLEGE MONTHLY MEETING.

Held July 1st, 1896. Mrs. CRAMER, presiding.

THE meeting was opened by singing, "God is Love," followed by silent meditation. The thought held by the congregation was, "I am filled with the love that thinketh no evil."

Mrs. Cramer then read from several chapters of the Scriptures, pertaining to healing. In part, she said: "The Kingdom of God includes all, and as we are children of the Kingdom, we are the children of God. As the Kingdom is one of wholeness, we, dwelling in His kingdom, can know nothing but wholeness. That which is born of God, is Spirit, for God is Spirit. To understand what it means to say, "That which is born of Spirit, is Spirit," is to see no disease. The son of peace is the son within the bosom of the Father, which is his source and cause, and as we are the children of God, we are heirs to His Kingdom. Wherever God is manifest, there is life, love, peace, and prosperity. Actions often speak louder than words. We may speak words of Truth, but we should show the Truth in outward demonstrations." She then read the following letter, written by a student of HOME COLLEGE, and which was read to the friends at the Congress:

THE SCIENCE OF PHRENOLOGY, OR PHRENOLOGY FROM A DIVINE SCIENCE STANDPOINT.

Brothers and Sisters in Truth:

I have sent this paper with the hope that others may be benefited, as I have been, through a knowledge of Divine Science.

Before I studied Divine Science, from a phrenological standpoint, I was deficient in many organs of the head, such as memory, and language, very small; quick and passionate, temper very large; ideality, sublimity, spirituality, and hope, very moderate. But after studying Divine Science, and coming into a realization of who and what I am, that I am a perfect manifestation of a perfect manifestor, I know that God could not create anything less perfect than Himself, as God is back of all manifestation, the source and cause of all life. Then, I said, as I am a perfect child of a perfect God, with all the attributes of Divine power within me, namely: life, love, knowledge, memory, hope, in fact all that I need and want is within me, lying dormant, they may be, but only waiting for the light of Truth to shine within me. The light has come. First, I realize who I am, then I hold the thought, God is my knowledge; I am perfect memory; every organ in my head is working unto perfection.

By following this line of thought, my head has taken a different shape, and from a phrenological measurement, my head is now well balanced. I can commit to memory anything I want to without any trouble. My temper is even; ideality, sublimity, and spirituality, large. In fact, I am a perfect success.

H. C. Bastian, says: "It affords most valuable evidence to show the extent to which the human brain can be augmented by use and exercise. The process of absorption is going on in the substance of the skull continually, and any marked change in the form and size of the brain is indicated more or less on the surface."

ALFRED HUMPHREYS.

Mrs. Eekman then spoke. She said: "We, as Divine Scientists, know better, and realize more fully what we have received, than any one else can. If we judge from appearances, it would be impossible for us to feel that we have received all that we wish. When we realize this Truth, we are no longer serving a master, but we are children having a Father who has all things. There is nothing but good in the Father's house, and we being His heirs, inherit health, happiness, and prosperity."

Mrs. Anderson testified to the power of Truth to free in all things.

Miss Malmgren, Mrs. Van Bergen, and others spoke a few words. Treatments were then given, and entered into in Spirit and in Truth, and all felt that they had enjoyed a profitable afternoon. Mrs. Dwight was appointed to lead the next meeting.

MARGIE HERRING.

RESPONSE TO GREETING.

Mrs. Barbara Ehren, of Enterprise, Kansas, was appointed by the Congress to send a written response to the greeting sent to the I. D. S. A. by Dr. Lucian Von Busch, President of the Anti-Miasm Society of Breslau, Germany. The objects and aims of this society are similar to those of the I. D. S. A. The following is the response sent:

"The International Divine Science Association accepts heartily the greetings sent by Dr. Lucian Von Busch, and sends thoughts of earnest co-operation for his work of leading the world from darkness to light. With many kind thoughts for you and all humanity,

I am, sincerely,

MRS. BARBARA EHREN."

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NOTE.

We welcome as a public worker, Lyman L. Palmer, the writer of the Bible Lessons in the present volume of HARMONY, who was brought into a knowledge of the Truth through the healing of his daughter while the Second Congress of the I. D. B. A. was in session, at Chicago. His time will be given to the work in the future. He sends us a neat pamphlet, "The Christ Method of Healing. Why I Practice It." Send for one, and learn the reason. Address, 752 Courtland Street, Chicago, Ill.

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- That there is but one Life, Mind or Spirit.
- To teach the truth of the body, and its true relation to God.
- To show that knowledge and faith are realization and demonstration.
- That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
- To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
- To supply to students and practitioners practical lessons in Divine Science and Healing.
- To bring about a Unity of Thought, Purpose and Work.
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HARMONY

IS WISDOM'S WAY OF PRESENTING HER EXPRESSIONS.

VOL. 8.

SEPTEMBER, 1896.

No. 12.

"CHOOSE YE THE PAST, THE FUTURE, OR THE PRESENT."

(Concluded, from last month.)

The idea of time involves beginning and ending, and it weaves into the consciousness the necessity of action, followed by inertia, birth, and death. Time can only be measured by things and incidents—they make time, and without them it is not. Detach your *I* from the idea of time, and you will form a strong link with the absolute spirit of omnipresence, with whom time has no place, hence no limiting power.

The idea of time has built for itself a body that percolates through the race consciousness, and grasps the minds of all who give it place. This idea keeps you in the race round of youth and old age, and all that they include. Instead of living a perpetual life of vigor, you let it creep into your mind with its suggestions of waning powers and senile old age. Cast it out! Understand that it is not essential in your existence, but that it is a result of certain mental states. Change those mental states, and you eliminate time. When this is understood, the next step is to dissolve in your own subjective consciousness the body which the idea of time has there formed. This is accomplished by the dissolving action of the simple word of denial, oft repeated.

"Time is a thief," is no flippant by-word to the student of mental processes. All the thieves of all history have not equaled it in their plunderings. It steals the lives of men by setting bounds to the years which they shall occupy their bodies, and while they contemplate its encroachments in middle age, the days are made sombre by the fear of declining years, and the privations which they may bring. Time is the thief of thieves, and imprisons his victims, instead of being himself taken captive. Here, again, is another instance in the long list where man has let his environments master him. He has meekly given to this impudent thief his dearest treasure, and counted it the will of God, or the order of nature.

God was in the beginning, before the worlds were formed—before the landmarks were set up, by which man marks time,—and man was created in His "image and likeness." If God was before time, He cannot be subject to

HARMONY:

AN EXPONENT OF THE DIVINE SCIENCE OF INFINITE SPIRIT
AND THE CHRIST METHOD OF HEALING.

THE INTENTIONS of the editors of HARMONY are:

- To teach that God is infinite and ever present, and that there is no other Power or presence
- That there is but one Life, Mind or Spirit.
- To teach the truth of the body, and its true relation to God.
- To show that knowledge and faith are realization and demonstration.
- That there is no religion higher than Truth—than Christ's presentation of the Truth of Being.
- To supply a simple method by which all may practice their knowledge of Truth, and demonstrate the Christ method of healing.
- To supply to students and practitioners practical lessons in Divine Science and Healing.
- To bring about a Unity of Thought, Purpose and Work.
- To bring about a correct use of Terms that will truthfully convey the idea of omnipresent good, and thus fulfil the law in our dealings one with another.
- To interpret Scripture from the plane from which it is written.
- To notice publications of the day, and supply interesting information of value to students.

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it, and if man is just like God, he, too, must transcend time. How, then, did man ever become subject to this condition of the lower world? Surely by no other way than losing sight of the God "image and likeness," which he is. Then to rise above time—to realize the fulfilling of this scripture in his ears,—man must again connect himself with the God-mind. That is what Jesus did. He said the Father talked right through him—used his voice,—“the words I speak unto you are not mine, but the Father dwelling in me.”

The idea that Jesus was exceptionally favored by the Father, and that he only can say that he had glory with the Father before the world was formed, is not borne out by his prayer, as set forth in John xvii: 24. In that, he expressly covers this very point—“Father, I will that they also, whom thou hast given me, be with me where I am.” It is evident that in order to be a disciple of Jesus Christ, and be where he is, spiritually, we must realize the presence of the Father as he did, and come into the consciousness of our identity, back of, before, and beyond, interior to, and high above all this changing world of sense, and like him, say: “Before Abraham was, I am.”

He who makes the God-mind his mind, ceases to dwell in the consciousness of time, in any of its aspects. He does not divide his world up into yesterday, to-day, or to-morrow. To him history no longer stretches itself back into the past, through a vista of years. These historical events are not separated by time, but are a succession of symbols, picturing ideas that are here and now working out their problem.

Jesus Christ totally disregarded the worldly estimate of time, and birth, and death, and days, and years. He told his disciples that they should be persecuted in many ways, and even put to death, but “there shall not a hair of your head perish. In patience possess ye your souls.” They believed in time, and importuned him to tell them when the things he prophesied should come to pass. He answered: “This generation shall not pass away till all be fulfilled.” He referred to the “thought generation,”—the generating of ideas pertaining to mortal limitations. That generation has not passed away, because people are still in the same sense consciousness as when Jesus spoke those words. They believe in the same sort of a variable God; they believe in the reality of material conditions, and that they have power over man. They believe in oppression, anger, jealousy, avarice, and lust, as part of man's inherent nature. Hence that generation still endures, and is being perpetuated by all those who are holding such false images before their minds, and generating those conditions in consequence. And furthermore, that generation will never pass away until man voluntarily changes his ideas, and ceases to generate false thoughts.

Time does not bring about the millenium. It is brought into manifestation by each individual coming into consciousness that it is *now here*,—that he and others have looked for it outside of themselves, instead of in a change of heart and soul within the mind. All those who are looking for the millenium to come in the future, will be disappointed. It will always be unfulfilled to those who base their calculations on "times," and "half times." It might have been in the hour that Jesus spoke those words—it may be now, or it may be in a million years from now,—it depends upon the attitude of humanity toward God. Time has no part in it. It may appear to have, and we say that men were not ready for truth 1800 years ago as they are to-day. This is appearance, only. Truth waits the acknowledgment of man, and it may be accepted one time as well as another. The same men and women are also still here perpetuating that same thought-generation, for did not Jesus say to his disciples, "Some of you shall they cause to be put to death, * * * but there shall not a hair of your head perish." Putting them to death he recognized, should not change them—that was mere appearance, and it would not even cause a hair of the head to perish. The hair represents the most external thoughts, and not even they should be lost, but perpetuated.

People do not die of old age; they dissolve the bodies with their ideas of old age, and then are born into new forms again in obedience to their ideas of youth. When we drop out of our minds the ideas of beginning and end, youth and old age, and rest in the consciousness of the NOW, we shall cease to be born, and cease to die. We will not look for winter, spring, summer and fall, but we will have just such seasons all the time as the ideas dominant in our minds shall make manifest. If we drop out the idea of time only, and hang on to mortal selfishness, with all its coldness, we shall make winter perpetual. If, however, we incorporate into our hearts love universal, we shall have warmth, and if we add to it Supreme Wisdom, the sun will always light our world.

It has been said that the two thieves crucified with Jesus, represent the past and the future. The one on the left, the past, was beyond redemption, and died in his sins. The one on the right begged the intercession of Jesus before his Father, and Jesus saved him, recognizing for him the omnipresence of opportunity and time, by the statement: "This day shalt thou be with me in Paradise." We all know the futility of living in the past, but the hope of a brighter future appeals to us so strongly that we cannot resist it. If, when looking forward for the fulfillment of a cherished ideal, we would remember this, and give it our saving grace, by saying, "This day shalt thou be with

me in Paradise," we would soon cease all waste of energy through reaching out to a problematical future, and our ideals would be vivified with the *sure* life of the *Now*.

The *Now* is the only time we are sure of. The past cannot be regained under any circumstances, and the future is all to be filled in; and the filling may be entirely different from what we contemplate. "A bird in the hand is worth two in the bush." The opportunity of the present is the one you want to take advantage of. Don't be negative and rest in the thought that you will be more active to-morrow. That to-morrow will never come. You are alive to-day. "To-day hath salvation come unto thy house."

The reason for this insistence upon concentrating the mind around the idea of the *now*, is that all causes inhere in ideas, and by holding to the idea of all things being *now* accomplished, you accelerate their fulfillment.

You may be dogging the wheels of your success by this *future* idea, and it may be the one cause of all your failures to achieve what you long for. Then cast it out of your mind. Shut your eyes to appearances. Deny the calendar, the days of the week, the months, and the years. Stop counting days like the creative principle; rest on the seventh day.

Seven is the number of fulfillment, and you want your ideas to be fulfilled. Then hold that they *now* are fulfilled. If you forget the day of the week or month, if you forget whether it is summer or winter, if you forget to look for the weather report for to-morrow, just thank God for all, and know that you are getting away from transient appearances.

The promise is, that time shall be no more in the restitution, and we may know that we are attaining that state by the signs that follow our true words. The sign that you are speaking wisely and well is in this, that you are at peace in the consciousness that God is your sufficiency, without resting upon any external man, mode, law, or thing. The joy of dwelling in the sufficiency of the *Now*, is past description. He who has found this secret place of the Most High, is satisfied, and to be satisfied, is the ultimate of all seeking. *Rest in me, rest in me*, whispers the voice within the secret recesses of the heart. This voice is love, and love makes friends with all its surroundings. It does not chafe under conditions and circumstances, neither does it bow in abject submission to adversity and sorrow. Not it rejoices that these appearances are not true; that the only truth is in the Omnipresent Substance that sends its silent thrill through the heart, and with sure hands shapes its world after the true pattern.

This surety of the Spirit's presence and power is very different from that

of fitting the neck to the yoke of appearances, by believing that it is the will of God that it shall be so, and must, therefore, be borne patiently. God is not in this thunder of the world, nor in the whirlwind of mortal ways. God is in the inner place of the heart—His is the still, small voice. Look there with your mind, and you will find Him.

Have your periods of silence go into this inner closet and acquaint yourself with its "many mansions." It seems a little closet to the eye of sense, but when the eye of the Spirit is opened, it is found to be "many mansions." Father, let thy presence be here made manifest. May we now realize that there is to us no longer any consciousness of beginning and ending. Let the sufficiency of thy omnipresence so fill our hearts and souls that we shall forget the times and seasons of the outer world. Thy blessings are now shed abroad in our hearts, and we are *now*, this day, with thee in paradise.

International Bible Lessons.

September 8, 1896.

DAVID'S LOVE FOR GOD'S HOUSE. I Chron. xiii: 6-16.

GOLDEN TEXT: "*Blessed are they that dwell in the house; they will be still praising thee.*"—Psal. lxxiv: 4.

DAVID the king, the I, would build an abiding place, a temple for itself—for God. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you. If any man destroy the temple of God him shall God destroy, for the temple of God is holy, which temple ye are." So wrote Paul to the church at Corinth, and so I write you to-day. "God is a spirit, and they that worship him must worship him in spirit and Truth," said Jesus to the Samaritan woman at the well. God being spirit, and those who worship him must worship him in spirit, that temple in which he is worshipped must be spiritual.

"My Son, as for me it was in my mind to build an house." To the casual reader it would appear in the interpretation given in these lessons that the I, David, did not build the temple, but his son. Not so fast. For all the purposes of these lessons, and for all purposes of history, even David, the king, the I, did build the temple. All things that ever were, exist first in concept—"it was in my mind," before they are externalized.

"Son shall be born to thee who shall be a man of rest." "Be still and know that I am God." David with his life of activity was not allowed to build the temple on Moriah's brow, but this man of rest, who was still, was

given the work to do. From this we are to learn that the race is not always to the swift, nor the battle to the strong. We are also to learn that we can not accomplish anything by "doing." If we would build temples, spiritual or otherwise, we must be men of rest. Wait upon the Lord, and his will shall be accomplished in you.

"The Lord be with thee." Here is the key-stone to the whole arch. If we walk hand in hand with God, day by day, we shall be continually building that "house not made by hands eternally in the heavens," which we shall call our homes, when we shall come into our own kingdom—when the I is king.

September 13, 1896.

DAVID'S GRATITUDE TO GOD.—II Samuel, xii: 40-51.

GOLDEN TEXT: "*The Lord is my rock, and my fortress, and my deliverer.*"—II Samuel, xii: 1.

UPON the external, David was truly a man of war. Hence it is that we find in this lesson a most beautiful description of the spiritual warfare of the king, the I. "I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give to me at that day."

"Thou hast girded me." The I always recognizes God as its buckler and shield. God it is who girds the Me with strength for battle.

"Them that rose up against me." The individual is in truth fully victorious, and when this is recognized, as did David, sings: "Thou hast given me the necks of mine enemies," or false opinions.

"They looked, but there was none to save." There is none that can save except God, and to him all enemies of the I are as if they were not. God takes no cognizance of error.

"Thou hast delivered me from the strivings of my people." The race thought, which has come down through the generations, that I have the consumption or some other hereditary disease, is an example of the strivings of "my people." Shall we not rise early in the morning to praise God that he has delivered us from all such strivings?

"Strangers shall submit themselves unto Me." Strangers are those who can never belong to the family of the I; they recognize themselves as outside the family circle of the I, hence are strangers. They are false conceptions, for in truth there is but one family, and all are members of it—the household of faith embraces all. "We, who are many, are one body in Christ, and severally members one of another."

"The Lord liveth." He ever liveth; is "God from everlasting to everlasting." It is this recognition that gave the great warrior all the prowess he ever had, and which secured for him every victory he ever won. There is only one sure line of success, and that is to recognize that the Lord liveth.

"God is the rock of my salvation." A rock is immutable, unchangeable. God is the same yesterday, to-day, and forever. He is a very rock indeed, and being a rock, he is a safe anchorage.

"I will give thanks unto thee, O Lord." At life's end David came up before the Lord with thanksgiving and praise. So should we at every moment of our existence, for that is really the end of existence for that moment. Give thanks to the Lord.

September 30, 1896.

DESTRUCTIVE VICES.—Proverbs, xvi : 22-33.

GOLDEN TEXT: "*There is a way that seemeth right unto a man; but the end thereof are the ways of death.*"—Proverbs xvi : 25.

VICES are destructive only so far as we give them recognition. It is an old and a very true saying, that we must be in the world and not of it. The pure in heart may pass the haunts of vice as unscathed as the children of Israel passed through the fiery furnace. To the pure all things are pure, and one's own always comes to him. Let us then rise to that perfect God-consciousness where we cannot possibly see sin or take cognizance of vice. Then we will have nothing to fear. No evil can then come nigh our habitation, because it never has existence only in so far as it is given recognition.

"Understanding is a wellspring of life unto him that bath it." All have this wonderful wellspring within themselves who will simply look within for it, and recognize it when they find it.

"The heart of the wise teacheth his mouth." "Out of the fulness of the heart the mouth speaketh." If a man's heart is pure his life will be pure, which will lead him into perfect oneness with the Father of life.

"Pleasant words are sweet to the soul." Here is another case wherein it is better to give than to receive. The man with pleasant words for all occasions, coming up from the fountains of love in his heart, blessed doubly when he speaks.

"There is a way that seemeth right to a man." There are many ways which seem right to a man, but when we stop to investigate them carefully we find them all seemings. Every sense delusion is just such a way. It is always big with seeming promise, but very meagre in fruition.

"But the ends thereof are the ways of death." To sin is to miss the mark. Death is the opposite of, or absence of life. The wages of sin, of missing the mark, of following this way that seemeth right to the mortal senses of man, is death, is not life.

All these destructive vices that are enumerated: "He that laboreth for himself," "an ungodly man," "a froward man," "a violent man," and he that "shutteth his eyes to devise froward things," are all false perceptions, and exist only so long as we give them recognition.

"The whole disposing thereof is of the Lord." Here is a summing up of the whole matter. No matter how or where our lot is cast, the whole disposing of it is of the Lord. Now all we have to do in this life to be supremely and eternally blest, is to recognize our oneness with God the Father, admitting only those things into our consciousness which are in keeping with his overruling and loving providence, and keep ourselves in perfect harmony with his word and will.

Free Public Library,
Sacramento, Calif. HARMONY.
TRUE AND NECESSARY CO-OPERATION.

EIGHT years have elapsed since the appearance of the initial number of *HARMONY*, and the next number begins the ninth volume. During this period, it has taught the Truth of Being in such manner as to prove the at-one-ment of all life, invisible and visible.

It has persistently and consistently advocated the Oneness of Spirit and Body from its first issue. That its teaching has borne golden fruit, is evidenced by the fact of the general acceptance of the Truth it has advocated; that "Spirit is All in All," is inclusively true, and does not exclude anything that is. It has made known the simple, but universal law of expression, which proves the truth of God's revelation in man, here and now.

The world is destined to be convinced, through Divine Science, that all theories and methods for arriving at ultimate Truth and Perfection will prove abortive, except the one of being the Truth and Perfection sought.

HARMONY intends to continue presenting the Truth of Being in a manner self-evident, that its readers may realize their spirituality, and know their eternal self-hood here and now.

Numerous gratifying evidences of appreciation of its work have been received from time to time, and abundant testimony proving the need of its continuance.

To the many loving and appreciative friends, we say: "We thank you most heartily for your efforts in increasing the circulation of *HARMONY*, and for loving words of appreciation of its teaching."

HARMONY is a magazine that has appeared from month to month for the past eight years, with Faith as its capital stock. But this faith has not been possessed alone by its editors. There is ample evidence that this substance is also in the possession of its readers as their work testifies. They have recommended it in commendatory words to others; they have marked articles, and loaned their numbers to friends; they have sent names for sample copies, and paid for extra numbers for distribution. They have also subscribed for an extra copy for a friend, when renewing their own subscription, and have called attention to the prospectus and general good work to which it is devoted, and by acting as agents, and in many other ways, have they proved their faith by their work. We therefore consider our readers co-workers with us in the on-going of the Divine Science movement. We want a continuance of your co-operation in every practical way. "In unity there is strength."

Let us work hand in hand the coming year, even more earnestly than ever before. By way of suggestion, we would say that there is no more effectual way of helping us to spread the good work, and advocate humanity from the standpoint of Truth, than to continue in doing what you have done.

Each number will contain articles by prominent authors and teachers. It will also contain scientific articles, and special instruction in healing, by its editors. Every subject of interest to humanity will be treated from the standpoint of Truth. *HARMONY* will publish all of interest concerning the work of the International Divine Science Association. It is indispensable to those who wish to study and gain a knowledge of the ultimate Truth of Being. Shall we not have your continued co-operation in every practical way, and prompt renewal for the coming year?

EDITORS.

THOUGHT.

Primary Lesson No. 1.

A BRIEF review of the first lesson, bringing out the idea that God may be called Principle, because He is "highest, first," and is that from "which all creation proceeds." Also a blackboard drill, on terms synonymous with God.

What is the natural consequence of intelligent mind? Thought. So of Infinite Mind; thought, or thinking, is the action, the creative power of Infinite Mind in action. The result of Thought, creative action, is living form. The law of expression is, I am, therefore I think; I think, therefore I manifest my thought. I am, before I think or manifest. The acting is controlled by the actor; so the action of Divine Mind, Thought, does not control, but is governed by Infinite Mind.

Remembering that Infinite Mind is God, and God is Infinite Mind, thought, the action of Infinite Mind, is God in action, God creating. Thought, then, is Love in action—Life, Truth, Health, Harmony, etc., in action, and the result must be Life, Love, Truth, Intelligence, Health, and Harmony in living forms.

Divine Mind cannot think contrary to its nature. It is Love. It can have no fear, jealousy, distrust, or hatred in its thought or action. It is Life, and cannot conceive of Life's opposite, death. It can think nothing that is not pure, truthful, harmonious, healthful; and the result of this Being and Thinking, is living forms absolutely pure, truth-ful, health-ful, harmonious. Amen.

MISS ROMA L. BROOKS.

QUESTIONS AND ANSWERS.

WHERE is Soul or Spirit when matter sleeps?

A. This question assumes that Spirit and matter are different substances; that the form is matter, and the life that animates it is Spirit.

If this is true they must be two self-existent causes, each differing from the other, but dependent on the other for power to express itself. If Spirit is the cause that constructs and animates the form, and matter is the cause of which the form is constructed, then Spirit cannot construct form without matter, and matter cannot be constructed into form without Spirit; hence neither one can be the independent cause of anything, and therefore cannot be cause at all. This would destroy the Infinite and Omnipresent power of God.

Divine Science denies that this assumption is true, and recognizes Spirit as the Infinite cause; and form, or what is called matter, as the visible expression, or production of its inherent possibility, or Divine idea of itself, which is, therefore, Spirit, just as much as the cause that produced it, and is always where Spirit is, and Spirit is always where it is. When matter or form sleeps, it is simply Spirit's withdrawal of thought and attention from the outer, or visible manifestation, or expression, but Spirit is there, with the senses on guard, ready to give attention to outward expression whenever required. So when matter or form sleeps, Spirit is in it, and it is in Spirit.

Q. What is the essential difference between Christian Science and Divine Science?

A. Christian Science teaches that there is Divine Mind and mortal mind; that mortal mind made the visible universe, but is nothing; therefore, the universe is nothing but a delusion, hence man has no body.

Divine Science teaches that there is but one Mind, which is Divine, and that the visible universe is its expression, hence man has a Divine body. Divine Science is therefore as much broader than Christian Science, as the visible universe is broader than nothing.

For full explanation of difference, see booklet: "DIVINE SCIENCE AND THE CHRISTIANITY OF THE CHRIST; AND CHRISTIAN SCIENCE AND GHOSTICISM COMPARED," by M. E. Cramer. Price, 10 cents. For sale at this office.

Q. What is the simplest, sure method by which one can quickly recognize the Omnipresence?

A. By claiming to be it, and then acting as though you believed your claim to be true, by ceasing to place a limit upon your power or possibility.

Q. What line of thought do we take up to place ourselves in "Being?"

A. We already are before we think. Thought about ourselves only indicates the mental conclusions formed from outward observation through the senses. To find ourselves placed in Being, we must know that we are there, and think from that plane, then our thoughts will conform to that knowledge, and we will not "judge from appearances, but judge righteous judgment."

"THE SPIRIT QUICKENETH."

Said the Preacher,
 "God is love and surrounds each one
 With life Eternal.
 Woe is he who causes to fall
 The least, yea e'en the sparrow.
 Then too, our creed is just;
 'Twas so revealed in vision."
 While thus he spoke, a dove
 Circling an upward spiral
 Bruised its head in flight
 'Gainst the vaulted dome,
 Thence fluttering, recovering fell,
 Crushed against the window,—
 Symbol of the vision.
 The echo of the Preacher's voice
 Brought forth in solemn strain—
 "Woe is he who causes to fall
 The least, yea e'en the sparrow."
 Startled, self revealed I stood;
 For one tense moment gasped,
 "Oh, save me from my creed."

THE FROZEN CHURCH.

New tomb with stifled air
 And torpid souls grave-clothed,
 Gave but response to creed,
 No radiant Love was there.
 The quick back rolling vision
 Brought now the radiant dove
 Into life's vibrant world.
 My soul its symbol caught,—
 God is love, the sum of all.
 Touched by the tie that binds,
 The woven creed cocoon
 Burst, with glad life made free,
 And I stood forth
 And met these souls alight.

E. A. SHELTON.

UNIVERSAL AND INDIVIDUAL TREATMENT.

I. P. S. A. Health Thought, to be held from Sept. 1st to Oct. 1st.

I am, because God is. The body is spirit. It lives because spirit lives.

HEALING THOUGHTS.

The object in speaking words of truth, is to make that which is spoken visibly manifest in objective appearance. The word must therefore be at one with the power that makes it manifest; hence the word and the power are one, and the speaker and manifestor are one, and we can only know when the word of truth is spoken or how to speak it, when we know who the One is. If we believe the speaker and manifestor to be separate, we cannot know that the word spoken is the one the manifestor would speak, neither can we know that it will be made manifest.

TREATMENT FOR REALIZATION OF UNITY OF WORD AND POWER,
AND AGAINST ALL DISEASE.

Life is all in all. It is all that is.

There is nothing that is not life. There is no separation from life.

Eternal Life is the substance of my body.

There is no substance but the substance of Life.

My body is brought forth of life and is life made manifest.

There is no body but the body of life.

I am Eternal Life and am the Life of my body.

There is nothing in me, nor am I subject to anything but Life.

My consciousness of Life, and my love for it and its manifestation, is my realization of health, peace and satisfaction. It is my freedom from all limitation or bondage.

HOME COLLEGE.

The next full College course of instruction in Divine Science, will be taught during September, October and November. The Primary and Training classes will commence the 8th of September; the Theological, the 6th of October; and the Normal, the 17th of November. A limited number of students can be accommodated at the College, and others can be accommodated nearby. Those wishing treatments and accommodations at the College should apply early.

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WHO ARE THE THIEVES AND ROBBERS?

11 **V**ERILY, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door, is the shepherd of the sheep."—John x: 1, 2.

At the time Jesus was preaching his gospel and demonstrating its truth by healing the sick, and in various other ways, he found the same scepticism among the people, and met with the same opposition to his doctrine from their leaders that is met with to-day by those who preach the same gospel of at-one-ment. They advanced the same arguments, asked the same questions, made the same objections, and adopted the same means to refute his statements and disprove their demonstration, and prevent the general acceptance of the truth he taught, that they do at the present time.

The chapter, beginning with the parable from which we have quoted, gives as full and complete an explanation of the doctrine Jesus taught, as any in the new testament. It contains the parable, and its explanation, which was spoken to the Pharisees after the healing of the man born blind. The Pharisees believed in separation, or that man was separated from God; in fact, the name signifies the separated; but they also believed that union, or at-one-ment with God, was necessary to salvation, and that the strict outward observance of the commandments and the law of Moses, was evidence of true holiness, and was the way or door by which to reach and realize the at-one-ment and enter the kingdom of God. They therefore accused Jesus of being a sinner, and of having broken the commandment, because he healed the man on the Sabbath day. They also cast the man out of the synagogue, and said that he was altogether born in sin, because he said: "If this man were not of God, he could do nothing."

It was to those entertaining such beliefs that the parable was spoken, but they understood it not, for the reason that their conception of themselves and their relation to God was the very opposite to that of Jesus. So he explained it to them, and in his explanation tells them who the Good Shepherd is, what the door is, how to enter, and what they who enter shall find. He says: "I am the door of the sheep." "All that ever came before me are thieves and robbers." "I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." "I am the good shepherd: the good shepherd giveth his life for the sheep." "As the Father knoweth me, even so know I the Father." "Therefore doth my Father love me, because I lay down my life that I might take it again." "No man taketh it from me, but I lay it down of myself." "I have power to lay it down, and I have power to take it again." "This commandment have I received of my Father."

In this explanation he claims for himself just what is claimed for God. He claims that he is the door; that he is the good shepherd; that he knows the Father just as the Father knows him; and that he has power to lay down his life and to take it up again. In fact, he claims to be just what God is, and to be able to do the works of God; and in his answer to the questions of the Pharisees, he claims to be the Son of God; that he gives eternal life to the sheep; and that I and the Father are one.

Jesus evidently taught what he knew and had proved to be true of himself, for the purpose of showing the people how to demonstrate the same truth for themselves. If it was necessary for him to be what he said he was, before he could prove by works the truth of the gospel he preached, it is necessary for every one to follow him, who would accept his gospel, and prove its truth by demonstrating it for themselves; hence, for his doctrine to be of any value to humanity, all must be like him, having the same power, and the same possibility of demonstrating it that he had.

If, therefore, it is true of him, it always has been, is now, and always will be true of every one; for truth is eternal, unchanging, and universal, and applies alike to all. For this reason there can be no way of realizing and demonstrating the truth of this gospel of salvation and entering into the sheepfold, or kingdom of God, but the way by which he entered and pointed out to others; and that is by being what he was, Jesus Christ, the Son of God; for, as Peter says, in the fourth chapter of Acts, "There is none other name under heaven given among men whereby we must be saved." Then we must understand the full significance of this name to know what the door is, how to enter, and who it is that enters.

"Jesus, means saviour, and was a common name derived from the ancient Hebrew, Jahoshua," and means the same for every one to whom it belongs. "The title Christ means anointed, consecrated, sacred, and is used only for the Messiah, or one who comes, not as a prophet, but in the fulfillment of prophecy; not as one upon whose head the holy spirit is to descend sometime in the future, but as one upon whose head the spiritual anointing, or Divine confirmation, has already descended. So Jesus, the Christ, really means the man who is anointed with the life of God, and upon whose head, or into whose mental consciousness, has descended the recognition of his divine inheritance. Jesus of Nazareth accepted this name, with the full understanding of its meaning, and claimed to be all that the name implies; that he was the Son of God, as well as of man, upon whom the holy spirit had descended, and whose life was the divine life of God, whose "word became flesh and dwelt among us." This name is for everyone who will accept it on the same terms that he did; for He says: "Where I am ye may be also."

In his explanation of the parable, He tells the Pharisees what it means to be the Son of God; He says: "I am the door of the sheep, and he that entereth in by the door, is the shepherd of the sheep." "I am the good shepherd." The Shepherd of the sheep is God, and the sheepfold is His Kingdom, and the door is the way by which His Kingdom is entered. The only reasonable and logical conclusion to be arrived at from these statements is, that Jesus claims to be the Father, and that he is, therefore, the way by which he enters his own Kingdom; hence, "I and the Father are one, and the Son of God is God manifesting himself, which is the way, the truth and the life."

This is science, philosophy, and common sense; for God being infinite, He can manifest nothing but Himself, and His Kingdom is within Himself, and there is no way to enter it but by himself, and no one to enter but himself; hence the doctrine of Jesus acknowledges the infinity of God, and denies nothing that belongs to an omnipresent life, ever manifesting itself in an unlimited and living universe, every object and atom of which is the expression of Life's Divine idea of itself, in living form.

It is universal, and excludes no one who will follow in His footsteps, and be the door, and enter in by me, acknowledging and believing, as he did, that "I am the door; by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." That is, he shall go into invisible Being, and out in visible manifestation of Being; into invisible Spirit, or Life, and out in the visible Spirit, or living form, and in either case find that he is the true bread, which cometh down from heaven, and giveth life unto the world.

LET US ORGANIZE.

At the business meeting of the I. D. S. A., held at the Third International Congress of Scientists, I was appointed to ascertain, through correspondence, who could and would act as either State or local organizers, and to appoint such to organize in their locality or throughout the State.

The time has now come for this work to commence, and I ask all who will take an active part to correspond with me and suggest in what way they can work most effectually in pushing forward this grand and universal work. When they are appointed, as either State or local organizers, they will be furnished with By-laws, and full directions of the plan of organization and method of conducting the meetings, and when branches are organized membership cards will be furnished to members.

It is desirable to have as many competent workers in the field to organize centers and teach the people the *truth* of this at-one-ment, as possible.

Knowing that association is the law of success, all scientists would do well to associate together in Truth, and form auxiliaries to the I. D. S. A., the basic principles of which are limitless.

The purpose is to organize centers in every locality where few or many can be gotten together to co-operate in this movement.

Many came to me during our late Congress, held in Kansas City, and asked why it was that all the principal teachers and healers congregated in the cities and larger towns and did not go to the smaller places. My reply was, there are no organized centers in smaller places to receive them, or as a nucleus for meetings and classes. Teachers and healers look for organized centers as a nucleus for their work wherever they go, and if they do not find one, they try to start one of their own, for they find it impossible to do anything without. If a class is taught it must first be organized, and through that organization they expect to spread the work among the people of that vicinity.

When branches are organized, if teachers and healers are wanted, there are those who are fully competent and ready to fill any call made upon them by an established centre, even if its membership is comprised of but few persons.

All those wishing to co-operate in this work, or who want teachers and healers, I will be glad to correspond with.

M. E. CRAMER,

Chairman Advisory Council, I. D. S. A.,

3360 Seventeenth Street, San Francisco.

M. E. and C. L. Cramer,

Editors and Publishers of HARMONY, San Francisco, Cal.

I have just received the June-July and August numbers of HARMONY, and in their perusal have feasted my soul. Through the instructions of your distinguished pupil and co-laborer, Mrs. Caroline S. Alden, of Oakland, California, I have been brought from darkness into the light of this marvelous Truth, and there is a great cloud of witnesses testifying to the same, emphasizing the effective results of her instructions in our midst. The School of Christ is now considered a permanent institution in our great city, and wields a powerful influence for the great and mighty Truth, which is its basis. It is like a city builded upon a hill, its light cannot be hidden.

That it meets with opposition from those who have not as yet found the true source of their being, we do not deny, but this very opposition advertises the School, and this re-acts upon the enemy with two-fold force. Error cannot successfully contest with one who stands on the rock of Truth, as does our teacher. It falls powerless before her profoundly logical and self-evident statements.

I never witnessed anything like the earnestness in the classes, notwithstanding the extraordinary claims of the teaching.

The fact of it is, mankind has been fed upon husks long enough at the hands of so-called christian teachers, and now requires something more substantial as a Spiritual diet, even though it be dealt out in exceptionally strong doses. To know that our source is in the Creator of all that is, a Son of God as our rightful inheritance, brings joy and gladness to those who have long hungered and thirsted after righteousness—wholeness.

Truly the "harvest is great, and the laborers are few." Life was not worth living till I found the Truth of my being. How I have lived all of those years without this knowledge of who and what I am, is what I now must marvel at. It is, however, a perpetual source of harmony to be able to claim my inheritance even at this late hour in my life, as the world reckons time and age.

To me there is no death; nothing but life, *Eternal Life*, which is the gift of God, and that I am one with Him in Substance, fills the now with a joy unspeakable and full of glory. What satisfaction it must be to know that it fell to you, dear, beloved sister, to first strike the key note which has revealed this mystery of mysteries that is now resurrecting the very dead, and establishing the Kingdom of God and Heaven on earth.

I shall never forget the conviction that came to me during one of the

sessions of the Divine Science International Congress, in Chicago, one year since. The words which were given by Mr. Cramer, were these: "I am, because God is." From that time to this, I have walked close to this great utterance, and can now claim it as the Truth of my Being.

Chicago, Ill.

Fraternally,

LOUISE M. HEATH.

Free Public Library Books of the Day.

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WORDS SPOOKETING HOW TO HEAL, by Fanny B. James. "How to Heal," is a booklet of twelve pages, containing thirteen treatments, under the following headings, and a page of practical suggestions to healers: Words of Freedom; Treatment for Fear; Treatment for Sorrow; Treatment for Inheritance; Treatment for Dyspepsia or Indigestion; Treatment for Consumption; Treatment against Failure; Treatment for Sleep or Rest; Treatment for Constipation; Treatment for Intemperance; Treatment for Fevers, Nervousness, etc.; Treatment for Life; Treatment for Heart Trouble; Treatment for Wounds and Accidents. They are written from the plane of the "I am," and are health treatments. The words are truth and life. It sells for 10 cents. We can recommend it to all Science students. For sale at this office.

Notes and Announcements.

"School of Christ," conducted by Eugene B. Weeks and Caroline S. Alden, 913 Masonic Temple, Chicago, will have sessions at St. Paul, Minn., during the month of August.

R. O. Douglas, of La Crosse, Wisconsin, writes, under date of July 30th: "Last evening we were favored with a visit from Mrs. Carrie Alden, and Mrs. Brush, of Chicago 'School of Christ.' Mrs. Alden charmed all with her beautiful and exact Science of Being, which she presented in a speech of forty minutes. Though we did not succeed in obtaining her Evangelistic service, it was gratifying to hear her once."

"You will be interested to hear of our prosperity here, and especially of our demonstration of a church building in which to hold our services. June 8th, Mrs. Sarah Elizabeth Griawold arrived here from Kansas City, in response to our call to the pastorate of our little church, 'The Church of Christ.'

Mrs. Griawold said at once: 'We must have more room.' I went with her to see a trustee of this little church, and in ten days we had a deed of the property. It is a cheerful little church, with frescoed walls and ceilings, containing a new furnace, and stained windows, with a seating capacity for three hundred. It is exactly what we need, and our demonstration is complete. It came about in a way better than we knew. Like Israel, 'we dwell in a place of our own, and move no more.'"

We see the one power demonstrated in this blessing, and the hand of prosperity will guide this church aright. Being in the consciousness of at-one-ment, we can say that we are as much rejoiced and blest in this demonstration as are our brothers and sisters of La Crosse.

The Topeka branch of the I. D. S. A. is in a growing condition.

The Denver Divine Science rooms, 1410 Curtis Street, are doing a good work in the way of teaching, healing, and holding Bible classes, also, I. D. S. A. meetings. New members are being added to this branch of the I. D. S. A. The work is carried on by Mrs. A. B. Small and Miss Nona Brooks.

The "CHRISTIAN METAPHYSICIAN," of May and June, contains an article on "Faith and Works, or Christ and Jesus." You should read this; it is the editor's best. This same issue also has a good report of the Third Congress of Scientists. The article has also been issued in neat booklet form; price, 15 cents. For sale at this office.

A. P. Barton, editor of "The Life," has two booklets in press; one for children, "DOROTHY'S TRAVELS IN NOWHERELAND," and "THE PROCLAMATION OF BEING." There is already evidence of a demand for these, and they will find ready sale.

All German speaking people love to read the true presentation of Truth, as set forth by the editor and publisher of "Das Wort," H. H. Schroeder. All should read "The Protection of God," in June issue. It is an excellent number.

Josephine R. Wilson is now located at 612 Fifteenth Street, between Jefferson and Grove Streets, Oakland, Cal., and is still continuing her good work of teaching and healing.

Mrs. Eva Huling, a natural leader and organizer in her own work, holds to her centre a large number of people. We were deeply interested in her Delzarte training and dancing school for children. It is open every Saturday afternoon, and many children whose parents could not otherwise give them the advantage of this culture are brought together and trained by competent teachers in the beautiful Delzarte exercises, and are taught dancing. They thoroughly enjoy it, and are made very happy. It is a treat to see their loving and appreciative faces. *They all love Mrs. Huling.*

Each one sending two new subscriptions to HARMONY, or one new subscription in addition to the renewal of their own, will receive one copy of "BASIC STATEMENTS AND HEALTH TREATMENT OF TRUTH." Consult the Premium offer in next number.

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Meetings at Home College, 3360 Seventeenth Street, every Sunday, at 2:30 p. m. All are invited to attend, and especially those who want to know the Truth, and want to realize health and wholeness, mentally, morally and bodily.

Take either Valencia or Mission Street cars to Seventeenth. The college is between those two streets.

Both present and absent healing done jointly by M. E. and C. L. Cramer. Hours at the College, from 10 a. m. to 2 p. m., daily. Appointments made to suit the convenience of those who cannot come during those hours.

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Classes will be formed at Home College the first Wednesday of each month, to meet either in the afternoon or evening, to suit the convenience of students. Those from a distance can be accommodated with rooms either at the College, or near by. Please apply in advance.

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The headquarters of the Topeka Auxiliary of the International Divine Science Association, is at 120 East Sixth Street, Topeka, Kansas, where meetings are held every Sunday, at 3 P. M., and every Tuesday evening. These meetings are interesting and instructive. All are welcome.

Mrs. A. H. CASE, President.

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