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# The Life

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# CONTENTS

Frontispiece—Picture of New Thought Convention; Chicago,  
Nov. 17-20, 1903.

Relation of New Thought to Therapeutics.....	3
Items .....	10
Meditations.....	11
Notes of the Convention.....	13
Bible Lessons.....	19
Key-Notes.....	26
Health Thoughts.....	27
For The Children.....	32
Correspondence.....	35
Extraordinary Offers.....	40
Soul Queries and Truth's Responses.....	41
Little Lessons in Hlohim .....	43
During a recent interview— .....	49

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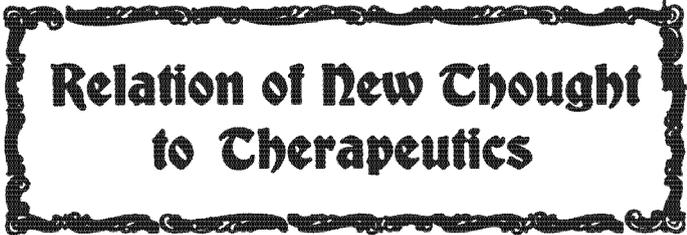
# THE LIFE

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1903



## Relation of New Thought to Therapeutics

(Address delivered by A. P. Barton before the New Thought Convention in Chicago on Friday evening, Nov. 20, 1903)

**N**EW THOUGHT means a new mode of thinking, thought founded in a new conception of life and with a new and higher and better end and purpose in view.

The old thought was both tacit and active admission of disease, poverty, hardships and death as inevitable fatalities in human experience. This admission and active assertion of wrong and bad conditions brought to pass the things expected and formulated by the spoken word.

The new mode of thinking discourages sickness and calamity, if it does not actually render the thinkers immune from them.

Therapeutics relates to the practice of methods and experiments for the curing of disease. I purposely avoid the use of the word Science here, for the reason that medical practice and experiment have never yet been reduced to a science. Nor is there even system about it. The practice constantly

changes and each new experiment initiates new methods. Fads come and go, but no specific has ever been discovered—not one.

Two schools of medical practice are doing the people from two diametrically opposite stand points. They advocate two opposite and antagonistic theories as to the cause of sickness and practice two conflicting methods of cure. Yet they are about equally successful in allowing their patients to get well.

Some claim that they all cure more cases than they formerly did. But a certain doctor at Denver got nearer to the truth when he declared, "It is not true that we cure more cases than formerly. We are not in the curing business yet. We are killing fewer people; that is all."

But the medicines are becoming milder and less drugs are given. The Homeopaths give almost no drugs at all. And not long ago an aopath was heard to say that the homeopaths have done them some good in teaching them that drugs are not so essential as they once supposed them to be.

And the New Thought is having its effect upon both doctors and their victims. They are all learning that the ordinary medical practice is a humbug. It is very common now to meet people who say, "I don't take medicine at all now. I don't believe it ever does me any good." We often hear such statements from people who do not claim to be New Thinkers at all.

And the doctors are giving less drugs and using suggestion more as a result of the New Thought movement. The best of them know that there is much more power in suggestion than in drug action. A drug which by the books will act on the kidneys, will, when given with a strong suggestion of cathartic action, act on the bowels. The patient, who

has no confidence in his doctor or his remedies will get no benefit from the treatment. And the patient who believes in his doctor and expects to get well, gets well in spite of the drugs and would get well faster if his doctor gave him only water.

I was conversing with a physician on the street, recently when one of his patients came along. He turned and handed him a bottle with some clear fluid in it and told him to take it, and very specifically and pointedly asserted what the effects would be. When we resumed our conversation I said, "I see you understand the power of suggestion, doctor. If you had given that man only water, with those strong suggestions, the result would have been the same, if he believed what you told him." He laughed and said, "You are probably correct. And the fact is, that was water that I gave him"—naming some sort of mineral spring water.

People are all learning that it is folly to take a poison into the stomach to correct a wrong mode of thinking. They are learning under the New Thought teaching that drugs do not act at all. They have no power of action whatever. They are poisons and when swallowed or injected into the body the vital organs, endowed with mind, arouse themselves to throw them out. This has been called action of the drug.

But disease and sickness do not come from the mind. They do not originate in the mind at all. Sickness of all kinds is an alien, an intruder—it comes from the outside. Disease comes by inheritance, by contagion, fear of wind and weather, or exposure, or poor care of the body, poor food or bad hygiene.

But it is the State of mentality that permits the intrusion. The mind is the guardian of the body. It

is the strong man. "If the strong man be bound the thief breaks in and steals: if the strong man be not bound, the thief cannot break in and steal." Disease is the thief that breaks in and steals away our ease and our vigor when the mentality is negative or indulges in poor or vicious thinking.

Health is important. We cannot be happy or useful without good health. The New Thought does not propose to cure disease, but to heal the patient. To cure the ache is not to heal the man of the cause of the ache. To benumb the senses so that one does not feel pain is not healing in any degree. To cleanse the system of the cause of the pain is the only healing.

True healing is regeneration. The person who is healed by mind action is a new person. He is no longer subject to the return of the trouble so long as he abides in the true way the healing has set for him.

But the "healer" does not do the work directly of setting the physical right. The real physician is in the patient. It is his own soul or mind. The one giving the treatment or suggestion only awakens the consciousness of health in the mentality of the patient and arouses the vital centers of the personality, and then the work of setting bodily functions right takes place from within. The mind that builds the body alone has right to endow and keep active and normal the physical functions.

If I were to hypnotically take control of your physical functions and bodily organs, and, while your mentality slept, put things in order, you would not remain cured. As soon as I should withdraw my influence, your ailments would be as active as before. The only true body building is by the patient's mind and comes from within.

It will probably not be long ere the medical doc-

tors will use more suggestion than drugs, and then they will begin to ask the legislatures to enact laws prohibiting all persons who are not graduated physicians from healing people by mental treatment. They will say they discovered mental healing.

You remember they once attempted to prohibit all but physicians from using hypnotism. They wish to monopolize the healing or curing business, for there is money in it. It is not for protection of the dear people, but for the enrichment of the dear doctors.

The New Thought grows and spreads among the people. It is in the air, the sunshine, the soil, the food and the moral atmosphere. The preachers, the actors, the doctors, the lawyers, the laborers, the mechanics, the authors—everybody, except, perhaps, society insipids and politicians,—are imbued with the New Thought. They cannot escape its influence.

This influence is healing and life-prolonging. It renders the world a better place to live in. It is an awakener of the best and highest in human nature. It creates and broadens and deepens the latent consciousness of life and power and health.

This is the main thing, anyhow, the consciousness of Truth. When we shall become imbued and alive, automatic, as it were, with a consciousness of what we are and what God is, and of our dominion in the Earth, we shall not need to be treated by any one, nor to give any direct, specific attention to the healing of ourselves. We will naturally manifest what is expressed in us.

As it is now, there are many who yet need the help of others, of those who have attained to a knowledge and power above the average. The sick ones, the little ones, the poor ones, the unfortunate ones, need the aid of the strong ones for a time, not only to counsel and direct and teach them, but to give them

the uplifting, awakening influence of their strong health and life thoughts.

But the good healer will teach at the same time he treats, and endeavor to help the patient to be independent, self-sustaining and self-respecting.

The spread of the New Thought is healing the world. It is removing fear and dispelling worry, which is a result of fear.

Fear is the only devil there is. If the New Thought will only slay fear, the world will be free without the application of any other remedy. Fear is at the bottom of all the ills of this life. And it has been upheld and enforced and spread by all the religious teachers of our time. It has been called a virtue to fear God and destiny. We have had little else in our theology but fear and obedience. Both are unworthy a well developed manhood, a manhood conscious of its powers and its freedom.

Fear nothing. Eradicate all fear, even fear of the Lord, from your minds. Be free. And obey only the dictates of your own reason and consciousness of right. Give no blind, servile, fear-inspired obedience to any commandments. Be free to do the right, regardless of commandments and edicts.

Thus is the New Thought healing the sick and setting free the slave. It is daily rendering doctors less and less busy. They must ere long seek other employment. Let them learn and teach people how to be well of themselves.

In China the doctors are paid so much a month or week so long as their patrons keep well. When they get sick, the pay stops. And it is a law there that every physician must at night keep in front of his dwelling or office as many lanterns or lights as he has lost patients. If a Chinese doctor, for example, has lost ten patients, he must keep up ten lights at

night, and so on. It would soon break some of our doctors to pay for all the lights demanded to equal the number of patients killed. I think this Chinese law and custom very good for all countries. There is a good deal of common sense about it.

Let us now join our powers to intensify the consciousness of life and health. Thus we shall cleanse the world of sickness, failure, drugs, doctors and death. This consumation surely draws nigh.

**E**VELYN Arthur See, editor and publisher, of Chicago, writes,

"Your article in Dec. Life, 'Making Others Happy,' I feel is of a class that should find more space in our New Thought literature.

"While Truth is impersonal, yet there is a personal life in which Truth works that makes the pleasure and sweetness of life as we know it in conditioned existence, and none of us would eliminate these bits of enjoyment.

"Mrs. See and myself were both glad to meet you and Mrs. Barton, and we feel that one of the best things at the Convention was the opportunity of meeting some of those we had known so long."

A man in Utah had been coughing badly for many years—thought he had lung trouble in a bad form. He applied to me for treatment. In writing him I said, "You have formed a habit of relieving your system of natural excretions through the bronchial tubes. It is time now to stop that—you can and must—I will help you." He answered some time after, "Whether you suggested the abatement, or whether the agreement with my intense desire made the change, it was suddenly reduced to not more than one-third the former amount." It was my suggestion, agreed to by him, and my affirmation that did it.

### Items.

**I** READ Evangel Abvallah with intense interest, and loaned it to friends. It is an inspired book and its truth-telling portions so true to life in its Dickens style of expression amuses and instructs one much.

The book as an educator is most excellent, and will do great good. I shall read it again, and I hope to meet you some day. \_\_\_\_\_ Abbie W. Gould."

"Mrs. Barton,

"My Dear Friend: Your healing letter received. You do not know the good you do in your letters. It seems they have magnetism, or it may be it is with the pure Mind you write them, that gives them the power of healing. You are inspired.

"I have your photo and Mrs. Wilcox's framed, and many people ask 'Who is that beautiful woman?' (I guess they mean Mrs. Wilcox.)

"I am delighted to find you are an *individual* for I am one too, and a naturalist. But O, the time you have when you have your own idea of things!!! We are not alike in this world. Some like sugar, some don't. I will act, do, say what is best for our own souls. \_\_\_\_\_ Mannuelita M. C."

Harry Gaze, the young man who does not believe in dying, was here early in December and taught a class. His good, pleasant wife, Dorothy Josephine, came also and greatly assisted him in his work. They were our guests part of the time and we love them. The lessons consist of three parts: 1 The establishing of a consciousness of immortality by the use of right thoughts; 2 The right use of food, water and hygiene, and 3. The conversion of the physical and mental powers of generation into self-regeneration. They went from here to Denver.

## Meditations

By Kanton

**T**HE CHRISTMAS holidays bring with them a vivid renewal of some of the deepest-rooted impressions which our minds have received. It is a time for memory and for uplifting—not for tears, as we have learned to say of the New Year. It is for uplifting because it brings to us thoughts of love and compassion, of tenderness and willingness to bear burdens for others. Philosophically we have learned at last that every pair of shoulders has its own peculiar load, which can not be borne by any other. But the old idea of lifting loads from the backs of others is rooted in the best elements of human nature, and springs from motives which are good and only good. The clear, cold light of philosophy has shown us that we must bear our own burdens and that we cannot shift them. But in learning this truth we have also found out that the original idea of bearing burdens for one another is sound doctrine from another standpoint. We have learned that our helpful relations to our fellows involves not the lifting of their loads from their shoulders and allowing them to go free, but in arousing their dormant energies and inspiring them to efforts at self-help, thus rendering their burdens easy to bear. The effect is the same. It is very bad philosophy to sing, "Jesus paid it all, all the debt I owe;" for nothing of the kind was ever done; nor could such a thing be done, in the very nature of things. But the world has viewed the life of Jesus through a glass darkly. The weak and down-pressed have been seen to rise and walk forth with joy, at the touch of his radiant

influence, and it has been taken as a gratuitous impartation of power from a mysterious and divine source, while really the uplifting was only an arousing of the individual's own peculiar powers which for some reason had become dormant.

\* \* \*

And, really, which is better, to lift a halting weakling and carry him on your back, or to show him how to use his own limbs, and let him walk away at will? Which is better, to feed a beggar, or to show him how to make his own bread? Which is better, to pay your friend's debt, or to show him how to pay it for himself? Which is better, to lift a load from shoulders for which it is intended, or to reveal the fact that those shoulders are amply strong for their own load? The clearer light of philosophic truth that has illumined our times has answered all these questions most positively, and in the answer nothing of grandeur or of tender compassion has been detracted from the deeds of the master who was formerly accounted as the great lifter of burdens and payer of debts. But the old errors still cling to many, and for this reason many who imagine they have a cause for faltering in the way, think they have a right to fall down and cry out for some one to take up their burdens for them. This multiplies misery many fold. I know blind men who make a good living for themselves and are independent and happy. I know others who beg and grieve about their great misfortune and of course are thoroughly unhappy. There ought to be some wholesome doctrine taught to the world along this line. Systematic charity, as carried on in this country, is too often on the wrong tack. The result is that paupers and dependents are made by the wholesale. The attempt to carry bodily the faltering and weak can only multiply pauperism

and misery.

\* \* \*

The daughter of a friend of mine recently passed away after a protracted period of great suffering. She was a young lady of true womanly nobility, and bore her sufferings with a resolute will and with a heroism which became a source of inspiration and uplifting to all who attended her. As the days wore along and her body wasted away, her soul seemed to grow stronger and nobler. When the so-called end drew near, she talked much and they said she was unconscious and knew not what she was saying. And truly the worn out brain and parched tongue seemed often to run on mechanically without the guidance of the noble soul which was preparing to go away to another sphere of life where a clumsy tongue of flesh is not needed. But just before the final moment the soul seized the body, and the tongue began a prayer,—such a prayer as brought astonishment to all her friends. Her sufferings had been terrible, but she had not complained. Now, at this supreme moment of her earthly career, when she was moved to pray, she asked most eloquently, not that her sufferings might be relieved, but that she might be allowed to bear the pain for others. Noble soul! She had found so much strength in bearing her own sufferings and trying to shield others that she at last seemed to have no burdens of her own, and asked to take up those of others. Her young husband, her father and her mother and her brother are inspired by her noble example to bear their great loss without complaint.

### **Notes of the Convention.**

**O**N NOV. 17-20, 1903, there was held in Music Hall, Fine Arts Bldg., Chicago, a convention of New Thought People, comprising almost every phase of teaching from Buddhism to orthodox Christianity. The attendance was large,

averaging probably 1,000 at each meeting. The harmony and absence of bickering and criticism were marked.

T. G. Northrup as presiding officer and F. G. Wetmore as secretary, deserved the vote of thanks given them at the closing session of the convention. A special vote of thanks, or some other mark of appreciation, should have been extended Mrs. Flora W. Goddard and her active corps of helpers at the entrance who so efficiently attended to the needs of everybody—giving information, seating the crowds, distributing literature, and so pleasantly meeting and disposing of strangers and all questions which everybody asked.

There were some able addresses given, some mediocre and many poor ones. There was a decided tendency to run over time in the speeches. Some speakers went upon the platform with an hour's duration address intending apparently to bluff it through in spite of the chairman's gentle, timid tap of a lead pencil on the table. It was selfishness that prompted this tendency. It deserves rebuke.

The speakers and essayists on the program who were present and responded were, T. G. Northrup, chairman, Nona Brooks, Eugene Del Mar, Caroline V. Morgan, Harry Gaze, Chas. Fillmore, Chas. O. Boring, Nellie Kemp, Margaret Gray Bothwell, Jos. Stewart, O. C. Sobin, Helen Van Anderson, Anges Chester See, Wm C. Gibbons, Cora L. V. Richmond, Alice B. Stockham, A. P. Barton, U. N. Gestefeld and about 25 others who came on for two-five minute talks Thursday afternoon, among whom were Mrs. C. J. Barton, Jane Yarnall, H. H. Schroeder, Geo. B. Charles and Mother Virginia.

Those on the program who were not present

were Mayor Carter H. Harrison for address of welcome, (place supplied by city attorney,) Swami Abhayananda, Walter Scott Hall, Paul Tyner, Mary L. Burnell, Geo. E. Burnell, Geo. Chainey, Francis Edgar Mason and F. Emory Lyon.

Bro. ("Bishop") Sabin, of the "Washington News Letter," bored the audience by reading as his address part of an old pamphlet which he had been for months sending out free as an advertisement. He intended to read it all, but by frequent calls, a note of warning from the chairman and many expressions of disapproval from the audience, he was shut off after using double the time allotted to him, just as he reached the place in his pamphlet where he had printed some wonderful testimonials of his wonderful healing power. These he did not get to read although it was worse than pulling molars to get him shut off. When the chairman finally got him down and got up to apologize the audience cheered vociferously. It was a chilling comment on Bro. Sabin's attempt to advertise himself.

The Bartons were most royally entertained at the home of Mr. and Mrs. G. A. Soden, 5206 Kimbark ave. Mr. Soden is a wholesale jeweler, place of business, 378-388 Wabash ave. Mrs. Soden, as well as her husband, is a wholesouled, wide awake, good scientist. We wish to thank the committee on reception for giving us such a very pleasant home while attending the convention.

Mrs. Cora L. V. Richmond, Spiritualist, delivered an excellent address on "The Relation of the New Thought to Religion." She is a fine speaker.

The convention was a success, financially, in un-

ion and harmony, in attendance and in influence. It was a good movement in the right direction.

The absence of newspaper reporters and the uniform silence of the papers about the convention were marked and unanimous. It was a mistake on the part of the managers of the newspapers. It was really important that the proceedings should have been reported, as there were many thousands of good people who every day looked eagerly for the reports which were not given. But they did give columns to a dog fight and a pugilistic contest between two brutes in human form, and pages about the street car strike. In Kansas City our papers would have given full reports. Many of our newspaper men are New Thought people.

The following definitions and declaration of principles were adopted:—

1. The New Thought is the new interpretation of universal and eternal Truth.

2. God—Univeral Spirit, Mind, Principle—is omnipresent, omniscient: and omnipotent.

3. Man is the individual expression of God, possessing inherently, and capable of manifesting, all the aspects of God.

4. Man unfolds to a continuously expanding consciousness and manifestation of these aspects, through right thinking and right living.

5. The consciousness of harmony is Heaven, here and now; in the realization of which abide peace of mind and health of body.

6. The essentials of the New Thought are suggested by the words—Unity, Co-operation, Freedom, Brotherhood, and Individuality.

These are all sound and true to New Thought teaching.

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Consciousness of the Truth that already is was the Key-note of the convention. It rang out from every tongue.

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The music and singing were excellent. The great pipe organ in the hall and a big grand piano were used to accompany the singing and for instrumental solos, duets, etc.

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A calcium flash-light photograph of the hall full of people at the close of one session was taken. We give a reproduction of it in this issue.

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There was a colored man named Lucas present, who displayed some wisdom, some wit and a great variety of gestures and attitudes. His greatest fault was his persistent efforts to advertise himself in order to get business. Probably he needed the money.

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We met many old acquaintances and found many new ones. We value all very highly. It is good to have personal friends—the more the better.

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A committee was appointed to draw resolutions and present a form and plan for incorporation. A very general outline was drawn up and adopted, a sort of effort to incorporate the Earth. Incorporation means exclusion more than inclusion. No effort to incorporate a body of free thought people has ever yet succeeded. It can't be done. In every case the freedom of thought must be curtailed in order to incorporate. The only article to which all can consent is, "Let all be free to think and act and grow. No bonds shall ever confine these divine rights." But to sign such an agreement would be equivalent to signing nothing, which, by the way, is by far the best plan.

A project is being discussed for the holding of a New Thought Convention in St. Louis in 1904. The Mayor and Board of Directors of the Exposition have extended the invitation and offered, free, the use of a hall, either on the Exposition grounds or at some other part of the city. This invitation should be accepted.

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The social meeting in the parlors of the Auditorium hotel after the Convention closed was largely attended and was enjoyed by all.

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Hundreds of copies of THE LIFE were placed on the tables day after day for free distribution. They hardly touched the place of deposit until they were gone.

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If subscribers enough to justify it can be obtained, a book containing all the speeches, etc., will be printed. \$1.00 each.

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"New Thinkers" was what they called themselves. Too much discussion was indulged in as to what "New Thought" means, or whether or not there be any New Thought. Of course these people have adopted and practice new modes of thinking and their thoughts are new in substance, fashion and purpose.

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### **Agents Wanted.**

**WE** WISH an agent for The Life and our books in every city, town and neighborhood on Earth. We want live agents that hustle and do things. We want agents who are interested in the great work we are doing. We will give good agents half they take in for new subscribers and books sold. Write and get commission of appointment and instructions.

## : Bible Lessons :

1904. FIRST QUARTER.

*Lesson I.—Jan. 3.*

**T**HE BOYHOOD OF JESUS —Luke 2:40-52.

**KEY-NOTE:**—"And Jesus advanced in wisdom, and in manliness, and in favor with God and man."

Jesus was born in the latter part of B. C. 5, four years before the beginning of our Christian Era. So, 1904, is the 1908th year since Jesus was born.

The place of birth was Bethlehem (house of bread) the place of David's birth, six miles south of Jerusalem. But early in his childhood his parents located at Nazareth, in Galilee.

Augustus Caesar was at that time Emperor of Rome and Herod, called "the great," was king of Judea, subject to Augustus.

Mary, a descendent from David, was his mother.

Jesus was born in a stable, or sheepcote, as there was no room in the little village inn for Mary and Joseph, her husband, when they arrived.

The parents fled to Egypt with the babe to avoid the efforts of Herod to have the child slain. Herod soon afterward died and they returned and dwelt in Nazareth, which place had a bad reputation.

40. This verse is almost the same as verse 52.

"The child grew and became strong, filled with wisdom, and the favor of God was on him."

He was a healthy, robust, spiritual child. He began early to show unusual intelligence and mind power.

41. "His parents," Joseph and Mary.

42. "When he was twelve years old," they attended the Passover feast at Jerusalem.

After the feast was over, the parents started home with a large company of people and did not miss the child until they camped for the first night.

Then they went back to find him. After three days' anxious search they found him in the temple talking with the priests and teachers.

All were astonished at his wisdom. Mary rebuked him and said, "Child, why hast thou done thus to us? behold, thy father and I seek thee sorrowing." Jesus replied, "Why did you seek me? Did you not know that I must be in the courts of my Father?" They did not understand this, but Mary "kept all these things in her heart."

Luke does not say Mary conceived by the Holy Ghost. Matthew gives Jesus' genealogy through Joseph. Mary calls Joseph his father.

1. Who were Joseph and Mary?
2. Who was Jesus?
3. How was he different from others?
4. What of his advent?
5. What was his mission?
6. Was he a Savior?
7. Were there other Saviors?

*Lesson II.—Jan. 10.*

**THE PREACHING OF JOHN THE BAPTIST.**

—Matt. 3:1-12

**KEY-NOTE:**—"Reform! for the majesty of the heavens is come nigh."

John, called "the Baptist," or "the Immerser," was a son of Zachariah and Elizabeth. § He was about six months older than Jesus, his cousin. When he began to preach he was about thirty years old. As a sign of discipleship, he immersed his followers and converts in water. Hence his appellation, "the Baptist."

Tiberus Caesar was at this time emperor of Rome, Pontius Pilate governor of Judea; and Herod Antipas governor of Galilee and Perea.

1, 2. John was a harbinger, a forerunner. He preached the coming of Jesus. He dwelt in the wilderness, dressed in the undressed skins of animals, and fed on locusts, or grass-hoppers, and wild honey. Naturalists tell us that parched grass-hoppers make

a palatable dish.

Such a man now—a-days would be called crazy.

8. He said Jesus was a fulfillment of a prophecy of Isaiah, here imperfectly reported.

Isaiah 40:3, says, "Hark! there is a cry: Clear ye in the wilderness the way of Jehovah, make plain in the desert a highway for our God."

5, 6. It is said that many people, discontented with the sham they had called religion, went after John and were immersed in the Jordan, "confessing their sins." They thought that John meant that God was coming to judge the world. They were mostly the poor and unlearned of Judea.

7, 8, 9. Pharisees and Sadducees came to the baptizings, perhaps to look on. They were the orthodox religionists of the time. John cried out to them from the water, "O Progeny of vipers! Who has admonished you to fly from the approaching vengeance? Produce then fruit worthy of reformation." Good advice for all. He scoffed at their pretensions of being descendants of Abraham. That flesh descent was no more than descent from the stones, he said.

10, 11, 12. John here refers to Jesus, but threatens destruction to the evil doer. He thought Jesus came with vengeance, to punish the wicked and take home the good. He was mistaken. Jesus brought an immersion of Holy Spirit, but not of fire and punishment.

1. Who was John the Baptist?
2. What was the burden of this message?
3. About whom did he preach?
4. How did he prepare the way for Jesus?
5. What mistake did he make?
6. What sort of people came to John?
7. Why did he rebuke the Pharisees and Sadducees?

*Lesson III.—Jan. 17.*

THE BAPTISM AND TEMPTATION OF JESUS.—Matt. 3:13 to 4:11.

**KEY-NOTE:**—"And behold! a voice from the heavens, (the everywhere) saying, This is my beloved son in whom I delight."

13, 14. Jesus came with the others to join John's movement and asked to be baptized. John felt unworthy and refused.

15. Jesus said his purpose was to establish an ordinance, and then John immersed him.

16, 17. The spirit came down like a dove, gently, softly, noiselessly, with light and beauty, and rested on Jesus as he came up out of the water of the Jordan near Bethabara, and a voice out of "the heavens"—not Heaven, but out of the everywhere, out of space—spoke in the words of our key-note.

I don't know who heard this voice nor who told about it first. But it was probably audible only to John and Jesus.

4:1, 2. Jesus was in the silence for forty days after his immersion, preparing for his ministry. He went away where he would not see nor hear people at all, and communed with the Infinite.

He fasted all these days. Many have fasted longer. But he was not hungry; he did not starve as others have done. He did not perish with hunger as Francis Schlatter did in the wilderness of Mexico. All the Evangelists say he did not get hungry until after the forty days were finished and he came out of the silence. His body was actually sustained with spiritual food. This is the only true fasting. Starving is nonsense and hurtful only.

8, 4. He had no bread. He was so exalted spiritually that he felt sure he could make bread out of stones. But he thought that would be wrong and said to himself, "Man shall not live by bread only, but by God's words."

5, 6, 7. He then thought, "Oh I feel so light and free! I believe I could fly. Suppose I go up on the temple and jump off. Would not everybody wonder to see me light like a bird?" But his better self said, "Don't do anything for a mere test of your power, nor to show off."

8, 9, 10. Then he thought about what power and

dominion in the world he might have by working wonders for a show. Then with a word he rose above all temptation—"Get hence, adversary."

11. "And angels came and ministered unto him," fed him and strengthened him. They do it yet for us.

1. Where was John baptizing?
2. Who came among others?
3. Why did he wish to be baptized?
4. What results followed?
5. What of the forty days' fast?
6. why did he not get hungry?
7. How was Jesus tempted?

*Lesson IV.—Jan. 24.*

**JESUS REJECTED AT NAZARETH.—**Luke 4;15-30.

**KEY-NOTE:**—"He came into his own domains, and his own people received him not."

Jesus was now in the 32nd year of his age. He had as yet only five or six disciples. They were Peter, John, Andrew, Philip, Nathaniel and perhaps James.

The time was April, A. D. 28. John the Baptist had just been thrown into prison at Castle Machaerus by Herod.

Jesus went up to Nazareth among his kinsfolk and acquaintances to preach. He met many, no doubt, for whom he had worked as a carpenter.

16, 17, 18. The synagogue was a Jewish church. These places were open on the Sabbath for any teacher who chose to come in and read aloud and explain the Jewish scriptures. Not many could read and very few had access to these scriptures, except at the synagogues.

Here is what Jesus read from Isaiah 61:132:—"The spirit of the Lord Jehovah is upon me, because Jehovah has anointed me, and has sent me to bring good news to the afflicted, to bind up broked hearts, to proclaim liberty to captives and opening of eyes to the blind, to proclaim Jehovah's year of favor and the day of reckoning of our God" (The rendering given in our lesson is not accurate.)

20, 21. Then he put aside the scroll and sat down, and, after a moment's silence, said, "That means me: I am the fulfillment of those words." How brave! How egotistical! But it was sincere. He felt it was true, and said it. He knew it would cause trouble; but what was that to him?

22-27. He explains why he did no miracles there. They desired a sign to prove that he was the one meant by the prophet. But he gave them no sign. They must have faith without signs.

28, 29. Then those good church people got very angry and seized Jesus and took him to a precipice to throw him over. They were indignant that Joseph's carpenter son, an old neighbor, should make such claims.

30. "But he, passing through the midst of them, went away." He was not afraid and the majesty of his presence and power so overawed the rabble that they could not lay hands on him; so he went away.

1. Where did Jesus teach from Isaiah?
2. What was the scripture he read?
3. What did he say about it?
4. Why did the people object?
5. How did he escape?
6. Explain the scripture read, and his remarks about it.
7. Why did his neighbors reject him?

*Lesson V.—Jan. 31.*

JESUS CALLS FOR DISCIPLES.—Luke 5: 1-11.

KEY-NOTE:—"If you abide in my word, you are indeed my disciples."

Soon after Jesus escaped from his would-be assassins at Nazareth, he went down by the Sea of Galilee near Capernaum. There a great throng of poor people gathered about him and he talked to them in his simple, soulful way.

1. What he said was called "the word of God" because it was good in principle and powerful in its effect on the audience.

2, 3. From the boat he could see the crowds

without being pressed and jostled by them, and could be heard distinctly by them all, as the water surface made a good sounding board as a background and the vapor in the air made it a better conductor of sound. The boat was pushed a little out from shore to prevent the eager people from climbing into it.

4. Jesus sought an object lesson here.

5. The reported failure was what he expected. He knew Simon had not caught any fish all the night. He did not understand the law of success.

6. The word of the master won.

There was a psychic law which he understood and put into operation. The nets were full, so are our nets filled if we know and obey the law.

7. Capacity to hold the blessing failed. They were not prepared for it. Supply is always fully equal to our readiness to receive.

8. Simon thought he was going to be drowned. He therefore confessed his sins and begged the good Master to leave him. Sin is its own accuser and punishment. Retribution comes with the good. It is always good.

9. Amazement seizes time servers when a master demonstrates power of mind before them.

10. The lesson came here. Fish no more for the denizens of the sea, but go out and catch men in the net of good tidings. Learn the law here and use it for righteousness.

11. Here Jesus got some more pupils. "Disciple" means a learner. Soon he had 12 in the higher class and a countless multitude in the lower grades. It was a rare school. The lessons and the pupils are with us yet; for some of the twelve became great teachers.

1. Why did crowds come to Jesus?

2. What did he teach them?

3. In what respects were his lessons different from others?

4. What object lesson in the fishing experience?

5. Why did Jesus seek disciples?

6. Did the twelve understand him?

7. Are his ideals yet realized?

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# THE LIFE

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## NOTICE.

Our silent Hours are 6 to 7 a. m. and 7 to 8 p. m., central Standard time. All are requested to observe at least a part of one or both of those hours in the silence with us.

## Key-Notes.

Jan., 1904.

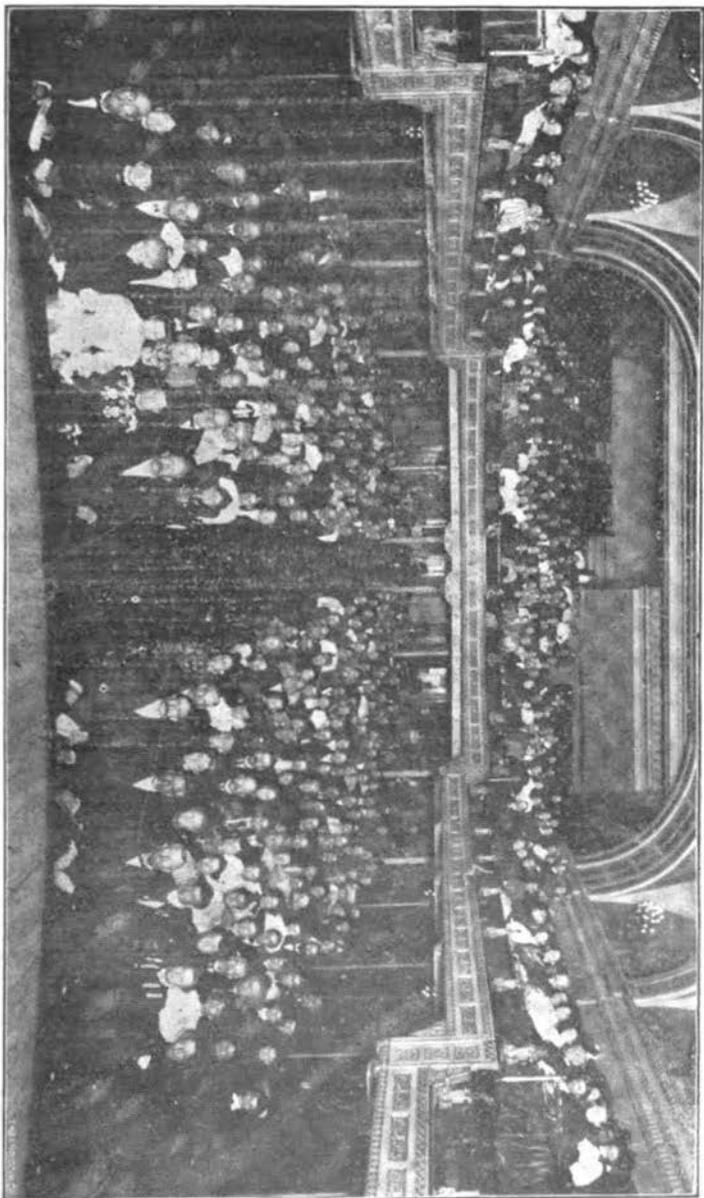
(Be New.)

1-15.

I AM NEW EVERY HOUR, AS I AM BUILDING ATOM BY ATOM MY BODY AND REINFORCING MY MENTAL POWERS. I AM NEW.

16-31.

I RISE ABOVE OLD ERRORS AND OLD IGNORANCE AND OLD BODIES. I AM FILLED WITH A CONSCIOUSNESS OF NEW TRUTH.



*NEW THOUGHT CONVENTION; Chicago Nov. 17-20, 1903.*

*(Members only, after audience had gone out.)*



## Health Thoughts

**B**E WHAT in TRUTH you are,  
 Noble, courageous, free;  
 So *live*, that truth in all—  
 Dormant though never dead—  
 Shall rise all powerful  
 To meet the truth in thee.

As ocean drop to drop  
 Till all are unified  
 Thus prove the power within  
 The swelling ocean tide—  
 So with one purpose we  
 Shall prove Truth's majesty.

—C. J. B.

I am frequently asked by correspondents whether the New Thought teachers advocate giving separate attention to physical, mental and spiritual culture, in order to insure right manifestation, right living, and right understanding \*

These questioners usually point to the present revival of physical culture for the *body*, the increased study of psychic phenomena (also the bold challenging of the old order of sequence established between the moral quality of actions and their results) for the *soul*, and the earnest search after still higher *spiritual* development and the new power it brings.

The present New Thought Movement is distinctively feminine. Being of divine origin it, however, embraces *all*, without regard to sex \*

No two "New Thinkers" are alike. They differ just as other people differ even when expressing the same truth. If by their fruits you are to know them, you will find the ones who say physical culture will perfect the body, drugs will restore health, or that truth may be found by going to a certain place

—some lo, there, where it waits in a nutshell ready to be cracked and catered to you out of the pulpit, *are not* of the New but are still of the old way of thinking.

There are two principal kinds of New Thought Teachers, the *Blossoms* and the *Sprouts* of the New, the Engrafted Tree of Life, *Christian Science*. The latter being propagated by its incision into the former.

Woman did the grafting, the christening and the nurturing, and at a time in the world when all the male philosophers, divines, and school-men were declaring the two could not abide together; that either Science or the Bible Religion must be wrong, since contradictory to each other.

Religions change; Science is eternal. Really, the former had to hitch its car to the latter before it could be counted reasonable or hope for permanence.

Each New Thinker, each Blossom or Scion as the case may be, has his or her own individual method. And in dealing with them, the thing to find out is who are the Blossoms and who are the Scions. For the Blossoms are bearing true fruit and have the New Seed remaining in them. The Scions have not yet come fully into the understanding, and cannot yet be fruit-bearing blossoms of the New Tree. They may cluster like apple sprouts round the body of the tree and thrive in its atmosphere; one may admire and intellectually set forth what he observes; yet until he is born from above, *BLOSSOMS out of the New GRAFT*, his doctrines will still be founded in the old, and will be wanting in New Life. He is only a half-brother, not yet an heir. He cannot conscientiously say as did one of old who declared he made all things NEW, "My Words are Spirit and they are Life" \* \*

One may be a beautiful teacher, silver-tongued,

magnetic, lovely character, a real Christian advocate, and yet not be New, not up to date, *not Scientific*. You may hear him in the old way still alluding to the Universal Powers as "him," to Infinite and Perfect Principle as "he," and often begging "father" to alter the immutable laws of Nature for the pleader's personal convenience, or, to born him over again under more favorable auspices \*

How good and lovely and faithful the Scions have been, ever earnestly lifting up their voices round the body of the tree, until out of it a new generation springs fully imbued with the spirit of the New.

This means growth and ultimate victory for *all*. The one imperfection in the old mode of growth is the *hesitation* to let go of the old, the outgrown, and to joyously lay hold of the new.

We hesitate when we do not know. Hesitation is the natural concomitant of opinion. *Knowing* removes wavering, and establishes right progress \* \*

Knowledge leads into freedom and power. In order to make the world blossom as the rose, we begin, not with the surface of things, but with the Cause, with First Principles. The arithmetician who would refuse to write down the figures that stand for correct numbers according to principle, would find fatal errors in his problem. He would not succeed in getting right results \*

We begin with the principle of our being, and proceed in an orderly way to establish such precedent as will bring forth into visibility the grace, beauty and perfection according to the character we find in Absolute. By virtue of the constitution of That Perfection and our relationship to it, we become more and more perfect as we enter more fully into our divine inheritance. It is through this knowledge of the Absolute that we are enabled to thus grow in

grace, beauty and strength, first of mind, then of soul, and of body. Did you ever notice how the consciousness of meanness deforms a man's features? Well, the consciousness of inherent goodness and its continued practice will make his countenance divine \*

All who arrive at the true knowledge are made free by its truth. They are then led by their own understanding of the way, into all wisdom, and they know what is *best* for them to do under all circumstances in life, when to eat or take exercise or buy or sell, without asking any one \*

Until then we are often in doubt. We may take physical culture, seek the fabled Fountain of Youth, or listen to the material ways and means of physical perpetuity. But if, meantime we carry with us one mental attitude that is unloyal to principle, it will prevent the finding of the desired physical conditions.

The world is growing in grace and knowledge. If we will be faithful a little while, we will pull out of the old brambles, and find ourselves upon the sunlit plateaus of peace and prosperity. There are those now living who love Righteousness and Truth with all their hearts, and delight to walk therein. Ere long, it will be commonly easy to resist evil by refusing to lend it power, and it will be no more a struggle to realize "I hate no man, I envy none, I condemn no one, I think no evil, I am ready to resist every temptation to err."

Then will the beatitudes and blessings fill our hearts, for in the absence of false appearances we are the Temple of the wholly Spirit, and Angel Thoughts have within us their abiding place. We exercise only love and good will toward every creature, and this is the fulfilling of the Law \* \* \*

We let go of the imperfect past. We become consciously New each moment; newly alive, newly

imbued with power, newly progressive. Since we cannot erase wrong figures set down in the past, we proceed to *outgrow them*. And when we have put on the New, when born again, become a blossom of the New Graft, we are then out of the reach of the old: it can have no more dominion over us. We are new creatures, the old has passed away \*

We no longer *hesitate*, we no longer pray to a "him" acknowledging our wrongness and Christ's righteousness, for we are glad Infinite Mind is our Source and the perfect One our brother. We would not persuade Principle to blot out our little blunders and let the wrong figures in our life-problem go uncorrected by us, and the principle of correct solution be misunderstood! No. We would outgrow them through denial of their power over us, and the application to right actions instead.

We learn through overcoming our ignorances. If there were a God who could blot them out, it would be unwise in us to submit to having it done. They are our steps to higher ground, better understanding. We renew our strength in our wrestle to overcome them and in our victory over them.

Temptation is not sin. Evil is powerless, acting only on the strength we lend it. Yielding to temptation is lending power to evil. Thought, of whatever character, is a mighty conveyor of power. Knowledge sends Right Thoughts, and it is through them right conditions are inaugurated. "Cleanliness is next to Godliness," but Right Thinking is Godliness.

Physical Exercise is good, psychic research is important, the Science of moral law should be made a study. And when we marshal all the joyful hosts of our being and doing, under the banner of principle, then will the physical put on the true likeness of the Individual as it Images and Expresses all the Power in One.

C. J. B.

## For The Children.

### THE ADVENTURES OF MARCUS AUGUSTUS IN NEW YORK.

**O**NE night in the month of March about 50 years before Christ when Marcus was about 10 years old, he got in to his little bed and went to sleep.

#### HIS DREAM

As he slept the years seemed to pass as seconds before his eyes: Jesus was born, crucified, arose from the dead and then ascended into Heaven; Jerusalem was conquered by Titus Caesar; the eruption of Mt. Vesuveus and the Destruction of Pompeii and Herculanium; the world was conquered by Alexander the Great; the discovery of America by Christopher Columbus; the founding of New Amsterdam by the dutch; the Revolutionery war; the founding of the United States; the Civil War; then Greater New York where this story occurs.

As he went down Broadway he was very much astonished at the very high buildings, some being 20 stories high and even higher, His gaze was then turned to the street which was filled with wagons, buggies, and automobiles and cars.

He went to the Grand Central Depot where he heard a man in a blue uniform yell a jumble of words that sounded like, "TakethetrainforKansas citychicagophiladelphiabostonandsaintlo u i s o n t h e firsttrack!" He got frightened at this and made a jump for the door only to be run over by an automobile.

Just then a manager of a museum came along and said, "Say, he is a relic. Looks like a Roman Kid!"

Then Marcus said to him, "Vehe me tui," which



MARCUS.

means: "Take me with you." The man said, "Geet you are a 'peach'!"

The next day (as it seemed to Marcus, though it all happened in 1 night), he found himself in a museum with a lot of queer people such as "THE FAT LADY" and "THE ZULU CHIEF" etc. By his side was a sign which read, "THE ONLY LIVING ROMAN EVER FOUND," and under this it said, "BORN 50 B. C."

There was a large crowd around him. He did not like this, so that night when all was still, he

stole forth into the clear night air. How free he felt!

In the morning (as it seemed to him,) he walked down 6th Avenue and noticed a sign which said, "Christian Scientist." He went up to where the window was that had the sign on it. He knew the word "Christian" and knew what it meant.

As he went into the room he said to a kind looking woman, "I saw the word 'Christian' on your window, and I think if you are a true Christian, you will help me." Then he explained everything he knew about how he got there and asked her to help him get back to his own country. She said, "I will most certainly hold a good thought for you."

Marcus sat down and shut his eyes and said to himself (as the lady had told him to do), "Wisdom shall guide me back to my own country, Rome."

He sat there for some time with his eyes closed, and when he opened them he did not see the lady or the interior of her office, but was in his own bed in his own house in Rome, in the year 50 B. C.

R. Barton.

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Now make good resolutions. Draw them all up strong and swear to be true to them a whole year. Of course you will break every one of them before January is gone, but your forming of them shows that you are good at heart, you mean well. Besides, every effort to be good helps you some. You will at least, by and by, learn that mere resolves, backed up by self-condemnation, will not last long, and try another way. Some preacher said that hell is full of good resolutions. He knew, I suppose. Well, if they are cracked ones, I presume that is the place for them.

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It will indeed be a happy New Year if you start in by subscribing for **THE LIFE**.

**Correspondence**

- 1.** WHO was Anthony Comstock, and what did he do?
- 2.** What is your opinion of the theories of the anarchists?
- 3.** A Mormon preacher, who is a subscriber to *The Life*, told me once that Jesus Christ was married while upon Earth. Do you believe he was?

W. S. G.

Answers: **1.** Anthony Comstock, an American reformer, was born at New Canaan, Conn., March 7, 1844. He served in the Union army during the last two years of our Civil war. In March, 1873, he was appointed post-office inspector in New York. About the same time he became secretary and chief special agent of the New York Society for the Suppression of Vice. It was in this capacity that he gained his greatest distinction. His activity in destroying obscene literature has been remarkable. "Anthony Comstock" has come to be another name for cleansing the slums of vile and sensational books and papers.

He wrote "Traps for the Young," "Morals Versus Art" and several other books, and has been a frequent contributor to the periodical press.

**2.** The theories of anarchism in our country constitute a sort of revolutionary socialism. Anarchy is "an exaggerated idea of individual freedom, which considers government of man by man to be oppression."

Proudhon, the father of anarchistic socialism, declared the true form of the State is anarchy. He did not mean by this, disorder, but individual self-government.

Karl Marx, successor to Johann Karl Rodbertus, the great Roman anarchist, advocated the use of force, or dynamite, to carry out their claims. It was the carrying out of his teaching that led to the Hay-market riot in Chicago on the night of May 4, 1886.

Anarchism has two aspects, that of no government and an economic theory as to land and capital, common to all forms of socialism.

As to the first, I believe we are a long way yet from being ready for it. It would be the ideal form for country, state and municipality to have no restraint of law and police, if everybody were ready and willing to behave himself. But, alas, that is very far from being true yet. There are yet a great many people who must be restrained by the strong arm of the law, which is only the voice of the best people, to prevent robbery, murder, libertinism and insult from running riot. In our country the best people control things by law. This is not oppression, but wise provision for peace and safety.

As to the other phase of anarchism, it is not true that money, etc., should be redistributed. It would do no good but harm, and the money would soon again be in the hands of the few, as before. All must earn what they get, and brains always have been and always will be superior to brawn.

Yet, I believe the land ought to be free—that is, so that no one could hold from the use of others any more than he could till or needed to make a living on. This must yet be brought about in our country, but not by force.

It has been well said that "anarchy in America is an exotic growth, and its advocates are men and women of foreign names and foreign birth." This accounts for their bitterness against government. Most of them are refugees from despotic governments.

But every movement is educative and we progress daily toward the ideal states of society and country.

3. There is no historical allusion that I know of which gives any hint that Jesus was ever married. I do not believe he was.

1. Why is it that many who have been healed by mental treatment and keep well for years and live the truth, at last go back to old conditions?

Is it not something of the nature of drugs, which seem to invigorate and cure for a time, but lose their power as the system gets used to them?

2. Is it in accord with the teaching of C. M. S. to do more for one's own family than for those who are outside of family ties?

3. Was Thomas J. Hudson a Mental Scientist? It seems the faith of some was weakened by his death.

Answers:—1. They do not live as they should. It is not enough that we attain to a certain stage of health and power and then rest there. The system does not get used to the monotony of old vibrations and revolts. You must grow, hustle for new modes of vibration. The repetition of the same old sort wears ruts and produces ennui and lassitude. Be always a truth seeker, a grower, a bulger, a *live thing*. Some of these dead old drones who snarl at us when we kick over the traces and burst the collar would make me tired if I ever got tired at all. Get in new atoms all the time, every hour, then the old body won't be with you long enough to get sick again.

2. Yes; and in accord with common sense, decency and good order, too. What a ninny a man would be and what trouble he would stir up if he should buy, for his neighbor's wife, as many hats, etc., as for his own. Such teaching is rot.

3. No; he was a physical psychist. He did not believe in nor practice the modes of healing advocated by Mental Science.

1. How was the Bible made?
2. Will physical culture and exercise prevent and cure disease?
3. Can disease be cured through hypnotism?

J. W. B.

Answers:—1. The Bible was written by many different writers in several different languages, scattered over a period of 1000 years, or over. The books, or parts we now have, were collected by church councils at different times. Many controversies arose out of these selections, and the decisions were arbitrary and not of divine inspiration.

(If you wish to read up fully on this subject, send me 50 cents for my book, "The Bible; An Historical and Critical Study.")

2. They help, but will not do so alone. The right mode of thinking is the most important matter. Food and hygiene have their place also.

3. No. Hypnotism cures nothing. It only benumbs, puts to sleep, deceives and confuses reason.

"Give a treatment for Epilepsy. The case is a girl ten years old."

You are not a child of the flesh. You are not bound. You are free. No adverse influence controls you. You are free. You are not held by obsession. You are free. Mind vibration sets you free. I know you to be yourself. Race thoughts cannot oppress you. You are free. Heredity cannot find you. You are free. You are steady, true, self-poised, at peace and filled with love. Love sets you free. You are now free and we know that you will not

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yield to any false force or influence. You are healed.

What is The Apostles' Creed? A. H. J.

Answer:—The Apostles' Creed is the well known creed used in the Episcopalian church beginning, "I believe in God, the Father Almighty," and ending with the words, "the life everlasting, Amen." It was so called because it was once thought to have been written by the New Testament Apostles. It is now known, however, that it originated at a much later date. It is believed to have originated in the simple form given by Marcellus, bishop of Ancyra, to Julius, bishop of Rome, about the middle of the fourth century to prove his orthodoxy, after being deposed. This form is preserved to us in the Greek language in a "Treatise on Heresies," by Epiphanius. It, as translated in full, is as follows:—

"I believe in God the Father Almighty; and in Jesus Christ, his only begotten Son, our Lord, who was born of the Holy Ghost and the Virgin Mary, who under Pontius Pilot was crucified and buried, and on the third day rose from the dead, ascended into heaven and sitteth at the right hand of the Father, whence he is coming to judge the quick and the dead; and in the Holy Ghost, the Holy Church, the remission of sins, the resurrection of the flesh, and Everlasting life."

The Church of England accepts three creeds: The Apostles Creed, the Athanasian Creed, and the Nicene Creed. In the Church of Scotland the Westminster Confession of Faith is the accepted Creed. The Roman Catholic Church accepts the same creeds as the Church of England does, but adds to them the creed of no Council of Constantinople.

Subscribe to the fixed form of belief. Creeds are but declarations of belief. They are subject to change by evidence or growth. What you believe is important, but that is never a fixed quantity. It changes as knowledge increases and must give place to faith, perception of a truth.

### Extraordinary Offer, No. 1.

**D**URING the month of January, 1904, we will contract to send you Dr. Thos. J. Hudson's latest book, "The Law of Mental Medicine." Cloth, 12 mo., 375 pages, price . . . . . \$1.30  
*Suggestion*, a monthly Journal of Suggestive Therapeutics, price per year . . . . . 1.00  
 and **THE LIFE** one year, to a new subscriber, regular . . . . . 1.00

Total regular price for all . . . . . \$3.30

*All for \$1.90, domestic, or \$2.15 foreign.*

Or said book and *Suggestion* 1 year to old subscribers who pay one year ahead on **THE LIFE** and \$1.40 extra; foreign, \$1.65. *Don't Delay.* This offer runs out Feby. 1.

### EXTRAORDINARY OFFER, NO. 2.

Until March 1, 1904, only, we will send **THE LIFE**, \$1.00 a year, and Fred Burry's Journal, \$1.00 a year, both for the price of one, \$1.00 for one year, to new subscribers only.

Or, if you are already a subscriber to **THE LIFE**, get a new subscriber and send us \$1.00 and we will send you Fred Burry's Journal one year free as a premium. *Get busy, now;* this offer is good only until March 1. *Tempus fugit,* and you may miss a golden opportunity by procrastination.

**A** PHYSICIAN who had practiced medicine for many years got sick. He had hernia, epiles and severe bladder trouble. He appealed to me for treatment. I treated him for two months and instructed him for two months for co-operation and self-help which instructions he faithfully followed.

I give here some extracts from the letter he wrote me at the end of the time.

"I have to say to you to-day I am much improved; I am so much better now I think I can get along with what I can do for myself.

"There is a wonderful difference in me from what I was two months ago.

"I have really always been in perfect health, but the material got the upper hand for a time. With your help and what I was able to do for myself, I am now on top and mean to stay there.

"In my many thousand cases of cure in my lifetime of medical practice I knew the medicine did not do the work. The most I claimed for it was that I was assisting nature by the means of drugs. The idea! That God could not cure without the help of my poisonous drugs! I know better now. I am out of the wilderness and will stay out. I am grateful for what you have done for me."

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## Soul Queries and Truth's Responses.

### V.

**I**N THESE days of wide-spread mental and physical activity, the queries of the soul mind lead many to test the value of physical culture and the invigorating, genuine tonic of deep breathing.

It is to be regretted that this particular branch of culture sometimes receives undue censure, being termed "a fad." For whatsoever promotes physical development, will in turn render one more capable of generating better thought.

During the period of time thus spent the mind's activity is greatly increased and the senses more alert; for the thought precedes the action, and in each effort the mind is concentrated upon and expectant of

the successful development of some particular muscle or power.

It is a phase of Truth that contains much good for humanity while furnishing much food for individual thought.

The different positions and evolutions exemplify and emphasize the fact that the muscles and limbs are the obedient servants of the soul mind, manipulated at will; and yet, to be of permanent benefit, there must be in the consciousness of the performer an understanding of the interaction of the mental, physical and spiritual, a perfect trinity of thought that is creative of complete wholeness.

Activity and motion are indicative of life, whether yielding large or small returns, therefore, Physical Culture has a rightful place amid the ever changing desires of the present day.

It fills in a measure (for a while) the need of the soul mind for exercise and expression of a certain degree of a-liveness that might run riot in other channels less scientific.

It directs the thoughts of those unaccustomed to close thinking to the marvelous organism of the Holy Temple of the Spirit self, leading in many instances to a recognition of the creative powers of mind and a just conception of all the possibilities of our divine birth right.

Health, strength, beauty, knowledge, happiness and prosperity are the free endowment of all and yet only the true seeker evolves these rich blessings, and with each effort made, the high purpose of the search grows more alluring until conscious attainment in thought with Infinite Mind is realized.

Ellebard.

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**THE LIFE** will help you keep your good resolutions. Try it through 1904.

## Little Lessons in Elohim.

**W**E RAN over to Chicago last month and while there visited the New Thought, New Convention \*

So many friends have written to enquire about the Convention I have decided to say something, although I think Mr. B. has already told you about it, and is going to give you the funny picture of the humans they suddenly photographed while we were there, before we could possibly get away.

As I did not know until the day before starting that they had my name on the program, I did not prepare my little address, but we reached the Auditorium just in time, and some good folks conducted us to reserved chairs.

When I have to talk about The Science the only drawback I experience is having to select one theme from a score of others equally great and inspiring. We had been walking, had just visited the Art Institute and once more enjoyed its treasures.

It was while looking at one of the greatest pieces of statuary I know of, the "Diana of the Lion," I decided to talk upon *Expression* as that for which manifestation stands and is upon the *road* to be true to \* \*

The magnificent Diana of The Lion is in matchless marble. The nude, unencumbered figure stands erect, one beautiful hand gently resting on the lion's mane \*

It symbolizes the power of Spirit over matter, of Mind over mere brute force. Diana expresses the majesty and strength, the feminine grace and reposefulness of POWER \* \*

And the Lion shows the very same in embryo since it is tame, submissive, loyal to the same Powers. Divine Expression waits for the human to symbolize it in correct manifestation. To me the splendid group stood for even more. The varied impressions we receive, all experiences of our lives are "taken", as a photograph, and the sensitive plate is hid away in the chambers of the Soul, its Camera Obscura, there to await permanent development of the impressions we have received \*

The photograph does not show at once, when the impression is first received. It must have time to develop and come out on the card, or body, and picture itself there. An idea is first expressed in Thought; later it becomes ready to be manifested by means of the sketch the soul makes to illustrate its point and calls "matter". Matter is not positive substance itself; it only landmarks or lays off certain districts to make investigation less difficult. A perfectly symmetrical form stands for a symbolization of the true idea of perfect Expression.

This is *why* the more perfect the manifestation, the more inspiring and worshipful, the more nearly does it represent that truth for which it stands \*

Mind and Power are one and the same. Mind is never weak in any of its offices and never seems so sane when the soul gives matter credit for soul-power \* \*

The Lion in us does not need to be put down; desire is not to be condemned; the vital forces should be fed and their growth promoted. It is the wrong direction of these forces that needs to be changed. Our Lion should be turned from brute direction toward righteousness and truth. Our Lion and Lamb (Power and Peace) shall lie down together, and lead us as a little child \* \* \*

I have not told you all about the Convention. I will tell you more, by and by. One of my beloved Students here wrote the following, which I extract from her letter: "Dear Mrs. B.—I have, through Mrs. J—— learned that you attended the convention while in Chicago and made an address. I trust we shall have the privilege of reading it in *THE LIFE*. I shall never forget the benefit I received from your paper, 'The Powers Invisible,' read at the Boston Convention a few years ago.

"I am so glad you went. I know you enjoyed it, and then you know your pupils are all very proud of you, and are always pleased to have you take your place among the leading New Thought people and *have them meet you*. With a heart full of love and gratitude,  
Ever Sincerely, Florence W."

The human Soul and the Latent (or sub) Conscious mind are the same. The Camera Obscura of the Soul is the Reception Room of the Latent Consciousness. It is where all our impressions go to be developed. We may call it the primitive reason. Here impressions are never interrupted, interpreted wrongly, or changed, but are given out true and exact photographs of the pictures taken by the active consciousness. If the present active consciousness of today *takes a wrong picture*, the Primitive Consciousness will carry it through into manifestation, where it may act as a lesson (though not with that end in view) to the erring active consciousness, in whose presence it again becomes a thing of the active and erring consciousness. So we again perceive our former conceptions. As we plant we also reap.

It is an opportunity. We may sift out and cast the wrong away. We may thoughtfully avoid again taking into our *present* active consciousness any but the pure, the beautiful, the true. Then we can make

manifestation beautiful and speak forth the truth of our being. This is the only way to become beautiful. Had the Sculptor of this great statue striven as faithfully to beautify and strengthen his ideal conceptions of himself, with as earnest an intent to bring them forth and manifest them to the world, to prove his power, he might have experienced wonderful results in himself. We carve all our statues with mental chisel \*

Why is it so many fine artists, fine writers and musicians, yes, and "good church-men," put *their* good into a statue, or book, or magazine, or musical practice and composition, and into the pulpit and lecture field, when they leave themselves starved and pinched and false, yes utterly opposite in their lives to the doctrine and course they teach?

Does telling a great truth empty a man, and leave him to live on husks as the swine?

Today I have been told by an eye-witness, how one who is a magnificent writer elegant in style, high in ideals, useful in instruction, is a monster in private and utterly false to all his teachings \*

Is it because the old teaching through whose fire discipline we all had to come, made man feel that self-praise was half-scandal, that self-condemnation and praise of another was virtue, the doctrine of man's best righteousness was as filthy rags? If so, let us be very charitable and love the old ways because they seemed a necessary step and because they are past \*

Or, is it because the one who thus exhausts his own resources, who seems to give out to others all the good that is in him and fails to live the life he teaches, is it because he gives only his personal magnetism his stored energy, and does not understand the Eternal Source from whence cometh Might, and

cannot, therefore, hope for perpetual streams of inspiration from the Divine Fountain within to surely fill every lack, and hourly renew the spiritual efficiency in his soul?

Or, again, is it—as one who this minute called, has suggested—is it because a man is obsessed, living the true, part of the time, and the obsession the other part? Our caller says a bad man may write and lecture divinely when under some good man's control. Are people controlled? They don't like to be, by visibles at least. However,

Let my answer and yours to all these questions be,—“I will look into my own heart and mind and apply them even more earnestly unto wisdom. I will learn a useful lesson from this observation in regard to public teachers. For we are to ‘*So* let our light shine that others seeing our good works may glorify the saving Principle \*

The brute in the lion is not subdued by the same in us. Wrong desire is not turned into right by the wrong in us. Never can we make ourselves models of a perfect ideal, no matter how perfectly we may tell others how to become so, until *we live the life* undeviatingly. To do this we will have to apply the principles we teach in every act and circumstance in life \* \* \*

One speaker at the convention, a man of good address, pleasant countenance, clever, in alluding to the members spoke of brotherly love, liberty, etc., and of the *sisters*, who must not be left out, “The heart must come along with the intellect.”

Then I saw some grandly intellectual mothers, who were present, who had both hearts and intellects, smiling a genuine charity smile, though not “laughing in their sleeves” nor blaming him in the least for his old-fashioned, Paulistic idea.

That man, a good, earnest New Thinker, was taught the Science by a woman. He had to study hard, too, to get it in all its perfection as she taught it \* \*

Now I will tell you of some happy little circumstances. We were at the *convention* only a short time. We were too busy to go, but by taking some work with us to Chicago, we afforded it, and it proved a delightful outing for us. We arrived in time for our talks, and left next day.

I met a number of old acquaintances whom I had never seen. Their names were familiar through correspondence. As I left the platform, a sweet voice called my name, and looking round I met one who used to be an invalid and was now in blooming health. "Margaret H—?" Yes, I saw the same black eyes I had imagined while treating her, the same gentle smile. "Why, of course I recognize you, Margaret, bless your heart."

There was one of this number who wished to speak to me, and I made an engagement to see her next forenoon, at a certain hour. But circumstances stood in the way. I hope she will see this, write to me and let me explain.

How glad we were to see each other. I met some of the Kansas City Prophets (they call us that, out West) who asked, "Where are you stopping, Mrs. B?" To this I replied, "At the residence of Mr. and Mrs. Sodon. The very most delightful place in Chicago. These people hold big territory in my heart. I meant to tell you about their whole-sale store where, at the end of a field of business rooms there is a reposeful division with the word "Think-Room" painted on the door-glass, and a vision of magazines, books and papers in orderly, inviting arrangement. C. J. B.

**D**URING a recent interview with Ex-Gov. Bob Taylor of Tennessee while in this city, the genial Southerner said:—

“We have the negro problem, which is the sweet morsel under the tongues of our brethren in the North. But when I come up North I find they, too, are confronted by a similar condition. The problem will be solved in the years to come. We will manage it until it is solved. There is not one-half as much of the problem in reality as there is in the minds of the people who do not live there and know nothing about it. We already have it settled. Every white master has been taxing himself and running into debt to give the negroes a shelter and to supply them with the tools to permit them to earn a living. They were without either when the war closed. We are kind to them and have always been kind to them.

“Outsiders don’t understand the relations between the negro and the old masters. Why, there are lots of them that I love dearly. I would not see a hair of their heads hurt for anything, nor would I allow them to suffer if in my power to prevent. So long as the negro behaves himself he has a friend in the white man of the South. And I can add that the old negroes always have behaved themselves. It is only some of the younger men among them that make the trouble. They don’t want to work. They don’t seem to understand that work is necessary.”

I love all the days and the nights. They are full of good opportunities. It is not true that opportunity knocks only once at each one’s door. Opportunity opens every door and walks right in without knocking, and dwells with us all. There is never an hour in our lives when an opportunity is not present. Embrace them all as you would your sweetheart and profit by them.

A lady in a Mo. town some little time ago applied for treatment for lung trouble and deafness. Following is from a letter to me dated Dec. 19, 1908:—  
 “I don't cough very much now and my back got better after my last treatment. I am feeling better all over. My hearing has come to me and I can hear almost as good as I could before I lost my hearing.”

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# C O N T E N T S

Did God Do It?.....	55
Our Exchanges .....	61
Extract From Letter.....	62
The City Authorities of St. Louis— .....	62
Meditations.....	63
Hoboes.....	66
An Optimist.....	69
Bible Lessons.....	71
Key-Notes....	78
Health Thoughts.....	79
The Picture.....	86
Correspondence.....	87
New Books.....	91
Not So Sure. . . . .	94
Little Lessons.....	95
For The Children.....	100

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# THE LIFE

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## • Did God Do It? •

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**S**OME of our readers have asked me to tell them how such a calamity as the recent disastrous fire in the Iroquois theater of Chicago could be right, or an act of God. They have reminded me of the fact that the good and true and innocent, the babes and little children, the divines and the school teachers, perished with the unjust, the useless ones, the bad and the vicious, all just alike, with no more mercy for the ribald and debauchee than for the saint or the suckling.

Such is the history of all calamities. The tornado, the holocaust, the earthquake, the pestilence, make no distinction between the saint and the sinner, the good and the bad. There seems to be no more divine protection interposed in behalf of the servants of God and the innocent than for the servants of the other fellow and the vicious. Why is it so? Can there be any Supreme Being, infinitely good, who rules the universe, and yet such occurrences as that awful fire, with its sickening results, take place?

According to the old ideas of God, it is a hard question to answer. If God were a person and the maker and ruler of this Earth, he ought to be deposed from his throne and power if he permits such ca-

lamities as the one we are considering. If he could prevent such things and does not, then he is malevolent. If he would, but cannot, then he is weak. In either case he ought to be deprived of his power and give place to some great human soul who would not willingly permit such things to occur in the human world.

The only way in which the preachers try to justify their God in doing a dastardly thing like that, is that the theater is under his ban and the good people who perished at the Iroquois theater were out of their place, sinning against God, and he was therefore justified in destroying them.

Would they justify a man for doing a deed like that? Suppose one of the pastors of Chicago had gone there and deliberately burned those people because some of his flock were in the theater, and it were proven on him. What would the people do with him? They would unanimously consent that he ought to be hanged, or burned at the stake. But it is true, whatever you may say of God's sovereignty and inscrutable ways, that it would be just as wrong for a personal God to do it as for a man to do it. A man would be even more excusable than God for perpetrating such a dastardly deed, for he is supposed to be more fallible in his judgment of right and wrong.

Moreover, people are killed just as indiscriminately in railroad trains, in churches and in their homes. God does not seem to have any higher regard or respect for a sanctuary than for a brothel, if we are to judge by the casualties that befall places. At sea ships are wrecked and the just perish with the unjust.

If a personal God is not to be held responsible for

such occurrences, then who or what is? How are we to account for them?

It is generally admitted that exact Law governs the world and all that dwell therein. Is this law intelligent or responsible, knowing right and wrong and favoring those who do no wrong?

It is not intelligent, but *Intelligence*. It is not powerful, but *Power*. It is not true to principle, but *Principle* itself.

And this Law of our Being does not emanate from a law giver. It is a mistake to say that law always presumes a lawmaker. This Law is the principle of Being, co-existent with it. It is of the very essence of eternal Being, as beginningless and endless as Being, as essential as Essence and as substantial as Substance. It is constitutional and constituent with Being. Being were not without the Law of Being. Being is unthinkable without the Law in which it is constituted.

But Law means penalty for transgression of its edicts, or its establishment. The Law we are talking about is not like our human statutes in this, it does not depend upon officials endowed with authority to enforce its penalties. It bears its penalties in its own working. Transgression is cause whose effect is retributive penalty, inevitable.

There is, then, never a single failure of enforcement of penalty, or the saving results.

It has been well said that Nature has no mercy. It decrees that the fittest must survive, without any regard for the innocence of the weak and unfit. If these stand in the way of her steps of progress, they are crushed out and the majestic strides do not halt for pity, or tears, or funerals. She moves right on, and on.

The Iroquois theater was a fire trap, unsafe; but

not any more so than thousands of other theaters, churches, hotels and store buildings. It was said to be fire-proof. So are many of the other fire traps.

What does it mean for a building to be fire-proof? It means that the walls of the building will not burn down; but it does not mean that the contents, furniture, &c., will not burn and destroy all the people who are penned up in it. What good did it do the poor people that the walls of that theater were fire-proof? They were thereby only penned in the more hopelessly.

The best and most we can say about such an occurrence is, that the causes in operation led out to their inevitable and exactly adequate results. There was no effect about it all that did not have its cause, a cause which could not fail of its legitimate end.

All sorts of people were in the road between cause and effect and were swept away indiscriminately.

Why were they there? They went for amusement. No God nor Devil impelled them to go. No divinity nor demon could have lawfully compelled them to stay away. They were all free moral agents and had the inalienable, innate right to choose whether to go or stay away.

But, I believe it is also true that, if any one of those people had been wide awake spiritually, having developed the power to hear and heed the intuitive leading of the within, and had gone into the silence for guidance before starting to see the play that day, he or she would not have gone. The inner self would have said, Don't go.

A short time after that fire, there was a terrible train wreck near Kansas City in which many lives were lost. A friend of mine had bought his ticket

and was about to get on the fated train here when he saw a very old couple trying to lug their baggage to another train. He went and assisted them to get on and get seats, and thereby missed his train. So he was left behind and saved from the wreck.

Why was he thus favored while many possibly better people were not? I don't know. He is a subscriber to THE LIFE. What he has learned in it may have had something to do with it. Many people would not run the risk of missing a train to help any one on, as he did. A guardian angel may have interposed, one who saw a necessity for his preservation, and he was obedient.

Here is one lesson: Always consult the within for guidance before going anywhere or undertaking anything. And obey the intuitional voice. Thus you will never perish in a fire or wreck, nor fail in what you undertake.

And much good has already followed that awful occurrence, and probably many times the number of lives will be saved by timely precaution that were lost there. It has been discovered that few buildings have been constructed with any sort of means for escape in case of a panic. A great spasm of virtue has seized our municipal authorities as a result of that fire, and buildings are being condemned and overhauled by the wholesale. Many theaters and churches have been condemned and closed and their owners commanded to put them into a safe condition. If the spasm lasts long enough, much needed changes will be made in many public buildings of our cities and possibly thousands of lives saved thereby. Our Kansas City theater managers got together with the city council and constructed a law for putting their buildings into a safe condition, and the changes were immediately made. Nothing has yet been done

about our churches. They are not crowded, anyhow, with one or two exceptions.

It has also been discovered that builders have disregarded the laws already in existence, probably in many cases paying the inspectors and superintendent of buildings for the privilege. This will at least be checked for a time in all our cities.

So, good has resulted from the great calamity. True, the cost was heavy. Many precious lives and bleeding hearts were offered up on the altar of this good. But we all suffer for the good of others. It is a law that all wrong doing and thinking will cause results that affect, not only the guilty ones, but all who are on the same plane of development. This is because they are guilty of, or capable of, just such deeds and thoughts, if not the same. These hard experiences help them to rise out of that plane, if they use them aright. This is the only remedy, the only escape.

And, after all, what has occurred to these victims of somebody's wrong? Their brief lives were shortened but a few days; death came to them only a little earlier than if they had not gone to that theater that fatal day. To many of them it came with less pain and suspense and fear than it would have come had they escaped there. It is better to die that way, if die you must, than by cancer or consumption or other long, painful illness.

And, if they are alive and happy now, what was it that occurred to them? Transition to a higher sphere? If so, who lost anything? Their friends? Yes; but for only a short time. They will follow by and by.

Let us, then, learn the lesson, be wise and thus profit by the sacrifice. We who know the power of the word will never be hurt by such occurrences, and

they who do not will take such precaution as to prevent their recurrence. If we keep ourselves always in accord with Law, we will never be hurt by it. We may be sure of this. The transgressor and those asleep in the spirit are the ones that fall by calamity and mistakes. No one can break the Law, but those who dash themselves against its pales are broken. There is no mercy in the law. "Saul, Saul," says the spirit, 'it is hard for *thee* to kick against the goads.'

### Our Exchanges.

**T**HE WOMAN'S TRIBUNE," with its motto, "Equality Before the Law", is one of our most welcome visitors.

Its pages breathe freedom for all, prosperity, and New Life.

Send 5c for a sample copy, all you mothers who have it not. It is edited by Clara Bewick Colby, a fine writer, a scholarly, far-seeing mind.

This paper is a weekly, and \$1.00 a year. "Washington, D. C.—Fourteenth Street."

"BOSTON IDEAS, 27 Beach St., Boston, Mass.," is also one of our welcome visitors. It is called "The Nation's Weekly Newspaper." It tells all about the Theaters, the New Books, and usually carries illustrations. "Literary Ideas," a department conducted by the Editor, Caroline T. Pilsbury, shows each week her ability as one of the finest of Book Reviewers.

"OUR DUMB ANIMALS," is also an exchange that is read with interest. It has an immense circulation, and is accomplishing great good in the world. Send five cents for *ten copies* of the Jan. number for distribution. You will wish to distribute them when you see them. Address—"Our Dumb Animals, 19 Milk St., Boston." O. J. B.

### Extract From Letter.

Dec. 8, 1903.

Dear Mrs. Barton:

**W**E OUGHT to realize considerable from our place this year, and I am sure we will if you will again give us your helping thought.

One year I asked you to treat the crop. It was the best I ever had. The wild oats and cochel disappeared. What I would like to do is to send you yearly \$150 or more to carry on your good work!

The little horse we bought got well as soon as I wrote you. The Order of Woodmen wishes to buy one of my business houses. Please let me know whether I should sell. I have a beautiful farm, 340 under cultivation, the rest in pasture. We have a fine orchard and there are eight springs on the place.

Write to us soon, as your letters are so helpful. You remember C—S— whom you treated, (and reformed without the reform-school) he has the reputation of being one of the best young men in the country. It seems we *all prosper under your treatments*. Why is this? With Love to all the family,

Yours Truly,

Ans:—Because you are faithful and true, and because I have all faith in the Power that makes well, and lastly I know the orderly arrangement of Words necessary to that end.

C. J. B.

**T**HE city authorities of St. Louis have offered, free of charge, the beautiful and commodious Music Hall for a New Thought Convention to be held Oct. 25, 26, 27 and 28, 1904, and the World's Fair Committee on Ceremonies have decided to make Friday, Oct. 28, "New Thought Day." This is a significant public recognition of our work and cause and we would urge every New Thought advocate to be there and let's make the world ring with the vibrations of power and life. *Let us all be there.*

## Meditations

By Maxton

**T**HE train was late and the tired waiters had ceased to be talkative, and in the weary lull which ensued the old depot clock began to talk. Very few paid any heed to its prattling, but to me it was full of interest. "People who come here are always in a hurry and out of patience. I have been here for more than a quarter of a century, and I have no idea of how much longer I shall stay here. I have seen a great deal that was truly interesting and instructive, and not a few that were highly amusing. Every year I see fathers and mothers tell their sons and daughters good bye, as they go away to try their fortunes among strangers, and I always wonder how many of these hopeful young people ever return to gladden the hearts of their parents with the trophies of victory. But I can never know. Some of them return and are welcomed by friends and some never return."

\* \*

Just then an old man came in and walked impatiently back and forth and seemed to be in terrible anxiety. The old clock looked at him and at once began to talk to him. "I remember, my old friend, when you first landed at this place. You had two sons with you then, fine looking lads not yet in their teens. You seemed to be trying to convince them that they were incapable of doing any thing right, or of looking out for their own safety. You found fault with them continually. I remember also when those two boys, grown up almost to manhood, came here one night and boarded a west-bound train. That

has now been nearly two years ago, and I have not seen them since. You were not with them when they left, and they seemed eager to get away. You remember that you came here the next morning and made inquiry about them, and when you found they had gone, you were furiously angry and swore, and wished them all sorts of bad luck."

\* \* \*

But the old man paid no heed to the chatter of the clock. He paced back and forth, and spat on the floor and ground his teeth in a frenzy of impatience. He muttered as he walked, and said over and over again, "I knew it, I knew it." And when he was at last completely exhausted he sank upon a seat, buried his face in his hands and wept. A few minutes later a telegram was handed to him, which he nervously tore open and read aloud, "Both killed. Bodies will be shipped by express this morning." The old man gave a cry of pain, and began again to bewail his evil fortune. He said his last hope was gone. He had nothing to live for any longer. He had never known anything but disappointment in all his life, and heartily regretted that he had ever been born. We learned that his sons, after undergoing various vicissitudes of fortune in the far West, had started home. There had been a terrible disaster on the road and in it they had both lost their lives. We were all silent, out of respect for the old man's grief, and in this silence the old clock again began: "I am but a clock but I have watched many people, and I have noticed that their good or bad luck comes in response to their own order. Our old friend here began years ago to make way for the melancholy fate of his sons, and the wreck of his hopes. No less than six times within a single hour, when I first made his acquaintance, I

heard him tell his boys that they were worthless little scamps, and certain to come to some bad end. Yes, you are all prophets, when speaking of your own success or failure, if you will only remain consistent and steadfast in the words of your prophecy as this man seems to have done."

\* \* \*

I do not think that the poor old man heard what the old clock said. Nor am I sure that many others heard it. But I heard it very distinctly, and turned to thank the gentle monitor for its words of wisdom, when I was accosted by another old man who seemed to have something on his mind which he wished to communicate. I looked into his peaceful face and looked at the old clock. There was a radiant smile on the face of the clock. It said to me, "I have seen this old friend many times, and never heard an oath fall from his lips, and never saw a frown darken his brow. He always gets what he comes after, and does not fret when it is necessary to wait. He always expects good and always gets it."

\* \* \*

I at once entered into conversation with this old man. He said he was eighty-three years old and expected to live seven years longer. He had just been on a visit to see his son who was the pride of his heart, and a very successful business man. The old man said he always knew his son would succeed. He was indeed glad to be able to say that he always had succeeded. That son who had been the subject of his favorable prophecy, was now the owner of a bank and practically controlled the leading business interests of the town in which he lived. "Yes," said the old man, "the Lord has been very good to me. He has always given me everything I wanted." And

then after a pause he added. "I always had faith that he would, and he always has."

\* \* \*

Then the old clock chimed in again, "According to thy faith, so be it unto you;" and then the train rolled in, and amid the bustle and hurry I saw two long boxes unloaded carefully from the express car, and delivered to one old man, and I saw the other, with tears of sympathy in his eyes, board the train and wave his hand with a "farewell" and a "God bless you" to the crowd.

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### Hoboes.

THE other day Probasco, Kansas City's most picturesque and much anathematized saloon-keeper, died, passed to a realm where there is more justice and less of snivelling, pious hypocrisy. As the calm, cold body lay in its wooden case, a strange procession came surging in. The widow said, "What is this? Who are these? Stop them!" But it was explained to her that these were the outcasts of a rotten society whom he had befriended and helped in distress and in their extremity. Then she relented and allowed them to come. Over one hundred "hoboes" came in then by files and stooped down and tearfully kissed the pale dead face! What pathos was here! Was ever such devotion, such sincere gratitude, shown in "society", among the elite, the hypocritical pretenders, the money owners of Community? The widow sobbed, "That is real affection. He was good to them when he was alive, and they love him still."

And the other saloonkeepers sent and brought rich floral offerings. It was said, "No poor man ever went away from him hungry or shelterless."

So, we learn a lesson. The heart of love and justice and righteousness is not confined to the self-righteous, the Pharisees among men and women. It is a fact, and we must face it whether we would or not, that the saloons, the dramshops, of Kansas City, and probably of all other cities, are feeding and sheltering five times as many unfortunates in winter as are all the charitable, church and provident societies combined, except, perhaps, the Salvation Army. David B. Probasco was a despised, condemned saloonkeeper. Yet, he had a bigger heart, a nobler soul than most of the preachers. What preacher dead ever had a hundred fervent kisses pressed upon his pallid face by the poor he had helped and defended against the blighting blasts of society's hell? Not one. Is there a lesson in this? Well, I should say there is. But will the snivelling, self-righteous hypocrites learn it? No; I suppose not. They will say something about the world and its bad ways and the "time servers", etc. Bah! Out with your sophistry! The heart is always right, while your damnable artificial snobbery is always wrong. I love the lover, and the unfortunate man is my friend. Let the heart tell the tale and the world will learn a wholesome lesson from it.

What is a "hobo", anyhow? He is a brother man who has stumbled and fallen a space, on account of inherited weakness. He is not a villain, but a victim. And "Society" is the culprit of his wrong. Yes: I charge you with it. Snarl at me if you will: I don't care. At heart he is a man, an angel, a child of the Infinite. You don't see that—no; you don't try to see below the surface. You condemn and pauperize him by your alms, your maudlin "charity". He needs courage, self-respect, hope, aspiration. These you shut off and dispel. "Inasmuch as ye did it not

unto the least of one of these, my little ones, ye did it not unto me", says the gentle, lowly Christ; "depart from me."

Is he depraved? Yes; but what is depravity? The fruit of your unjust condemnation, the ashes of your Dead Sea fruit which you dole out to your unfortunate brethren who lack—what? dollars. Yes; dollars! If he had these, you would fall down at his feet, no matter how he got them. You know it. Now open your eyes to the truth and be just. Justice and mercy temper love. Your professions of love are nothing without these. Be just, then your love is tolerable, a genuine value.

Of course the methods of the dram-shop charity are no better than those of the church, and the influence of the place not half so good. But let us not condemn men like Probasco and draw up our skirts as they pass by. They are often filled, as this man was, with a genuine compassion for the suffering and destitute and do much, in their way, to relieve them and keep them from starving and freezing. And they do not go out begging to get the money or food and clothes to do it with, either. They pay a large bribe to the city for the privilege of doing business, and then make use of it—largely a very bad use. But let us not be blind to the good in them.

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**F**OR \$1.75 we will send **THE LIFE** to a new subscriber for one year, and to you or any one else as you may direct, or to the new subscriber, an elegant Teachers' Oxford Bible. This Bible used to sell for \$5.00. It has concordance, indexes, tables, maps, illustrations and all other modern helps to Bible study. Everybody who gets one is delighted with it. *You can't afford to miss this.*

## An Optimist.

Dedicated to Marion Conger.

**I**N thoughtful mood  
To-day I stood  
And round about me gazed:  
I might have sighed—  
But lo! I spied  
(As when my eyes I raised)  
A portrait near  
(It gave me cheer)  
'Twas of a little child:  
It seemed so calm  
To me 'twas balm  
I did not sigh, but smiled.

Tho' often here  
In life, with care  
We sorely are oppress'd;  
But if we will  
We yet may still  
Our weary souls to rest.  
Then do not grope  
In darkness—hope  
That you some good may find:  
'Tis here to see  
If so it be  
You leave the sigh behind.

—Chas. McCubbin.

## The Printer Did It

AND THE PROOF READER PERMITTED IT.

**I**T WAS Christmas time and more fun than business pervaded the print shop. So they made me say that Johann Karl Rodbertus was a "Roman", (page 36,) whereas I wrote it German. On the sec-

ond page 6 (they got, as you see, the paging badly mixed) they made me say Mother "Virginia" instead of Mother *Virtuzia*. And how it made me squirm to see that on page 39 they made me say, "Subscribe to the fixed form of belief." Put a big NO instead of "the" in this sentence and you have what I wrote and intended. And on the same page they have "Micene" Creed for *Nicene* Creed; and "no council of Constantinople" for *the* Council, etc. I do hope and will try to see that we have no more of such awkward blunders in **THE LIFE**.

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---

The greatest developer of the powers of inborn genius is poverty, hard, cold, pinching, merciless poverty. Witness such examples as Paderewski, Robert Burns and Adelina Patti. While these are bright proofs of my statement, there are many, many more. In fact, those who have made a mark in the world without poverty as a starter are the rare exception. If the most obstinate adversary is met and overcome in the beginning, then the rest is comparatively easy. The world worships at the feet of a great soul whom poverty could not down.

## : Bible Lessons :

1904. FIRST QUARTER.

*Lesson VI.—Feb. 7.*

**A** SABBATH IN CAPERNAUM.—Mark 1:21-34.  
 KEY-NOTE:—"He placed his hands on them one by one and healed them."

Jesus went direct from the seashore where he taught from the boat and secured some new pupils, to Capernaum to spend the Sabbath, (day of rest.) But he did not get to rest much. People thronged him all day long and away into the night with their sick and halt and blind and unfortunate ones. He healed them all. Besides, he preached, about noon, in a synagogue.

22 He did not say, Moses has said so and so, nor, You must look to the old teachers for the rules of life. He said, as one having authority, "I say unto you, love, and not vengeance, is God's law and method with men. Love one another and do good to all. Fear nothing." And his hearers were astonished, it was so different from the manner in which their priests talked to them. Jesus was a brave man.

23, 24. This man was obsessed, a demoniac. During a rational moment he entered the church with the others. While Jesus was speaking the unclear obsession took control of the man and cried out, (literally) "What to us and to thee, O Jesus, Nazarene! Comest thou to destroy us? I know thee who thou art, the holy One of God."

The meaning of the words "What to us and to thee," is, what have we to do with each other. Let us alone. By "we" and "us" reference is made to the demon and the man.

I suppose the demon was a personification of the error thoughts and deeds of the world seizing upon a negative soul and using his personality to protest against Jesus who came to teach people how to be free from such obsessions.

25, 26. The correct rendering of verse 26 is not that the demon tore the man, but *convulsed* him, threw him into convulsions. The loud voice was the voice of the man used by the demon. "Be silent" meant, forever pass into nothingness. This was really the result that followed Jesus' fearless command.

27, 28. The priests claimed to pray and use washings and sprinklings and scripture talismans to heal such cases. But Jesus said simply, "Be silent and come out," with authority imbuing his own words. No wonder they were amazed and the news was spread throughout Galilee.

29, 30, 31. Simon Peter's mother-in-law was healed so suddenly and completely that she was able to get dinner that day for Jesus and his pupils.

32, 33, 34. He extended his work of healing away into the night, so many came.

Why did he forbid the demons to proclaim that he was the Christ? He did not desire that sort of testimony to herald his coming. He had already made the announcement in the synagogue at Nazareth and wished to have the important message presented in his own way and at suitable times.

1. What had Jesus done just prior to his going to Capernaum?

2. What did he accomplish there?

3. How did he preach and why?

4. How did he heal people?

5. May others do likewise now?

6. Who were the demons, or obsessions?

7. What two purposes had Jesus in commanding

them to be silent?

*Lesson VII.—Feb. 14.*

**JESUS FORGIVES SIN.**—Mark 2:1-12.

**KEY-NOTE:**—"The son of man has authority on Earth to forgive sins."

The time of the occurrences of this lesson was the summer of A. D. 28, a few weeks after those of the last lesson.

Very early on Sunday morning, after the Sabbath spent in Capernaum, as related in our last lesson, Jesus got up and stole away into a silent, wild place to get away from people and be alone with God. When they awoke at Peter's house they missed him and went out to hunt for him. They did not find him for a day or two. Then Simon and three others of his pupils located him and others came begging him to go back to Capernaum. But he refused for a time, going about to other cities and towns in Galilee, teaching and healing the sick.

1, 2. Then they found out where he was lodging, after his return, to Capernaum, and filled the house to overflowing. He spoke original, fresh, healing words of wisdom to the throng and they were astonished. Our New Testament does not give us one thousandth part of what Jesus said or did while on Earth as a man. What it does report of him is but a meagre and inaccurate echo of what he really did say and do, written out long afterward from memory and tradition.

3, 4. The eager, earnest friends of a poor paralytic, found a unique way to get him near the Master. They dug a hole through the dirt on the twigs and branches forming the cover to the house and let the bed, consisting of a mattress and two quilts, down to where Jesus was, and the helpless man looked ap-

pealingly up into his face, probably being unable to speak.

5. Here it is said that the faith of the man's attendants induced the healing. So it is now. The faith of those near a sick person has much to do with the effects of the treatments given him.

"Son, thy sins are forgiven," means, "Dear one, your time of reaping for that old fault or weakness which brought about that bodily condition is ended. Rise now, above that plane." It did not mean that Jesus remitted any of the lawful penalty. God could not do that; for it would be a wrong to the sinner to take away from him the privilege of rising by overcoming the results of his or his ancestors' errors inherited by him.

6, 7. The bigoted religionists believe God could remit sins. God has nothing to forgive. God cannot be injured nor insulted. Man has no reason to be insulted and it is presumption for him to talk about forgiving.

8, 9. It was here only a matter of form of speech: the effect would be the same. The form first used applied directly to the cause while the one used later touched the cause through the effect. To command to do a thing pre-supposes the power to do it. Jesus' words would arouse that power.

10. The authority to do what Jesus did belongs to mankind, "the son of man."

11, 12 The man arose because the lesson was finished and the power to overcome results had been spoken into activity by the Master. We have seen the like in our own day.

1. Why did Jesus go off into the woods?
2. What profit is the silence to us?
3. How is power to heal evolved?
4. What effect had the faith of the paralytic's

attendants in this case?

5. Explain forgiveness of sins.
6. Does God forgive sins?
7. Why may not man forgive in the old sense?

*Lesson VIII.—Feb. 21.*

**JESUS AND THE SABBATH.**—Matt. 12:1-13.

**KEY-NOTE:**—"It is lawful to do good on the Sabbath."

The events of this lesson followed closely upon those of our last. The place was a wheat field near Capernaum.

It was Saturday, the Jewish day of rest, as the word signifies. Moses had set apart this seventh day of the week for a rest day very early in the history of the people. He tried to sanctify it and put about it a halo of awe, in order to secure its strict observance, by making the people believe God wrote the rule about it on a stone as one of the ten commandments. Of course Moses wrote it all out himself while up in Sinai for forty days and nights. It would not have taken God forty minutes had he done it. They said he made the whole world in six days.

1. Jesus seldom got hungry. His body was literally sustained by spiritual food. The disciples plucked off some ripe wheat heads and rubbed them out in their hands, as you and I have often done, and ate the grains.

2. The orthodox sticklers after the letter of the law objected. Yet, they cared little for the spirit of it. With them the greatest sin was to be found out. Jesus charged them with this when he called them hypocrites.

3, 4. He came back at them first with their own law. By comparing 1 Sam. 21:1-6, and Lev. 24:5-9,

you will find that this act of David occurred on the Sabbath.

5. He again quotes from their law. The priests work on the Sabbath and are blameless. (See Num. 28:9 and Ex. 29:38.)

6. Now he speaks with authority and seeming egotism. "I am greater than the temple," he said. The Pharisees were shocked and expected God to strike him down where he stood.

7, 8. The substance, the spirit, is more than the letter or form. (See Hosea 6:6)

Mercy is greater than all sacrifices, forms and ceremonies of observance of commandments.

8. Man is greater than any day or commandment. The days are for him and he establishes his own statutes for his own well-being—not as a burden or curse.

In another place Jesus is reported to have said, "The Sabbath was made for man, and not man for the Sabbath." What folly we have suffered from a superstitious worship of a supposed holy day! We don't call it a sacred day now at all, and have substituted another day as a day of rest, Sunday.

9, 13. It is right to do good on any and every day. It is good for man to have about one day in seven for rest, recreation and meditation. But that don't make the day any holier than a work day. Work is fully as sacred as rest.

And this is for man's own good, and not to please, cajole or gratify a God. And there is no curse attached to the doing of any needed work on Sunday. This is what Jesus here means. We are grandly rising above the old superstitions of worshipping days, books and persons.

1. What law did the disciples break?
2. Who made that law?

3. In what two ways did Jesus answer the Pharisees who objected?
4. How is man master of the Sabbath?
5. When is it right to do good?
6. Why is a day of rest needful?
7. Is any one day of the week holier than another?

*Lesson IX.—Feb. 28.*

**HEARERS AND DOERS OF THE WORD.—**

**Matt. 7:21-29.**

**KEY-NOTE:**—"Become doers of the word, and not hearers only, deceiving yourselves."

This lesson is the concluding part of the "Sermon on the Mount," which begins, as reported by Matthew, at the first of Chapter 5. It is, of course, very imperfectly reported in our New Testament, but is grand as it is. I wish we had it just as Jesus spoke it.

Luke says this sermon was delivered from a level place, apparently in the presence of a great crowd. Matthew says he left the crowd and went up on a mountain when his disciples followed him and he gave utterance to the sermon while sitting.

21. The common belief among Jesus' followers was that he would set up an earthly kingdom, and they sought his favor in order to get preferments in it. He said, It is a kingdom of the spiritual realm, and if you enter it, you come through conforming to the Law of Being, the Father Everywhere. You need not seek my personal favor.

22, 23. The works of the Spirit are not to be done in the name of any man. It is the Christ that does the work.

Here is a scathing rebuke to those who do things  
(Continued on page 85.)

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# THE LIFE

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## NOTICE

Our silent Hours are 6 to 7 a. m. and 7 to 8 p. m., central Standard time. All are requested to observe at least a part of one or both of those hours in the silence with us.

## Key-Notes.

February.

(Be Pure)

1-14

**T**HE THOUGHT ATMOSPHERE WHICH MY SOUL BREATHES IS PURIFYING AND I AM ABLE TO MANIFEST PURITY.

15-29.

**I**HOLD THE WORLD OF MANKIND UP IN THE UNALLOYED, FRESH SUNLIGHT AND BREATH OF THE SPIRIT OF TRUTH.

## Health Thoughts

**T**HE subtle essence called "belief" in the mind of an inquirer after any branch of knowledge makes him receptive to the truth he seeks \* \*

People make themselves sensitive-plates to conditions by believing in them. Belief is like a mirror turned to the sun which at once responds by seeking its surface with his rays. Unbelief is like a mirror turned toward the shadow; it is not *prepared* to receive the sun. He cannot connect with it his warming, inspiring, revivifying, health-giving lines of light \* \* \*

It has been said by one of old, that "Ezra had *prepared his heart* to seek the LAW of the Lord, and to *do* it, and to *teach* in Israel its statutes and judgments."

Then "all the congregation" were influenced, through exercised belief in one who had prepared his heart, and they answered in one loud voice, "As thou hast said, so must we do."

Two musical keys tuned to the same pitch will answer each other. I am made in the image of Elohim; I am the Infinite Powers individualized or organized in one; yet if I do not believe in those Powers, if I do not prepare my heart to seek the Law of the Powers to do it, and to help others to know it, and so become responsive, I can not become a sensitive receiver of the Joys of that life.

Why do I have to keep in tune with the Infinite Powers and be responsive to them when I am already in their image?

Because they are universal. I am individual. They are my source \* \*

My true Mind is like the Infinite Mind. The Laws of the Infinite are automatic. They move on in the same way forever. No one can check or change them. One may by prayer or seeking, prepare his heart for them and so get in tune with, and be responsive to, them. When our fathers prayed God to "do come down and bless us," they prepared their hearts to receive the blessing which did not have to come down from anywhere, but which had been omnipresent and forever ready, waiting only for the heart's preparation.

No amount of praying will persuade the sun's rays to bend round upon the mirror turned shadow-ward, but the praying may prepare the heart and cause the mirror to turn \* \*

Belief comes through courting belief, and salvation comes through making ourselves, through our belief, sensitive or receptive to the Law of the Lord. Prayer itself must be loyal to the Law. Prayer cannot make the sun stand still, nor the moon rest on Ajalon. It cannot go against fixed Law, the law of Nature.

We must get ourselves into a receptive condition to understand the truth of being, which now seems a mystery, and then we begin to feel its rays and receive its blessings.

One delightful truth ever shines for us like a star in our mental heavens. We may fix our attention upon it until we behold the many wonderful things its light reveals. The truth is this: throughout all space there is no atom or world or thing un-governed by Law and order.

And when prayer heals the sick the healing does not come through mercy or compassion or through favoritism, but through asking *according to law*. The one who prays always gets an answer if he un-

derstands *how* to pray. One may be sincere, honest, pious, earnest, and yet pray|worthless prayers. The acceptable prayer must be scientific: One must put himself in the Lawful attitude to receive the healing rays of the Son of Righteousness. Chance governs nothing. You cannot get any response from chance. And if you believe in chance or luck or fate you are looking toward that which has no connecting links or lines for you. You throw the band that runs all the machinery of success. Elohim works through scientific principles only.

The Image of God is not a beggar. He gets what he wants through his intercommunication with God, and to the extent of his willingness and power to speak scientifically the formative Word.

We have to speak for what we get because this is the lawful method of bringing it forth out of the Unmanifest. And we get what we speak for if we first get ourselves ready to receive it. You do not have to put on a black bonnet and robe and turn your face toward the priest or any other flesh; you do not have to weep or beg or kneel, or stand. You do not have to put your face in the dust nor clothe yourself in sack-cloth; you do not have to go to church nor stay at home nor be baptized in water nor be sprinkled with it; you do not have to crucify the flesh nor wear a long nor disfigured countenance.

The effectual, fervent prayer that availeth much may be summed up thus:—Get into conscious telepathic communication with the Infinite, so that the receiver feels the vibrations of the Battery. Then bring up your cause, make mention of your desire, speak the word, and in this fashion,—“I now have the desire of my heart,” or, “I thank Thee, my Invisible Powers, that Thou hast heard me (felt my vibration.” Not that your Battery needs to be thanked,

but this is a graceful way of speaking the word.

After this, do not turn off your belief and then look to question! Keep still in conscious contact, hold on to every ray connecting you with the Battery, until the development of results is complete. Then if your request comes forth still wrapt in the grave-clothes of former error, you have only to say "Loose him and let him go." Command the race to remove its unbelief, and it will answer thee as did Ezra's multitude, though with wireless telegraphy, "As *thou* hast said so must we do." This makes manifestation clearly evident.

Have you seen Col. Warder's wonderful new book, "*The Universe a Vast Electric Organism?*"

He says, on page 300, of this truly great work,— "This is the basic fact in wireless telegraphy. At Cape Cod there is a transmitting station consisting of four steel towers with a bunch of wires suspended from the top and meeting at a common point like an inverted cone. If the power be applied to the apex of this cone the wires begin to tremble; and the current, oscillating at a rate say of nine hundred thousand vibrations per second, creates a series of corresponding vibrations in the ether, just as a stone cast into a lake sends out concentric circles. This ether wave or message speeds outward with incalculable rapidity *in search of* its receiver, and it will cross the ocean to find it.

"Now there is such a receiver at Poldhu, in Cornwall, where the wires are precisely attuned to the transmitter at Cape Cod; that is, their vibrations are the same, say nine hundred thousand per second; so that the message sent from Cape Cod meets no response until it finds its sympathetic station at Poldhu, and this attracts and welcomes it."

So have we our corresponding numbers in the

Infinite. It is through the finding of our true work, and in its faithful pursuit we arrive at our Number, our true place in Being. He who knows his key-note has power to dissolve his body at will, or to re-establish it, or to improve it, for he has only to speak the *Word*, sound his own true note or Number, to get in vibration with Infinite Power.

Through the same manner of seeking one may find out, not only his own mathematical place in being (for every one has a place; each hair of the head has its number) he can also catch the vibrations of another's chord or number, and can make the connections for him, and say to him, "You are now one with the Father, even as I and the Father are one."

If you are out of harmony it is because you have in some way lost your Number, or you have had your lines thrown, broken or interfered with. No one can disturb you or your lines or your Number so long as you keep your beliefs active and receptive to your own Number only. Nothing can separate between you and your RESPONSE which is the love and power of God, unless through doubt you quit responding and through fear open the gates to false vibrations.

"If thine enemy hunger, feed him; if he thirst, give him drink. For in so doing, thou shalt heap coals of fire on his head." God-fire is purifying; on the head it rectifies the mind and thoughts, and attracts the true Number,—is drawn by chords of love whose vibrations save him and make him true. We cannot hurt people. The worst we can do for them is to do good to them and so bring down the purifying fires to make them good.

The worst you can do for any substance is to set it on fire of God to burn away all that ever is combustible, namely the chaff, so that the soul, white

and beautiful and fresh from God may appear.

God-fire is a man's true number found and its vibrations set suddenly in operation. It is painful and consuming to the error in which the man had incased himself \* \*

How do you turn on this current of fire? By telling the man what really is within his God-created self. Introduce him to it. Say,—“You are not what you seem,—mean, vile, hateful, tricky and sneaking! You are not a miserable wretch that ought to have your neck broke, and be thrown into the bottomless pit! I will now tell you what you really are. I will connect you with the fires of heaven so they may clear away the rubbish and let you see clearly. You are the infinite attributes expressed in one; you are good, true, harmless, righteous, pure and altogether lovely, for you are filled with the spirit of justice and truth. Thoughts of evil are removed far from you. You send out no thought but that of love. You envy not, are not vain, are not inclined to any mischief. You are meek and lowly, you love peace and follow righteousness.

“Your face is only God-ward, and your Lines are now set in faithful vibration to your true Number in spiritual mathematics. Amen.”

So it was through the washing of the world with mental floods that purification and the reign of righteousness came. So it is to be that the purifying fires shall come through our faithful words to eliminate error and truly beautify our world and make happy and prosperous all the children of men.

C. J. B.

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Do your friends a favor by subscribing for THE LIFE for them.

## Bible Lessons.

(Continued from page 77.)

in the name of Jesus, as a sort of echo. We must come directly to the spirit for power, and not by way of a mediator.

24, 25. Jesus' precepts were always referred back to the Father as the Source of all power. Not I of myself, but it is the Universal acting through me, was his constant plea.

He who so refers his words and deeds, is firmly established, cannot be shaken or harmed.

26, 27. These referred to here are they who try to do works of power in the name and by the power of Jesus as a mediator and all others who heed not Jesus' precepts to go directly to the Father Principle. They hear the plain teaching of the Master and heed it not. So they fail.

28, 29. Here ended the sermon, so full of transcendental doctrine, or teaching which the world of mankind has always held to be utterly unpractical, or out of the question for business purposes. It is the doctrine of three ruling principles: Non-resistance, Charity, or Love in its widest sense, and perfect confidence in the Law of Good so that there should be no worry, care or fear. How grand! How all sufficient for every purpose, for this world and for all worlds.

And it was an original teaching among the Jews, so different from what Moses had given them. Jesus quoted no one, but said, "Moses said to you thus and so—I say unto you the very opposite."

They were astounded and the priests said he was a blasphemer.

We now know what Jesus taught in this discourse is most practical and applicable to every phase of life.

1. What can you say of the Sermon on the Mount?
  2. What are its three leading principles?
  3. What do you think of non-resistance?
  4. Of no fear or worry?
  5. Of Charity, including mercy and alms?
  6. Where is the only Source of Power?
  7. Why do we not need a mediator?
- 

### The Picture.

**T**HE LIFE was the only one that gave its readers a picture of the Convention in Chicago. Some have written that they cannot find Mrs. Barton and myself in the assembly. About the fifth row back on your left as you look at the picture, and about the fourth seat from the aisle you will see a man with a black mustache. Immediately above his head in the picture and almost under the woman with white waist, is Mrs. B. and I am to her right. About the middle of the right hand side almost half way back you will see Bro. Fillmore, with triangular shaped white shirt front and Mrs. F. to his right with white waist on. Begin in front on your right hand side next to the aisle and count three back and you have Mrs. Helen Van Anderson. Mrs. Croft is in front row, second seat from aisle on the left, and O. C. Sabin is to her left. Count nine back from front on your right next to the aisle and you have Bro. Geo. B. Charles.

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For about two months a furious war has been waged between Russia and Japan—by the newspapers. They must have something to fill up with, you know. One day a space filler on one of our Kansas City dailies told me he had been instructed by his superior to go to his room and find Jesse James alive in some Mo. town and write him up.

## Correspondence



**T**HE last sentence in your article, "Making Others Happy," is this, "We are all as happy as we deserve to be."

To me this statement seems rather strong. I admit that we may overcome inherited conditions and tendencies, but yet there are many good people who desire to do that which is best for themselves and for others, but do not know their power to rise above conditions and seeming limitations, and must suffer for it.

THEO. BENDA.

*Answer:*—What is it to deserve to be happy? To be good enough, do you say? Yes, and more—to be ready for it, prepared, have the soul ingredients, the foundation. And, really, only those who have these equipments are good enough to deserve to be happy.

What things make us unhappy? The things that hurt or hamper us, in our persons or in our environment. Evidently, these must be overcome or mastered in order to secure the state of soul which we call happiness. And, until this is accomplished, no person is ready to be happy.

To say that there are persons who deserve to be happy and are not, is to accuse the Law of Being of injustice or failure. I do not believe this is ever the case.

Those people who do not know their power, as you say, are lacking in knowledge and therefore do not deserve what they have not. They must learn and overcome.

And the work of overcoming, although it may be arduous and sometimes painful, is not punishment. If it were, it would often be unjust; for we must so

often overcome the results of the errors of others. In very truth, it is opportunity.

But even pain and hard work do not render some people unhappy. These are the buoyant souls that know their power to use environment and conditions for the development of greater strength and wisdom. There are also people who are unhappy with seemingly everything about them to make them happy. The matter in these cases is the conscience. It is bilious for some reason, and no other appliance can bring happiness while it is so. So it lies mostly with the conscience, after all, and conduct and thinking make the conscience what it is. And there, in conduct and thought, is the basis of desert or merit.

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Mrs. — broke her arm at the elbow last July. She has everything done for it but mental treatment and apparently gains nothing from anything. She resists everything—not that she plans to do so, but does, nevertheless. It is only under the influence of sedatives that her arm can be straightened without bruising the muscles. Twice only has she sent for me. She was in such agony that all the others went out of hearing of her screams. Both times she quieted very quickly through silence and encouraging words. Now, could we reach her to heal her by mental treatment without her requesting it?

MRS. C.

*Answer:*—Yes, don't hesitate for a moment to give her treatments. Since she is a member of your family, you need not wait to be requested to give the treatments by any one.

But, if she would antagonize the treatment, do not tell her you are treating her. It is better to have her passive and non-resistant, if you have not her co-

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operation. That passivity combined with her desire to be healed will enable you to do much for her. Don't hesitate to give treatment in such cases.

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There is much talk about the positive attitude. Is it a fact that the competitive system and the strife for commercial supremacy compels the positive attitude to a greater extent than the unfoldment of man's nature requires? I don't see how the arts can flourish where there is no disposition (or little) to receive the impressions which guide people in these lines of endeavor.

R. WEISBACH.

*Answer:*—The competitive system does not develop the best parts of manhood and womanhood. It may bring to the front the tiger, the fox and the hyena characteristics very positively and forcibly. But it does not encourage the human traits and powers, such as love, philanthropy, eloquence, artistic taste and genius for noble and lofty achievement. Strife for commercial supremacy, or the getting of money from others by barter, crushes out or discourages the human qualities and powers of a man.

Co-operation would not do this. Yet the positivizing tendency here would be as strong as in the other system.

The unfoldment of man's better nature requires all the incentives he may use. But these are not found in strife, swapping, cheating, humbugging and overreaching; so common among business men.

Paternalism, I believe, the Edward Bellamy idea, would cause men's souls to dry up and shrink badly. Take away the necessity of earning a living, of self sustaining effort, of planning and reasoning, of responsible activity, and you take away that which develops the latent powers of the man. A money

inheritance is usually a curse. For the government to take care of the people would tend to bring all to a dull, sodden, lifeless, mediocre level.

Of course continuous effort along commercial or business lines is discouraging to the art instinct and to the intuitional wisdom. We must have silence and meditation for these. It is well if you can give at least 30 minutes every morning and evening to silent meditation. I believe the business man would be vastly the gainer by this practice—even financially. The person who says, I have not time to read or for the silence, makes a great mistake. An hour a day spent in this way is worth—to you and your business, too—at least five hours spent in drudging work. Don't allow your work to interfere with your reading and your silent meditation. You can't afford to do it.

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**L**ITTLE Dot was one day sitting on the nursery floor playing with her numerous dolls, when the colored nurse entered. Looking up with serious blue eyes, she asked, "Mammy, when I go to heaven, can I take my dolls with me?"

"No, chile, you cain't take no dolls to hebben," said the nurse.

"Couldn't I take my little wax doll?" Dot pleaded.

"No, honey."

"I think I might take just this little rag doll," persisted the little one.

"I done tole you, ma deah, dat you cain't take none of 'em long wid you when you go up dar."

"All right, then," retorted Dot, pouting out her pretty lips and nodding her curly head, "I'll just take the whole lot of them and go to the other place."

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## • • New Books • •

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**L**IFE of Love and Love of Life, is the title of a little book by Leon Andruth, published by Leonidas Pub. Co., Chicago. It consists of 37 pages of reading matter, including two of advertising, four pages given to drawings to illustrate, and 25 blank pages, all bound in stiff green paper. I don't think I have ever seen a book, not avowedly a blank book, with so many nice, clean, white blank pages in it as this one has.

The publishers' preface says, "The manuscript of this book was accepted for publication because it presents without a single negative feature the facts of sex life in suitable form for our girls and boys; because it gives proof that every true advance in the individual and in the race has come and now comes as a result of conserved sex energy, and, lastly, because it is believed that it will give to the readers pure ideals of the sex function, that it will inspire them to love all that is strong and pure and true, and that it will lead them to live the superb manly and womanly life of conservation and power."

There have been so many, many books sent out making substantially the same pretensions, that it naturally gives one a tired feeling to see one more announced. Of course this author tells about the cell, the sperm, the germ, the organs, motherhood, &c., accompanied by the usual speckled spots and tadpoles for illustration. Price not given.

I don't believe the theories about the sex functions doing it all for us. It is a sad mistake. There is no sex in Spirit. God is not he, nor she, nor he-she. Sex is for the purpose of physical pro-creation on this plane, and stops right there.

*The Idiot and the Insane, A Twentieth Century Tale of Romance and Tragedy in the Badlands, by the Mad Woman of the Rockies*, is the rather startling title of a small book published by Geo. K. Foster & Co., Miles City, Mont. It consists of a dialogue between an Idiot and a Madwoman and the story of a sad tragedy in real life, by the Madwoman, her own personal experience.

Mrs. Helen Philbrick, the author, chose the title of Madwoman for herself because she was sent to a madhouse, she says, at the instigation of a preacher and others on account of her New Thought ideas, spoken out too loud for their ears.

The little book is intensely interesting and has lots of good sense in it, as well as humor.

A history of the author's domestic troubles, instigated, she says, by designing persons, is given in the book, and a picture of the little girl, Faith, "the picture on the Heart of the Shadow."

The book sells for 50 cents and we are going to keep it for sale, to help the good woman, who is out on her good behavior and has lost her husband since.

Here is a sample of the dialogue:

*Idiot*:—Why do many of the state divorce laws give the custody of the children to the father?

*Madwoman*:—Because men make the laws, Idiot. My! but that name fits you wonderfully, when you ask some questions.

Another:

*Madwoman*:—What is worship service?

*Idiot*:—You mix me all up.

*M.*:—Well, think about it awhile.

*I.*:—Tell me first, who is the devil?

*M.*:—The devil is a fool. Ignorance of law constitutes one leg of the devil and ignorance of the facts necessary to a willing obedience of law, the

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other leg. Sometimes I think we need the devil to make us laugh. Were it not for fools and folly, would we ever laugh? Were it not for laughter would we have any expression of happiness? Will anything long continue without expression?

Send 50 cents to this office and get a copy.

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My friend, Col. Geo. W. Warder of this city, has out two new books, *The Universe a Vast Electric Organism*, and *The Stairway to the Stars, or Enola Reverof*, A Novel of Psychic and Electric Study and Biography.

I cannot give a review of them this month, but will next month. They are well worthy our attention and a reading by all, as have been all his books: "Eden Dell, or Love's Wanderings," "Poetic Fragments," "Utopian Dreams and Lotus Leaves," "After Which All Things," "The Conflict Between Man and Mammon," "The New Cosmogony," "Invisible Light, or the Electric Theory of Creation," "The Cities of the Sun," &c., &c. Look for the review next month.

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**A** LADY in Indiana, past 80 years of age, had several bad cancers and was in a most wretched state of health. She had me treat her at the request of a friend. I gave treatments for two months. The friend, a business man of Ind., wrote at the end of the time:—

"Mrs. W. stayed all night with us. She says her health is good and she considers herself well. She asks me to write you about it. She is in a pleasant state of mind, eats heartily and sleeps well, and that is just the opposite state from that we found her in when you were engaged to give her treatments. Her

condition then was surely a pitiful one. Such a state of mind and such awful sores I do not wish to describe; and *now well!* She says she feels like a *new woman*. When I take into consideration the awful condition of Mrs. W. when you began to treat her, the utter hopelessness of her case as expressed by eminent M. D's.—especially that expert in Cincinnati to whom she went just before you began—her age and those terrible fiery eating sores on throat, breast and nose, and now *healed*, I think I have good reason for my faith in you. THE LIFE editors, like Jesus of old, not only teach us we can have life, but can have it more abundantly. Their publications are life dispensers and sin destroyers."

### Not So Sure.

A GOOD natured, whole soul; jolly young Campbellite preacher whom I know was recently telling me a good story on himself.

He was conducting a revival meeting at Wagoner, Ind. Ter., last summer. One day while at his boarding place they saw a tornado approaching and all started in hot haste for the "cyclone cellar," a place of refuge with which every family is provided in that region of frequent twisters. As he rushed in at the narrow door he encountered a burly cowboy who was also seeking safety. The two men jostled one another roughly. The cowboy, who knew the preacher, remarked, "Well, parson, it seems to me you are about as much afraid of going to heaven as I am of going to hell." The preacher said that struck him as a square jolter. He was nonplussed. He thought, "That's so; I am just as scared as this man is." So he said, "You seem to have me there, my friend, but if you will allow me to think a moment, I believe I can give you a satisfactory answer." "All right, parson," good-naturedly replied the rough man, "I am waiting for an explanation." "Well," said the preacher, "I am not so cock sure as to which place I'm going to as you are." Then they both laughed and were friends.

## Little Lessons.

**W**E WHO are born into the world's artificial system can never adequately know how little in our present state and circumstances is natural and how much is merely the interpolation of the perverted mind and heart of man, says our Nathaniel Hawthorne, in his "New Adam and Eve" of his quaint book "Mosses from an old Manse." Art has become a second and stronger nature, he affirms, she is a stepmother whose crafty tenderness has taught us to despise the bountiful and wholesome ministrations of our true parent. It is only through the medium of the imagination that we can lessen those iron fetters which we call truth and reality and make ourselves [even partially sensible what prisoners we are. Only a New Adam and Eve, he thinks, "could become fully able to distinguish between Art and Nature."

That is the point, only we are not becoming old Adams and Eves over again, but new ones. This artificiality of *habit* therefore applies to all those only, who have not understood the One Art of becoming New every moment. A habit is a dead thing. Even yesterday's good habit should be left with yesterday and a new one like it be developed for today \* \* \*

An inherited habit is an old thing you take along with you like your grandmother's reticule everywhere you go. It should have been translated with her. You want a new reticule with a new atmosphere and a new name—"Nitsuki bag," now.

It is important to drop the dead past and take up newness of life eternally.

Viewing this Eden subject in the ordinary literal way, this mysterious old world—covered with mid-

winter cob-web hazes that drizzle from bare branches into the January Thaw today, tomorrow springing in April floral freshness, and anon in Summer's warmth and blossom, or in Autumn's gold and scarlet opal-veiled reposefulness—is an Eden *always* whenever the silken sails of some Newly Born craft comes nestling along its dreamy shores.

First comes the *Naked* truth, then *Consciousness* of it, and next the recognition of the need of fig leaves. Immediately thereafter the *Consciousness* talks with its soul. It is in the cool of the evening when objective thoughts are quieting down and the subjective mind wakens the soul to the desire for knowledge. Self-knowledge opens one's eyes and he sees Nature. The *Fall* away from naked truth, from the innocence or ignorance of knowing, then results; and from this follows the "curse" of sorrow in the flesh and the discontinuance of *self*-unfolding or improvement, into reproduction of offspring instead. This is the reason why, at the end of the reproductive period, the body collapses. These results have been handed down, hand over hand, since the time those clever writers planned and penned that old metaphor about our "first parents." It shows what beliefs will do. It shows how a dead habit carried along with you like a reticule will make men "unto dust return" and women continue to have pain in labor, for centuries and centuries!

Eighteen hundred years after Paul's time, his foolish notions as well as his wise ones were perpetuated. Our sweet, intellectual mothers, wiser often than their preacher husbands, until a half century ago still smuggled their ideas and their beautiful countenances in sad old bonnets, because a reformed murderer named Paul, ages ago told his ignorant lady friends "it is a shame for a woman to speak in

church." And, "If they will learn anything, let them ask their husbands at home."

Of those husbands, he added, in logic clear as clay, "But if any man be ignorant, let him be ignorant."

In subjection to *the time* is the world's unfoldment in which children are born according to the flesh habit, started down from the Pentateuch, mothers have been kept busy manually reproducing themselves and husbands in their offspring. Mothers have had little time for self-culture, or for the maintaining of their own advanced ideals. They did not have time to claim even the right of citizenship. Her sons have pushed the world along alone and slowly. In one of her new moments she makes a discovery! It is a stupendous one, vital to the *whole race*:—

She can make her sons ideal men. She has prenatal power to make musician, artist, tradesman, inventors, lawyers, thieves, rascals or whatnot. She is beginning to know this. And she knows all power is thus given into her hands. She will not be slow. This old world will roll faster than it ever rolled before and its goal will henceforth be "Excelsior," "Excelsior." It is not so much her *privileges* she has found out, but her *office*. Victories hitherto won through the habit of wars and blood-shed will be won—not by "might or strength" but "by my spirit" saith the Inner Consciousness of Motherhood.

War is inexpressibly bad! the most openly bad artificial system, or inherited habit imposed upon Nature. Mothers know red war is unnecessary. Shall they force our sons we have nurtured to manhood under our self-discipline and earnest effort? No; for they would not take them with *us* hanging to their coat-tails! The man who would persuade a son into the army against his mother's will is a thief

and a coward. Let men be thieves and cowards no more forever \* \*

The Mother is making the world too respectable for this old vulgar habit. She will yet abolish war from Eden. She has found out how to accomplish this. The truly enlightened Mother's Son does not want war. He is the bravest, truest, noblest son of earth, yet he refuses to fight. The killer is killed by a killer who is killed, and so on until *light dawns* and the shadow work is ended \* \* \*

Glance for instance at the Duke of Burgundy, when he had conquered all Lorraine, and had received of the King St. Quentin, Hain and Bohain how he met the King at Auxerre in an interview, and was implored by him not to ruin the poor Swiss who had offered him every overture, even that of service against the King, and how the Duke, impelled by the old love of conquest by war, led on the attack himself \* \*

It was the night of Feb. 19th, 1476, with 50,000 *men*, of all tribes and tongues, a host of servants, merchants, rich glittering accoutrements, the Duke encamped at Ganson in splendid pomp, though with blood in his eye. Also he wished to show off his grandeur and wealth to the German and Italian ambassadors who were sent to him. But through one misunderstanding, his men fled, and he fled with them. Then came the turn of the Swiss to act the artificial.

They plundered the camp and carried off things they knew not the value of. They were "mightily enriched"—500 pieces of heavy artillery; 400 tents of silk and velvet and with the Duke's arms embroidered thereon in gold and pearls, (the Swiss made these tents into clothes); 600 banners and standards; 300 helmets; 200 wagons; 400 pounds weight of silver plate; 300 complete services of magnificent silver

plate; coined money, enough to hand around in handfuls; 8,000 spiked clubs (!); the coffer containing the Duke's archives, *and his great diamond*; the Duke's rosary, with the apostles in massive gold; his sword, adorned with seven large diamonds and as many rubies; 160 pieces of cloth of gold and silk; with innumerable relics in rich shrines; the duke's golden chair, gold ring, and the ring of his brother Anthony \* \*

This Sancy diamond, supposed to be the largest in all Christendom, was also taken by the Swiss, put up again into the case, thrown under a wagon, taken up again, sold for a florin (to a priest), sent to the magistrate of that country who returned him three francs as a sufficient reward. It was then sold to M. de Diesbach for 5,400 Rhine florins; he sold it to a Genevese jeweler for 7,000 Rhine florins; it was next sold to the Duke of Milan for 11,000 ducats; and in 1835 (soon after the Soldiers' Home at Fort Leavenworth was established for spoiled men) Prince Demidoff bought this diamond for twenty thousand pounds.

The poor Swiss sold afterwards the three hundred complete services of silver for a few sous of money, thinking they were pewter. "Swine among pearls."

Such things ought not so to be. That foolish duke had never had any trouble before this. How could he know he was risking all this wealth, when he was under the bondage of artificial inheritance? How could he fling away every false principle, break every iron fetter which he had thought truth and reality and make himself even somewhat conscious of what a prisoner he was to the *habit* of false methods.

Let us get at the Heart of our Natures, at the point of Reality where we touch the Infinite, and where we may receive our truths first-hand, unwarped by ancient dogmas and unmoved by dead old principles and practices \* \*

The law of life lies in letting go of the old and laying hold of the new. Therefore let us apply our hearts unto Wisdom, in finding out the useful and beautiful and true and substantial, in sweet Nature's realm.

*Une Fille d' Eve.*

1883

## For The Children.

**I** THINK I must send you the following letter from a lovely little girl with golden hair, fine dark eyes and beautiful complexion. The letter is written to her mama:

I will first introduce to all you thousands and thousands of little men and women, my little friend Marguerite,—nine years old.

She writes from Mansfield, Ohio, whither she has gone with her papa to live. Her dear mama will also go, a little later. (Marguerite may not know that her mama wrote on the side of her letter, when sending it to me. It is this: "Dear Little Love.")

Indeed, she does not yet know her mama sent me her letter. But here it is:

Jan. 17, Sun.

Dear Momsie:

Popsie and I are home today. Popsie is going to try to give me a bath. My cold is pretty well, and I am going out today. All our things are in the storehouse at the depot and will not be unloaded till Tuesday. Why didn't you put my doll's trunk in the car that came first? The poor doll has to wear the same clothes every day.

Popsie is going to see if he can get the trunks out of the box.

I think we will have a nice house when we get fixed. Popsie is such a dear boy. How are you getting along?

Yours with many (kisses) (kisses) (kisses)——

And Marguerite continues till she finishes the half page with these little kisses enclosed in circles.

I have this little girl's photograph and will put

it in **THE LIFE** some time, if as many as fifty letters come in asking me to do so.

I know Marguerite will forgive me for publishing her private letter. Don't you think she is a pretty original kind of little girl? She and her mama and papa are all Scientista, and so are very happy in their home when they are all together. They talk about the **REAL** things in life. Do you know what I mean by the word *real*?

I mean words and thoughts that have lasting power, such as Love, Truth, Life, Goodness, Wisdom, &c.  
C. J. B.

### WHAT THE WINTER WIND SAYS.

By Josephine Frances M. Mitchell.



Wherever he listeth there he goes;  
He scampers and frolics everywhere.  
Thro' the naked boughs he blusters  
and blows,  
With never a worry, never a care.  
He makes our snow men stiff and  
strong,  
He also makes our noses red;  
In our ears he sings a merry song  
When we skate or coast upon the sled.  
But what does he say? this jolly elf,  
That is what you want us to tell,

I'll listen a bit and tell you myself,  
For he's told me his message often and well.  
He tells the birds to southward fly,  
He whispers to the leaflets brown,  
He leaps unto the mountains high,  
He sweeps thro' country and thro' town.

He bids the fire to brighter glow,  
Upon our cheerful, homely hearth,  
He tells us of the coming snow  
That soon will beautify the Earth.

He romps about the trees so bare,  
He robs the bushes of their leaves,  
A lovely mantle he doth wear,  
A mystic web which no hand weaves.

In the chimney's sooty throat he roars,  
Under the door he softly croons;  
Then wildly away again he soars  
And bids us dance to his high, shrill tune.

He tells us of life and strength and health,  
And a wondrous love that never dies;  
He tells us we've wisdom and goodness and wealth  
Then onward and away again he flies.

For this message to others he must give  
As he rolls and tumbles and tosses along—  
He bids "God speed" to all that live,  
And this is the strength of his roaring song.

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A lady in Wisconsin writes: "THE LIFE bears the right name. It usually brings life to those who read and appreciate it. It is awakening, strengthening, healing and uplifting. The Sunday School lessons are surely well explained. I like to study them."

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Mr. Henry Wood, the eminent author and lecturer, upon renewing his subscription for the year 1904, says: "I always enjoy THE LIFE. It is especially reliable and level-headed."

## SELF-HYPNOTIC HEALING.

I have made a late discovery that enables all to induce the hypnotic sleep in themselves instantly at first trial, awaken at any desired time and thereby cure all known diseases and bad habits, control your "dream self," become a true somnambulist, pass into a wonderful clairvoyant sleep, see in visions things which are going on all over the world, travel in spirit to visit any home and see just what is transpiring, trace up lost and stolen articles, find buried or hidden treasures, unravel the secrets of criminals, read the minds of friends and enemies, locate minerals and valuable mines, make finds and discoveries of untold value, read the very thoughts, life history and character of any person from the cradle to the grave, tell past, present and future events, solve hard questions and problems in this sleep and remember all when awake, produce the great telepathic function of the soil in a normal state and develop your Psychic Faculties. This so-called Mental Vision Lesson will be sent *absolutely free* to everybody *positively guaranteed* to enable you to do the above before any charge whatever.

PROF. R. E. DURTON, Lincoln, Neb.

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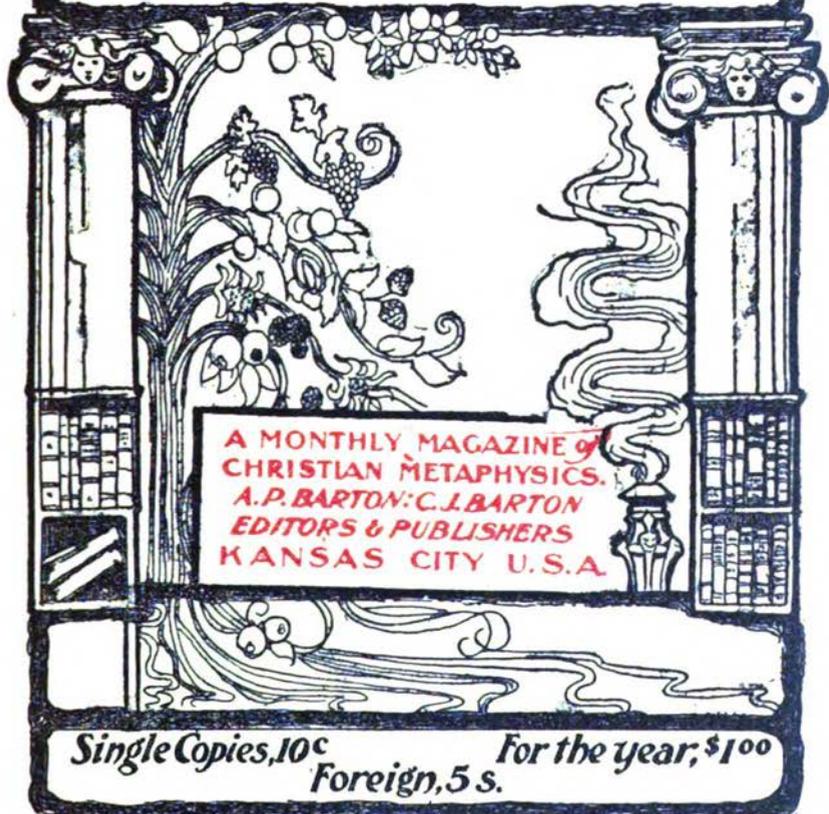
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MAR 17 1904

# The Life

New Series Mar., 1904 Vol. 5, No. 3



# CONTENTS

Absent or Home Treatment.....	107
Meditations.....	116
For The Children.....	118
How Is This.....	119
Bible Lessons.....	123
Key-Notes.....	130
Health Thoughts.....	131
Correspondence.....	139
New Books.....	143
My Choice.....	146
Little Lessons.....	147
A Will.....	153

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# THE LIFE

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M A R C H, 1 9 0 4

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## Absent or Home Treatment.

**I** BELIEVE there is no longer a question as to the fact of telepathic communication between persons separated by miles of space—that is, in a way not yet under control of fixed purpose. The incidents which have been observed in this line of experiment have been, for the most part, rather apparent accidents than the result of willful effort.

But the possibility has been proven if we know that thought messages have been only once or twice sent and received intelligently between two persons far apart. In fact, if two persons in the same room may communicate in the silence by means of wireless thought waves, then telepathy is proven as a possibility; for six feet of space is as much as six thousand miles when measured by the strides of a moving thought influence.

As yet, however, we send and receive intelligible messages only as accident or under rare and unusual conditions of reciprocal relations. It is like wireless telegraphy: the receiving machine must be set to receive, or it does not record the signals from the sending instrument intelligibly.

We all send out thought waves every hour which impinge upon many sensitive plates far and near; but they are not translated into form to be understood in

all but very exceptional cases. Do you hear voices in the chambers of your soul? Do you recognize impressions upon the mind tablets when you did not expect or invite them? They are thought waves from some other, possibly intending to impress you, unquestionably thinking about you.

May we not make this matter a study, so that we can send and receive intelligible messages without regard to distance? I believe we may, and that we ought to do so. The possibility of such communication has been proven beyond a doubt, by facts that cannot be disputed or gainsaid. It has been done once, it may be done again, the possibility and the principle have been established.

But my purpose now is to treat especially of the application of the principles of telepathy to healing at a distance, together with other accompanying means and methods. That this method of treatment has been proven effectual, there can now be no question. Many very marked and unmistakable instances may be cited from the experience of every practitioner. I now refer to genuine workers only. Now there are many frauds and pretenders in the field. Every one who sees a chance to make a little money by treating, or pretending to treat sick people, at once begins to claim to have the power and announces himself to the public as a great healer. He or she usually starts a paper or magazine for the purpose of advertising the business, and begins with all assurance to talk about "we" and "the editor" and "going to press", etc. It is most disgusting, but is one of the ills to be tolerated now. Frauds only prove the genuine. There can be no imitation unless there be a genuine article to imitate.

There have been those who advertise the healing business, get "patients" and their money and give

nothing in return. There have been "healers" who made no effort to give any adequate value in treatment for money received. They have, as a rule, more applicants than they could attend to if they were to make an effort to treat them all. This is fraudulent and such people should be prohibited from working the people, just as some of them have been.

The genuine worker, along these lines, will not list more than fifty names of persons to be treated at once. He cannot do justice to more. He could not give personal attention to a greater number. Of course, if one has assistants in the work and so advertises, he may take many more. But one who announces that he or she does it all, and gets several hundred people to apply, even thousands, as some have done, to be treated at once, or all "patients" at the same time, is a fraud and should be checked in his or her iniquitous course.

The genuine worker in this field, as a rule, does not seek the work; it seeks him. People have asked me, "How may I get patients? I want to do healing." I say, "Develop the capacity and the patients will be drawn. Need always seeks the place of supply and that which is capable of filling the need draws the object of its activity. Heal somebody and then your reputation will spread. Let your good works speak for themselves."

I had no intention whatever of taking up the business of treating people when I took lessons in Christian Science. I was practicing law and often said that I did not intend to have anything to do with that phase of the science. But a poor blind woman was sent to my office one day, one who had been blind for 19 years. I hesitated to try to heal her. But something in me said, "Do it." So I gave her treatment, one treatment every day for a week,

and she was completely healed. Her eyesight was entirely restored. And it was permanent, for I saw her over six years afterward, with good eyesight.

As she left my office rejoicing that day, I felt very strongly within my soul, "Oh, I wish she would forget me, even my very name, so she would tell no one about it." Jesus used to feel that way, and often said, "See that thou tell no one."

But she told it, and sick and unfortunate people began to flock to me from everywhere, so that later I was compelled to give up my other business.

And I hold that the only advertisement a healer wants, is for those who have been healed to tell others about it. The genuine healer will not need to use any tricks to get business. He draws all the business he can attend to by developing capacity to do the work.

Then how does the genuine healer give absent or home treatment?

First, to persons who apply for treatment themselves may and intelligently co-operate:—

The treatment consists of three parts or modes of procedure.

1. Telepathic communication, or the sending and receiving of thought waves. In order that this may be effectual, the one giving the treatment should instruct the recipient as to co-operation and non-resistant receptivity. A time should be set each day for the treatment to be given and received. At that time both should be alert to what is to be done, the one earnestly and consecratedly inciting the thought waves and the other intelligently, according to instructions, receiving and responding to them. Thus are the vital centers awakened and aroused to action that the body may be put under complete control of the mind—not the healer's mind, but that of the per-

son owning the body, and having a right to control it.

2. Suggestion by letter and instructions for auto-suggestion. Physicians understand the value of suggestions better now than formerly. They suggest what the drug given is going to do for the patient and suggest good results to be expected "this evening" or "in the morning." They arrange for pleasant surroundings and good nursing, more on account of the suggestion of recovery than anything else.

So the one giving absent treatment will suggest results and teach the patient how to repeat thoughts for himself, auto-suggestions of life and strength. He will do all in his power to prevent opposite suggestions. He will charge the patient to never say, "I am sick," or "Poor me," or "There is no hope," or any other despairing words. These are suggestions which prevent healing. Every thought should be directed to the centers of life for the inciting of healing action from within, every thought and word of both healer and patient.

8. Prayer, or invocation of the omnipresent Power of life and health.

This both the one giving and the one receiving the treatment does. The healer will instruct the patient how to open up his or her consciousness to the omnipresence of healing power and invoke its action in the person.

It is the will of Infinite love that all should be healed. Then why are any sick? Because they are not ready to receive the healing. The intelligent healer teaches the patient how to get ready to receive. He helps him or her to open up and invite the action of divine love in the places of need.

This is the true prayer. It is not begging. Beg-

ging is an insult to divine goodness. The true prayer invokes and receives, the invocation being like opening the lungs to take in the circumambient air ever ready to come in with its healing influence at every aperture opened for it.

When treatments are given to infants, or irresponsible persons, or persons without their knowledge, the only change to be made in above directions is that the instructions for co-operation are given to attendants or the persons engaging the treatments, instead of the patient.

And in either case, the practitioner should gauge his instructions to suit the case and the persons receiving them. This requires both native intelligence and consecrated devotion on the part of the healer. Good judgment as to the capacity of the person receiving the instructions is necessary, no less than intuitional perception as to the nature and extent of the need.

The belief and expectancy of the patient are most important factors in healing, if the patient knows about the treatments at all. And, in cases where he does not, it is better that those who are interested in the case be taught or led to believe. If the patient would not believe in the treatments, it is better that he should not know about them at all. Thus he is at least passive.

If the patient fully believes in and trusts the healer and the treatments and expects to get well, it is going to be so, if the healer is a good one and does his part well.

As to the relative value of absent and present treatment, I will say that, with intelligent co-operation, distance makes no difference. If the patient believes more in present treatment, it may be better so to him. If the one giving the treatment is im-

pressible and too sympathetic, he would do better to not see the signs of sickness in the patient; his treatments would be stronger given absently.

Now, I will say to those who give absent treatments, your patient is trusting you. He cannot know whether you treat him or not. You would be a most unworthy pretender to deceive him. I can hardly imagine a meaner thing than wanton neglect of duty in such a case. It is a betrayal of trust; not only this, but a trust that often involves life or death in its outcome. A darling child may be sick. A telegram is sent you. The parents expect you to respond at once with all the power and earnestness you are capable of. Will you neglect it? Will you give a short treatment and then wait until tomorrow to give another? It may then be too late.

I have often, on such occasions, given hourly treatments, day and night, until I feel a response that all is well. Don't stop, even for an hour, until you do feel this satisfying return. It is most important to the child and the parents. Let it be also to you.

One night I awoke at 2 a. m. with a strong impression that a patient of mine in Boston must have special treatment. I treated her for two hours before I could feel the answer of all's well. The next morning I wrote her mother, "You will write me this morning that the fever left Blanche last night." And she did, although it lacked yet three days before the program time for it to go as the doctors make rules for typhoid.

I don't go to my absent patient in imagination nor have him to come to me. I just obliterate the thought of space. We are together; in spirit there is no space.

Some have said that present treatment is better

on account of the personal magnetism active there that could not prevail in absent treatment. I admit the personal magnetism but deny its value in healing. A prominent, much advertised "vitopathic" healer of this city, said to me not long ago, "I have treated fifty people this forenoon and given them my own vitality." Yes, and it all evaporated within an hour afterward. This is the testimony of all who have tried it. Only the power that awakens the vital centers in the patient, puts the true healer at work, is of lasting value.

### Extraordinary Offer.

**U**NTIL April 1, 1904, only, we will send **THE LIFE**, \$1.00 a year, and Fred Burry's Journal, \$1.00 a year, both for the price of one, \$1.00 for one year, to new subscribers only.

Or, if you are already a subscriber to **THE LIFE**, get a new subscriber and send us \$1.00 and we will send you Fred Burry's Journal one year free as a premium. *Get busy, now*; this offer is good only until March 1. *Tempus fugit*, and you may miss a golden opportunity by procrastination.

The idea now prevalent among some that "dollars love me," is materialistic and silly. Dollars love nothing. Dollars symbolize value on the material plan and have no capacity for love or any other sentiment. If they could love me, I ought to love them. But the love of money is the root of at least some evil. It is not good to love money. I desire it, not for itself, but for what it will bring me; and I should not love even what it buys.

Drink plenty of pure water—not mineral water—pure rain or snow water. Get it distilled if you can. You can buy a good water still for \$8.00. Drink and drink, at meals and between meals—*drink water*. You can't very well drink too much pure water.

## Meditations

By Maxton

**T**HERE is little doubt but that there is in the American people as high a sense of justice as in any people that now live in the world. We as a nation were born in a struggle against injustice and oppression, and our system of laws comes down to us as an expression of the highest ideals of justice held by our Anglo-Saxon fathers, but freed from the fetters of superstition which have hindered the free course of justice in the past. But it would be wide of the mark to suppose that Washington and his compeers, or any considerable number of them, went into the struggle for independence solely actuated by the considerations of abstract justice. There is no doubt but that the sense of justice of the American people was outraged by the actions of the mother country, but it was something very different from outraged justice that nerved the patriots to take up arms and undergo the hardships of an unequal contest with England's trained veterans. When Patrick Henry cried, "Give me liberty or give me death," it seemed to his countrymen that he had uttered a very noble sentiment, and the bone and sinew of the country was roused rather by the grandeur of eloquent passion than by the actual turning of the scale of justice. It is always so in a great conflict. The masses are incapable of weighing questions of abstract justice, but move as it were by intuition, or perhaps more properly, by instinct, along the lines indicated by the index finger of justice. It never was quite clear to the general intelligence of the American people what the North and the South were fighting about in the late

Civil War. Many of the best and bravest fighters on either side were notoriously ignorant of the real causes of the war. Men fight sometimes when they don't know what else to do. In the days of Webster and Calhoun the country was ripe for war over the same causes, but there were then heads in the senate and in the house wise enough to find a way out of the difficulty for the time being, and hand the question unsolved down to the next generation to settle at the point of the bayonet. There was perhaps as little justice in the war England recently waged in South Africa as in that which Spain was carrying on against Cuba, when we found it necessary to interfere. There were moral considerations in either case which would have formed a basis for interference, but in the one case the lower passions were not sufficiently stirred to cause them to boil up to the fighting point, and in the other case they were.

\* \* \*

It seems to be patriotic to speak of our liberties as having been won by the blood of our ancestors. But however patriotic it may be to say so, it is not true. The fact is, truth and justice and true liberty as well, are not propagated by bloodshed. Men have often gotten angry and felt like fighting, and on engaging in the work of bloodshed tried desperately hard to justify their deeds as a necessary measure to the establishment of truth and justice. It is all a mistake. Outraged justice has never sounded the war-cry, nor has truth, crushed to earth, ever raised a beckoning hand to invite the aid of men whose business is to spill human blood. Soldierly is a relic of barbaric ages and its influence has always been detrimental to genuine progress. That nation which fosters the military power as its chief support is doomed. Professional soldiery is destructive to human liberty,

and a menace to justice. It was generally thought, in this country at least, that we did a noble thing when we made Spain take her hands off of Cuba. But truly, justice is as much hampered in Cuba free, as it was in Cuba the slave of Spain. The difference is in the method of the wrong. Cuba is now robbed according to refined modern methods, such as we as a great civilized nation can tolerate. There is more injustice practiced among our people to-day, than there was when the hearts of the nation were thrilled by the cry, "Give me liberty or give me death." But our present wrongs come to us in such a way that we are at a loss to fix the blame on any one whom we could raise a fight with, and so it goes on. The deceptive methods of wrong and injustice from which we suffer to-day are the fruits of our own deeds. Justice does not spring up readily in the soil watered by the gore of battles. Our "wars for the right" have rather retarded than hastened the growth of justice. If there were a crafty devil to control wicked men for the purpose of retarding the good, such a one would be well pleased to whisper into the ear of the oppressed that he ought to be brave and stand up for his rights and spill his oppressor's blood. It is useless to mince words on this subject. We must justify war or quit it. Within the last few years the military spirit in this country has grown rapidly, and we as a nation are beginning to have an itching for a great navy and a great standing army. This is going distinctly backward. Our mission is a mission of peace, and not of war. Back of all our wars, and more deeply laid than all our gigantic schemes for the accumulation of wealth, we are to look among our people for the great, moving, uplifting ideals of the spiritual life which are the true hope of the world. It is a shameful falling away from our high moral position for us to so far forget the genius of our civilization as to pride ourselves in the fool's boast of great armies and mighty navies.

## For The Children.

**D**OWN in the library this fine winter morning there is a cheerful glow in the fire-place. While Mr. B. and I were talking with Rev. W. R. Wigginton (my Papa, who is making us a visit) I heard a little girl's soft voice over by the couch, saying:—

‘Teddy, Teddy, if you *won't* behave and study your lessons, I'll have to send you home with a note!’

We looked round, and saw a row of dolls side by side on the couch, all behaving themselves admirably, while last in the row sat Teddy, Ralph's fox terrier dog, who looked penitent—for a moment—because Beatrice held up a threatening finger. He turned up one ear and eye at her, then looked down on the floor solemnly, as if trying to make up his mind whether to jump down any how, and run the risk of getting into disgrace.

With the dollies she didn't have a bit of trouble. They minded every word, excepting when their teacher told them to speak out louder. But their eyes *looked* what they did not *speak*.

And this is what Beatrice was saying to her class, as I came by, on my way to the office:

‘Position, class. Fold hands; attention!’ She rapped upon the table with her pencil, looking steadily at her class, and holding their attention very well, while she spoke.

‘*Attention, Theodore!*’ she suddenly said, as Teddy began to make ready to jump down on the floor. Teddy paused, but turned away hopelessly and laid his head in one of the dollie's laps. Dull lessons seemed to make him sleepy. I think kindergarten would suit doggies better; don't you think so?

I will give you here a little picture of Glen and

his sister Fay. They are fine little folks. They live up in Dakota where the Polar Winds love to sweep down to meet the warm airs of the Tropics and of good old Kansas and Missouri. (Mis-soo-ry. There is no z sound in the name.)



These little folks (and their science baby brother) have a nice home, fine ma-

ma, and loving papa who is president of a bank.

God made the winds and the trees and rocks, but man's work is to make comfortable homes so that the children of men and of God can give their attention to the *higher work* of growing better and wiser and stronger and more comely every day.

This is what my mama taught me when I was about eight years old:—"In the sun, the moon, the sky, In the mountain wild and high; In the thunder, in the rain, In the winds, the woods, the plain, In the little birds that *sing*, God is seen in everything."

C. J. B.

### How is This?

There is more truth than poetry in the following:

**W**HEN people leave off bathing there will be little or nothing for the doctors to do. Pneumonia, colds and a hundred other ills result from the foolish habit of washing the body.

"To bathe is to be dirty, for you thereby make a sewer of the skin. Blood, attracted by the skin, gives up products that should be left to seek a natural outlet, and soils the skin."

The foregoing declaration, made by Professor John Dill Robertson at the annual meeting of the

Chicago Eclectic and Surgical Society at the Auditorium, aroused the interest of the members.

"Do you practice what you preach?" inquired one of the hearers.

"I have not taken a bath for two years," replied the doctor. "I keep clean by changing all my clothing once a day. Coming from a tubercular family, ten years ago I was obliged to give up bathing because I took cold too frequently. It was years before I could overcome the bath habit, but now I not only do not bathe myself, but I have a number of patients who have come to accept my views as rational."

Professor Robertson not only advised that bathing be stopped, but he asserted that the theory that the closing of the pores of the skin would result in death is false. He said that all physiologies which made such assertions were wrong and that pupils in the public schools who were taught that such was the fact were being misinformed.

"If a body of philanthropists were to visit the Ghetto and induce the inhabitants of that region to take daily baths, they would in many ways be murderers. They would increase the death rate three fold.

"Where does the city get its brain and brawn? From the country, where the farmer boy doesn't take a bath during the entire winter, and would not in summer were it not that he enjoys swimming. A nation becomes weak and retrogrades in consequence of bathing. Wherefore the glories of ancient Greece and Rome, whose public baths were the wonder of the world?"

The doctor concluded with a touching incident of a poor Eskimo brought from Greenland to Boston, who had never been ill in his life. He was given a bath, contracted pneumonia and died in two days.

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**E**VERY new substance or principle in nature that is discovered is at once advertised by the doctors as a wonderful cure-all medicine. They did this with electricity and the x-ray. Now radium is *the medicine*—cures everything but death, and “wiggles that”, as the old lady said about coffee.

The fact is, neither the x-ray nor radium has any healing virtue whatever, only as they are believed in. Of themselves they are not as healing as common sunshine or oxygen.

There is a nauseating amount of nonsense being indulged in about radium just now, anyhow. I am studying the subject and will tell you what I think about it before long, if you want to know.

### **Agents Wanted.**

**W**E WISH an agent for THE LIFE and our books in every city, town and neighborhood on Earth. We want live agents that hustle and do things. We want agents who are interested in the great work we are doing. We will give good agents half they take in for new subscribers and books sold. Write and get commission of appointment and instructions.

We are making arrangements to give the readers of THE LIFE a series of brief papers on “Glimpses of Roycroft” by one of them. It will be an impartial view from the inside and the subject will be dealt with in no sense of either favor currying nor of condemnation—just plain facts and deductions.

In January Harry Gaze taught a good class in the parlors of THE LIFE Home. He gives three lessons on how to keep the body always. He intends to remain here lecturing and teaching for a few weeks yet. He is attended by his wife.

A gentleman in New York City who has been taking **THE LIFE** from the first, almost ten years now, a man who has done and is doing much good work, a teacher and demonstrator of great power and success, Mr. R. C. Douglass, 54 W. 37th st., writes: "Again I greet you with the renewal of my subscription to **THE LIFE**. I bid you Good speed in your outspoken declaration of Truth." His first subscription was given me personally in my office Feby., 1894, over a month before we printed our first issue.

Recently a scaffold was to be erected in Staunton, Va., upon which the State purposed to legally murder a young man, and bids for the job were asked for. Three of the largest contractors in the city reported that they could not take the contract because their men positively refused to have any hand in the business. This is a good sign of the times. Ere long it will be impossible to procure juries or workmen to help the State to commit such atrocities.

All nature is but art unknown to thee;  
 All chance, direction which thou canst not see;  
 All discord, harmony not understood;  
 All partial evil, universal good;  
 And spite of pride, in erring reason's spite,  
 One truth is clear, *whatever is* IS RIGHT.

—Pope.

### Our Bible Offer.

**F**OR \$1.75 we will send **THE LIFE** to a new subscriber for one year, and to you or any one else as you may direct, or to the new subscriber, an elegant Teachers' Oxford Bible. This Bible used to sell for \$5.00. It has concordance, indexes, tables, maps, illustrations and all other modern helps to Bible study. Everybody who gets one is delighted with it. *You can't afford to miss this.*

**: Bible Lessons :**

1904. FIRST QUARTER.

*Lesson X.—Mar. 6.***J**ESUS CALMS THE STORM.—Mark 4:35-41.**KEY NOTE:**—"He maketh the storm a calm, so that the waves thereof are still."

After the Sermon on the Mount Jesus went to Capernaum and soon after began his second tour of Galilee.

It was in the autumn of A. D. 28 that the events of this lesson occurred.

Jesus and his disciples had gone down to the seashore and a great crowd followed. He sat in a fisherman's boat and spoke eight parables to the multitude. Between three and six o'clock in the afternoon they started to cross the sea to the other side.

35. Jesus proposed to his twelve disciples that they go over to the other side to escape the crowds. They pressed about him severely.

36. But some followed in other boats. The old version says "ship"; but the Greek *ploion* means rather a small transport to carry goods or passengers, as distinguished from *naus*, a vessel of war. Jesus and his twelve pupils were all in one boat. So there were thirteen of them. Probably they had no one else aboard, as the disciples were experts on such boats.

37. It was growing dark and a storm arose. The boat was filling—not "full", as the old version has it. It began to fill from the great waves caused by the wind, and the disciples were afraid.

38. Jesus slept on a pillow in the stern. They

awoke him with a rebuke: "Don't you care whether we perish or not?"

39. He rebuked the wind. The words were, *Sì-opa! Pephimoso!* "Peace! Be still!" And there was a great calm. The fearless, calm man with a great word wave calmed the wind and waters. So may such a man and word do to-day.

40. "Why are you afraid? How distrustful you are!" said the Master then to his timid pupils. Did you not know that no harm can come to him who trusts in me?

41. Then they were much afraid of Jesus. Who is this, that even winds and waves obey him? They knew not the Christ as yet.

1. Why did Jesus speak from a boat?
2. Why were people so anxious to hear him?
3. Why did he sleep? Was he tired?
4. How did he calm the winds?
5. Why were the disciples afraid?
6. Why did they fear Jesus?
7. Can people now calm storms?

*Lesson XI.—Mar. 13.*

DEATH OF JOHN THE BAPTIST.—Matt. 14:1-12.

KEY-NOTE:—"Be thou faithful until death, and I will give thee the crown of life."

John was beheaded in March or April, A. D. 29, after having been one year in the prison at Macherus, a strong fortress and castle on the borders of Arabia, nine miles east of the north end of the Dead Sea. He was at the time of his death about 33 years old.

Almost exactly one year after John was beheaded, Jesus was crucified.

1, 2. This refers to the time immediately following the murder of John.

Herod was over one-fourth of the Kingdom. Hence the affix, "tetrarch," one of four rulers. He was superstitious. He feared John the Baptist and respected him, too.

3, 4, 5. The historian here goes back a little. Herodias was the wife of her uncle Phillip, the oldest son of Herod the Great. He lost his wealth and then Herod Antipas, his brother, visited him in Rome and stole his wife, although he already had one wife, the daughter of Aretas, an Arabian king. John rebuked him openly for this great sin. He imprisoned him but had no intention of killing him, only because he feared the people. A sinner fears everything, both good and bad, when his heart is corrupt.

6, 7. Salome was Herodias' daughter by her former husband. She, like her mama, afterwards married her uncle.

Herod was drunk and pleased with the girl's dancing. She did not wear tights nor short skirts, but a transparent robe or gown with no undergarments on. She held tambourines in her hands, and the dance was most voluptuous. Her mother had sent her in for a purpose, for she hated John and tried to get Herod to kill him. The girl knew not her mother's purpose.

8, 9. Mark says she went out of the hall to where her mother was and inquired what she should ask for. "Before instructed" in old version is not correct.

The king was grieved, but dare not go back on his oath in the presence of his guests.

10, 11, 12. It was done; the reeking head was brought on a platter and given to the girl and she took it to her mother. John's disciples buried the body and went and told Jesus. John preached only about two years.

1. Who did Herod think Jesus was?

2. What had occurred to John?
3. What had been John's offense?
4. Why did Herod wish to save John?
5. What of such a crime—what results must follow?
6. Why did they tell Jesus?
7. What was the meaning of John's career?

*Lesson XII.—Mar. 20.*

**JESUS FEEDS THE FIVE THOUSAND.—**

**Matt. 14: 13-23.**

**KEY NOTE:**—"Jesus said to them, I am the bread of life."

It was soon after the death of John the Baptist. Jesus was teaching a vast throng on the plain of Buthaiha. It was an uncultivated, uninhabited place—not a desert—a short distance southeast of Bethsaida.

13. Jesus wished to withdraw from the public for a time on account of the disturbance raised by the death of John the Baptist. He wished also to retire from work awhile.

He went in a boat, but the people ran along on the shore from the cities, great crowds of them.

14. He landed and began work again, healing and comforting them. Jesus was a man of great compassion and tenderheartedness. He was touched by the people's necessities and sufferings and did what he could always to relieve them.

15. "Even" was 3 to 6 p. m. They were in a desert place, a place where there was no food nor any inhabitants.

There were villages near and the disciples said, Send them away to get their supper. They saw no way out of the difficulty but by the ordinary way.

16. Jesus saw infinite supply all about. He was not limited by apparent conditions.

17. The disciples saw nothing beyond visible supply. They had but five crackers and two sardines, the meaning of the original. These belonged to a boy who came out there with his small lunch in a little bag.

18, 19. To the Master the limitation was presented. The mind that knew no limitation encountered the lines of limit, and the word went forth: "There is no limit here. Supply is abundant for all. We have plenty for all need. Give all what they need." And they obeyed.

20, 21. All ate what they needed. All were filled. There were 12 small lunch bags full left. Each one of the disciples filled his little lunch pouch for future use. Jesus did not need any. He had food to eat they knew not about.

22. Then he, the Master of metaphysical power, urged his disciples to send the crowd away. He must go into the silence for a time.

23. He communed alone in the mountain silence, alone with God. It was late in the evening and nature in man was hushed while the voice of the Infinite spoke from the everywhere.

1. Why did Jesus try to escape the crowds?
2. Why did they follow him?
3. What found he on the other side?
4. Describe the condition of the people.
5. What was the limited thought about their need and what the unlimited?
6. How were the people fed?
7. Is all supply at hand?

*Lesson XIII.—Mar. 27.*

REVIEW.

**KEY-NOTE:**—"And Jesus went about all Galilee, teaching in their synagogues and proclaiming the glad

tidings of the Kingdom, and healing every kind of disease and infirmity among the people."

The lessons of this first quarter of the year began with the boyhood of Jesus. Our New Testament skips all the period of his life from infancy to the time he was twelve years old and from that time until he was 30 years old. But this was not because this history was not written. The church cut it out. All this history is now called the Apocryphal New Testament, but is quite as authentic as are the writings we have in our Bible.

Following are the titles, numbers and Key-Notes of the lessons of the quarter, with brief comments:

1. *Jesus' Boyhood.*—Luke 2:40-52.

"And Jesus advanced in wisdom, and in manliness, and in favor with God and man."

True merit wins favor of both God and man. Growth is not confined to body, brain or intellect: the soul grows too. The true soul expands the personality as it grows.

2. *John the Baptist Preaches.*—Matt. 3:1-12.

"Reform; for the majesty of the heavens has come nigh."

John felt that the ruling power of the Good, of the Life and Love of Truth and Essence had become personified in Jesus. So he commanded the world of mankind to change its ways, to reform, to rise to a higher life.

3. *Jesus' Baptism and Temptation.*—Matt. 3:13 to 4:11.

"And, lo! a voice from the heavens, saying, This is my beloved son, in whom I delight."

It was the voice of the Infinite and the dove of Peace and Love. Jesus was a strong, unusual personification of God on Earth. So he drew forth these expressions from the silence. It was not incredible

that it should be so.

4. *Jesus at Nazareth.*—Luke 4: 16-30.

“He came to his own and his own people received him not.”

Jesus came especially to the Jews. They rejected him. Then his gospel went out to the Gentiles. Good for the rest of us. The Jews had always tried to monopolize God. Jesus made God the Father of all. It was a new and heterodox teaching among the Jews. They crucified him for it. But the Truth kept on spreading and spreads and increases yet.

5. *Jesus Calls Disciples.*—Luke 5: 1-11.

“If you abide in my word you are my disciples indeed.”

The word was the new gospel of love and peace. Only they who continued steadfastly to live that truth were true disciples of Jesus. Not those who went about from place to place with him then, nor those who belong to the church now, are therefore disciples. Only are they such who live the truth.

6. *A Sabbath in Capernaum.*—Mark 1: 21-34.

“He, placing his hands on each one of them, healed them.”

The contact of the hands did not heal them. It was the word of faith that did the work. The outer sign only called attention to the object of the word. It helped to concentrate attention and expectancy. Jesus was in no respect a magnetic healer.

7. *Jesus and Sin.*—Mark 2: 1-12.

“The son of man has authority on Earth to remit sins.”

God may not forgive sins in the sense of relieving the transgressor from the results. This would be an irreparable wrong to the sinner. Man has nothing to forgive. But man may speak the word that remits or

(Continued on page 138.)

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# THE LIFE

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## NOTICE

Our silent Hours are 6 to 7 a. m. and 7 to 8 p. m., central  
 Standard time. All are requested to observe at least a part of  
 one or both of those hours in the silence with us.

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## Key-Notes.

March.

(Be Stroug)

1—15.

**I** AM ONE WITH INFINITE POWER. I OVER-  
 COME LIMITATIONS. I AM STRENGTH.

16—31.

**S**TRENGTH IS NOW SHOWN FORTH IN GOOD-  
 NESS AND LIFE. ALL MEN MANIFEST  
 GOD POWER.

## Health Thoughts

**V**IRGIL, in his Fourth Eclogue, said the people were expecting a Christ.

Like prophesies were kept alive among thinking souls, that a religion would come that would bind up the broken heart, straighten crooked paths, comfort the sorrowing, relieve the oppressed, set captives free and awaken joy and *gratitude* \* \*

So was the unfolding rose expecting the sun to come which had been there every day before the opening of the bud.

Not all of the people were expecting a Christ. Only some of them had awakened consciousnesses, or were moved to inquire after the manner of his coming.

And all who looked, looked *without*, save ONE—MARY, who looked *within* her own mind and soul, long, earnestly, until she called forth a Christ \* \*

Anything got from without is objective, concrete, material, *powerless*: that which is got from within is subjective, abstract, spiritual, *powerful*.

So it was that all the world looking outside to find a Christ, beheld *objectively* the Jesus that was brought forth by the ONE who looked within. "And they beheld his glory as of the *only* begotten Christ."

(When the fullness of the time was come, said Paul at Galatia, "God sent forth his Son, made of a woman, made under the law.")

Who could be another Shakespeare? Who could paint like Raphael? Who can build again the Pyramids and the Sphinx? Who can be an original Christ by following another's Christ's *outward* life?

"It is good to be zealously affected always in

good." To his students who were looking out for the Christ, Paul said, "I travail in (spiritual) birth over again, until Christ be formed IN YOU."

He wished to rehearse his own experience in finding the Christ within, so clearly and definitely that they could not fail to discover their Christ in themselves. He had at first played havoc with other churches, people and things, until a Voice within him said in his mind, "Paul, Paul, why do you seek me by wrestling with outside things! It is hard work! Things are not responsible" \* \*

The church-worker is restless because of this Voice within ever asking "Why persecutest thou ME," in this use of material warfare? "Arise, *go into the city* (organized thinking) and *there* it shall be told thee what thou must do." The men (*unorganized* thoughts) with him who were helping in the persecutions, "were struck dumb" when Paul's spiritual perception was awakened. "He saw no man." But they led him by the hand (mechanically he trudged on to Damascus) where for three days he was guided by his spiritual sight alone, and neither ate nor drank, because he didn't want food. He subsisted on the Bread of Life which those men knew not of. "The street which is called Straight," meant the one correct Way of thinking in which Paul had located. "For behold, he *prayeth*."

Appollonius, a Pythagorean philosopher who lived just before Jesus' time, and who in youth renounced the ordinary pleasures, abjuring the use of flesh and wine, living on the simpler fruits of the soil, wore only linen, sandals, let his hair grow, slept on the ground, kept the penance of five years' silence murmuring not at trials,—performed many miracles. He could awe an excited multitude to silence by the mere moving of his arms. He knew all tongues with-

out learning them, it is authentically related. He raised to life a noble lady at Crete, where he astonished the Grecian priests and oracles. He lived to a very great age. The facts of his demise, "if he did die," are clouded in mystery. Some have believed he continued right along in life as the Jesus of history.

Many powerful people have arisen, who, like Appollonius could do the works, but could not impart understanding to others. But the finding of each one's Christ within, as taught by Jesus, will compel every one to come into the saving *knowledge* of the truth which when known makes them free \* \*

Then instead of murmurings, a wholesome gratitude will fill the heart and exalt the mind. In one of her Bible lessons Mrs. Hopkins says: "Perhaps you are one who speaks discouragingly with your lips but hope in the heart for great things." Such an attitude of mind is the result of fear. When joy fills the heart, that joy is established and becomes fruitful for good in the world *when the lips speak it forth.*

It was once fashionable when asked how do you do, to reply "Tolerable," when really sound and well. That class of people had been taught caution through fear. The question itself is now out of use by thinking people.

"I am sound and well" is fruitful of good for the people who hear. It shows joy in the heart and willing gratitude to Nature and Law. Here gratitude is the Rosetta Stone. The truth is always spoken from out the Inner Life. It is *true* that all we could wish showered down from the infinite, we have power to draw "when our heart and our lips are both one exalted, joyous gratitude."

"When he had given *thanks*. Oh! the secret of

success is gratitude—gratitude. Take your little Indian cake and clear fresh water, and praise and thank the Spirit of Goodness that you have so much to start a corn-field or grist-mill with. Everything, even a loaf of bread, is self-increasing. The truth is Bread. "Filled," yes; "filled." You and your family, and neighbors, and township, and county, and state, and government, and world, you may feed with that bushel of corn you own if you will increase it by praising and thanking and loving God the Bountiful Goodness."

The people had a reason for looking to find a Christ. They were in need of its freeing power. They had been in darkness, in sorrow, bewilderment. Yet the spark of light that lighteth every man born into the world, kept on glowing in their hearts, and it was this that awakened expectation. In their ignorant seeking they at first looked for a Christ in some one else; they did not think to look within themselves for their Christ, their own Power \*

They have fallen into complaining and calling themselves names. They said they were miserable sinners, vile worms, and so their thoughts crawled along with such concepts, and no joy came, no feeling of gratitude to exalt their thoughts and fill their hearts with joy. "Come, let us sing a *new* song, even PRAISE." Let us make a joyful noise (harmonious words) unto our Christ. Not that the Christ needs our expression of joy, but because such words spoken will prove as Wings upon which we rise to our true plane, out of the false, into the true, the exalted sphere of the human soul.

Sing a *new* song Why? Because the soul that grows right along and refuses to hold on to the stakes error has driven, is renewed every day and out of its spontaneous joy a *new* song ever springs. It is

through the speaking of true Words—words true of spirit—that sickness is dispelled. “My *Words* are life to them that find them, and health to all their flesh.” To keep these words is to continue in life and health. “If a man keep my words he shall never see death.” Wisdom and knowledge come through the keeping of these words. “How hath this man letters, having never learned?”

Great truths spring up in the hearts of those who abide in true words and who speak them forth in love and gratitude. Whatever the appearances may be, there is no spot so dark, no heart so heavy, that joy in the soul and in the lips may not be found, through the thought of gratitude and the willingness to let that thought be known. And joy expressed may be as a seed springing up into eternal life and living joy, to redeem the heart forever from error and establish it in the New Life that is full of joy unspeakable.

Are you looking for a Christ? Are you looking for some power to help you out of your troubles? Then do not longer clothe yourself with epithets of woe, do not talk about worms and vileness, sin and sickness, for it is thus you wrap around and round your innocent temple the garments of earth, as you would bind up a mummy head and foot; but know that infinite Intelligence is everywhere, and that you are its *spokesman*.

You thus *know* in your heart, and cannot help having joy and feeling gratitude, and all you then lack is speaking the truth, making known with your lips the beautiful joy that is in your heart. Thus you unclothe from error and clothe again with the garments of Light and Understanding.

These garments come forth out of your own innermost soul into visibility through the avenue of

Words. At this stage only your words are necessary. "Speak the word only and my servant shall be healed."

Who is it I hear here saying "I am the Way, the Truth, the Life. Is it you? No? Do you deny it and say that was Jesus?" Can it be you do not understand?

It was the *Christ in you*, that said it. True, Jesus said it with his lips in accordance with what was in his heart, years ago. It was a Christ spoke in him, it is a Christ speaking in you. And *your words*, if you speak with your lips what is true in your heart, will bring you joy and blessings, and the Rosetta Stone of gratitude, which is the key to success. Here the way opens into the full recognition of the omnipresence of the saving principle, the Holy Spirit expressed in the Christ within.

So, "I am the Way, the Truth, the Life," was spoken by the lips, as an example to show how *speaking* forth a truth in the heart, *makes one* in his living prove that he is the Way, the Truth, the Life. He who finds the Christ in himself and speaks forth its words only, is a living, saving Christ. He has passed from the idea of death unto life, and is a New Creature all the time.

It takes perpetual renewing to prevent stagnation and decay. We are told there is a tree in California that has lived six thousand years, (since the world began, according to Biblical reports.) It is because it has kept on growing. Decay cannot catch up with a man who keeps on growing. But it gets him hypnotized when the man stops to watch its gyrations.

I am told those who prepare for sea-sickness when going abroad, get sea-sick, and those who fear storms keep looking until clouds appear; that the voyage is to them unbeneficial and unenjoyable.

Let us make profitable use of our privileges. Let us, with Mr. Burroughs, "see only the grandeur and beauty of the voyage we are making." Let us no longer look without for a Christ, but let us manifest the true spirit of the innermost Life by speaking forth only that which is true and loyal to Life, true and loyal to Truth, true and loyal to Love as is forever and always prompted by the Christ spirit within.

If you will hear its Voice harden not your hearts by doubt. "Harken diligently unto me," says the Christ within, "Incline your ear; hear, and your soul shall LIVE."

They say this earth speeds on its yearly journey round the sun, faster than a rifle bullet. That we move by other speeding worlds, in the trackless heavens, along by stars, wide-separated from us by measureless distance, each twelve months. Yet we know we are safe as children in their mother's arms; for sweet Nature makes no mistakes. Faultless Intelligence is everywhere active.

It matters not where we are, in what world or space, if we are daily saying with our lips what the Christ expresses in our hearts. For we are conscious of immortality, and so confident of our course throughout the Eternities, we leave it to Divine Intelligence to weave for us new garments more and more beautiful, according to our growth in grace and knowledge, and our willingness and readiness for each transformation.

"Neither shall they say, Lo here! or, lo there! for behold, the kingdom of God is within you."

C. J. B.

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Help swell THE LIFE circulation this year.

## Bible Lessons.

(Continued from page 129.)

raises at the end of the reaping. This is true healing.

*Jesus and the Sabbath.*—Matt. 12:1-13.

"It is lawful to do good on the Sabbath."

Yes; or on any other day. If it is wrong to do anything on Saturday (the Jewish Sabbath) it is wrong to do it on Sunday or Monday. One day is not holier than another.

9. *Hearers and Doers.*—Matt. 7:21-29.

"Become doers of the word, and not hearers only."

Work counts. Faith is not faith indeed until it becomes active.—A dead piety is only stolid inaction. A log can be pious so. Live your faith out.

10. *The Storm Calmed.*—Mark 4:35-41.

"He maketh the storm a calm, so that the waves thereof are still."

The power over the phenomena of nature is in man from the Infinite Source of Power. Omnipotence personified can surely speak forth the controlling command to inferior grades of manifestation.

11. *Death of John the Baptist.*—Matt. 14:1-12.

"Be thou faithful until death, and I will give thee the crown of life."

Only faithful, unwavering, unwearying devotion to principle wins. Paul said, "In the end ye shall reap, if ye faint not."

12. *Five Thousand Fed.*—Matt. 14:13-23.

"Jesus said to them, I am the bread of life."

This would have been egotistical if he had meant the personal self. It was the Christ that fed them, and is the Christ now that sustains life. Christ is in you.

## Correspondence



**Y**OU STATE in the Bible Lessons that Mary was a descendant of David. I can find no trace of her genealogy. Both Matthew and Luke trace Jesus' genealogy through Joseph. One gives 42 and the other 28, and no two are alike except David and Joseph.

A. D. Hosmer.

*Answer*:—The genealogy given by Matthew begins with Abraham, while that of Luke begins with Adam. (Begin at last of chapter 3 and trace the steps backward.) The succession from Abraham to David is exactly alike in the two genealogies. After David they depart. Matthew follows the line on down through Solomon's lineage, while Luke takes that of Nathan. Nathan was one of the four sons of David by Bathsheba.

When we get to Salothiel, Zorobobal, Joanna, Juda or Abiud we find the two genealogies alike again. When we get down to Matthan or Matthat we find them alike at the end. This Matthan had two sons, Jacob and Heli, or Eli. Joseph was the son of Heli and Mary was the daughter of Jacob. They were first cousins. While both trace down to Joseph, it is evident that Matthew should have said *Mary* instead.

One gives the kingly descent, the royal lineage, and the other the private family descent.

Matthew finds 42 steps in the descent while Luke finds 56 from Abraham to Jesus. Sometimes the two families run along together and then they separate. As the last they come together in the same grandfather, Matthan. The genealogy in the main of the two is the same, only one follows along the line of royal blood from David down, while the other follows

private family lines.

1. Please tell me what you think of the following verses of Scripture: 1 John 2: 1, 2; 1 John 3:10; John 3: 14, 15, 16, 17, and 1 Tim. 2: 5, 6.

2. What does the word "Scripture" mean?

C. R. L.

*Answers:*—1. 1 John 2: 1, 2, correctly translated, reads, "My dear children: These things I write to you that you may not sin; and if any one should sin, we have an advocate with the Father, Jesus the Christ, the righteous one, and he is a propitiation on account of our sins, and not on account of ours only, but also on account of the whole world."

To sin, as used here, is to fall short of ideals of right. John tried to teach his pupils or flock so that they would not do this.

But if they did, the Christ advocacy would be the remedy—not to free them from results, but to teach them to rightly use results for strength and wisdom so as to rise above the plane of the sin.

The Greek word there rendered "propitiation" is *ilastos*. It signifies a sacrifice or means of appeasing. And John probably had a thought of intermeditation between God and man by Jesus. But now we know that we must stand erect and alone, without any sort of propitiation except that of our own conduct and experience. Jesus pays nothing for us. While he opened the way, set example and showed and taught us how, we must do it all for ourselves. It is our inalienable right and privilege that not even Jesus could take away, nor would he if he could.

1 John 3:10 reads: "By this are the children of God discovered and the children of the Adversary: no one who does not practice righteousness is of God, and no one who does not love his brother."

John here refers to the birth from above which Jesus said was a prerequisite to entering into or seeing the ruling sway of the Good on earth. Verse 9 shows this. They who have had this spiritual illumination he calls "Children of God" and they who have not he calls "children of the Adversary". John may have believed the *diabolos* to be personal. Now we know the word to mean only that which opposes or is adverse. An adverse, bad, wrongly directed disposition is one which is not sanctified.

John 3: 14, 15, 16, 17 reads: "And as Moses lifted up the serpent in the desert, so must the son of man be lifted up, that every one who believes into him may have aionian life. For God so loved the world, that he gave his son, the only begotten, that every one who believes into him should not perish but obtain aionian life. For God sent not his son into the world that he might judge the world, but that the world through him might be saved."

The son of man is the Christ. This Christ man must be lifted up in all and before all. Must be preferred and made first and foremost in every life. It is the only man born of the Father.

To "believe into" this Christ man is to fully and freely open to it, give it the untrammelled sway in as the ways and interest of life.

Thus only is the world to be saved from sin, from war, from hatred, from strife, from injustice. It does not judge or condemn, but loves and is clean and does the right, has aionian (spiritual) life.

1 Tim. 2: 5, 6 reads:—"For God is one, and there is one mediator of God and men, that man Christ Jesus, who gave himself a ransom in behalf of all."

We might read it this way and not violate the original meaning and intent of these words, only making it a little more clear to us:—

There is one God, (or there is only God,) and the manifestor of God in man is Jesus the Christ (or the embodied, personified Christ) who, (in Jesus of Nazareth) sacrificed all for the world.

This sacrifice was not vicarious in any sense, but example, precept, proof and actual embodiment of Truth, for the world.

‘All that I do, you may do also; because I go to the Father,’ said Jesus. He meant, I only prove to you the power in you as much as in me. You may now personify this power the better because I now become an active life principle in the Universal for all who walk along this way. In this sense only is Jesus a mediator.

2. “Scripture” means *a writing*. Books were once all written by hand. In the Hebrew Old Testament the word *sethubim*, “writings,” was used to designate only part of the O. T. *Mikra*, “reading,” denoted the rest.

The Greek *graphae* was chiefly used by the N. T. writers to refer to quotations from the O. T. Paul says, *Pasa graphae theopneustos*, “Every scripture, being inspired, is also profitable.” Peter says, *Pasa propheteia graphaas*. “Every prophesy of Scriptures.” Of course both of these refer to the Old Testament, as the N. T. was not then in existence. Later, on account of these uses of the word, people began to call all the Bible “Scripture,” *the* writings, or “Bible,” *the* book.

The eminent Socialist and New Thought lecturer, J. Stitt Wilson, has asked me to permit him to answer in THE LIFE my answer to a correspondent in our Jan. issue on anarchism. I have granted him the privilege, but it is too late for this issue. It may appear in April.

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## • • New Books • •

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**T**he *Universe a Vast Electric Organism*, is the title of a new book by my friend George Woodward Warder of Kansas City, published by Dillingham, New York.

This book is a sequel and supplement to "The Cities of the Sun," a further elucidation of the magnificent theories hinted at in that book as to the electric origin and government of the Universe.

Those who read that book saw the reasonableness of its advance thought, its unanswerable deductions, and longed for a fuller exposition. In this new work we have it.

Col. Warder truly says, "In discovering electricity man has discovered the working force of Deity, the right hand of Omnipotence," in so far as the control of the physical universe is concerned. He says, "I took up the study of electricity as a matter of curiosity and mental stimulus for my leisure hours from law practice and realty investments." And he could not stop short of the finale. This force easily takes the place of the old bunglesome inadequate guesses of gravity and sun radiation. The argument and the deductions are simply unanswerable.

This sentence states the point made in this new book in a nut shell: "I contend that electricity produces the phenomena of nature—that it is the ever active agent in evolving visible forms and substances whose results are known as laws. Man is the most perfect unfoldment of nature's electric laws, and the world and the universe are the universal expression of electric life and energy."

I heard a lecturer say recently, "Spirit is electro-magnetic force." I did not quite consent to this,

but it is worth investigation since we do not yet know what spirit is.

When Col. Warder says, "All physical force is one force being, the varied manifestations of electric energy," and, "The natural world is the spiritual unfoldment made manifest by electric power." I am ready to consent and follow out his deductions with admiration and wonderment.

Col. Warder quotes profusely from all the latest works on science and fearlessly contradicts, modifies or sustains them as they do not or do agree with his new thought.

And to cap the climax, he shows that Science and philosophy unite to sustain religion—not the creeds, but the religion of the soul which man has always been compelled to sustain and lamely tried to interpret by authority and supposed divine edict. Nature is profoundly religious and man needs no deific promulgations to give it vindication. Nature proclaims God and man personifies God.

"Love is the electric law of life," says this unique student, a man who has had in the world of manifest form but one wife, many years now in the spirit form, and whose lovely daughter is the image idol of her memory in his domesticity.

A few days ago I was walking along Main street and felt a tap on my shoulder. I turned and a smiling face greeted me with an invitation to enter the studio and office of this wizard of occult thought. I went in and for an hour we dwelt together in the realm of the unseen, but all-potent forces, delightfully. I brought this book and another one away with me.

This man of one love said, "All the glory of art and science, of thrones and crowns, is inspired by the love of woman. If love does not always elevate and refine and work miracles of its magic, it is be-

cause men lower their ideals of women and love."

At first I demurred to the first statement, but when I remembered how many women had essayed to be Mrs. Warder No. 2, and failed, I was silent and wondered if he were not right, after all.

This book is intensely interesting and profoundly instructive from start to finish.

That the author has a profound belief in and reverence for God is proven in this statement from chapter 16:—

"Infinite Wisdom and power and the laws and creations he has evolved on Earth, teach us that in other worlds and suns he has created other and numerous types of intelligent beings, and that living organic creatures of his bounty in all suns and spheres honor and adore his infinite goodness, power and love."

And here is the epitome of all:—"The man who would hear the wireless messages of God must himself be attuned or adjusted to the character of God," quoted from Dr. Burrell and called by the author a "superlative truth that all wise men should consider and not have to lament, like Charles Darwin, at the close of his long life of physical investigation, that he had starved his spiritual nature."

In this wonderful age of electric investigation and appliance, this book should be read by all. Send \$1.25 to this office and get a copy.

*The Stairway to the Stars, or Enola Everof*, is a new novel by Col. Warder.

This book is founded in the author's Electric theories. "Life is ever lord of death" and "The soul is a spirit that can soar on electric wings to sun and stars," are Key-notes to the plot of the story. "Do the dead return? There are no dead," is the sublime conclusion.

Send \$1.00 for a copy of this fascinating book.

### My Choice.

I HAD rather live in a log cabin with children, romping, rosy-cheeked, golden-haired children, little ones alive with the fresh breath from heaven, ripping up the seams of stiff conventionality, tearing open the vaults of prim conformity and society make-ups, turning furniture topsy-turvy, making finger marks on windows and pictures, tantalizing the ears of solid formality—I had rather live with a half dozen of them where stiff-spined Mrs. Prim and Miss Sassiety would not dare to come—I say I had rather live in a hut with the freedom of God's own fresh little ones and be one of them, helping them devastate the cold, tomb-like desolation of dustless precision and formality, than to live in a palace where they are not admitted, where they are not at home, welcome and free.

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The Official Record Book, that is the book to contain the speeches, essays and full proceedings of the late Chicago New Thought Convention, will be published by Grace Adelaide Kiersted, Editor of *The Mental Advocate*, 24th st. and Indiana ave., Chicago, Ill. It will be a big book in more ways than one and beautifully bound and you can have one sent you, post paid, for \$1.00. Subscriptions are in order. Send \$1.00 to Mrs. Kiersted and secure one now. THE LIFE has donated the Convention picture given in our Jan. issue and it will be reproduced in the book.

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*Common Sense Advocate*, formerly edited and published by Eugene Del Mar, of Denver, Colo., has been discontinued. Mr. Del Mar has returned to New York City, his former home, where he will engage in other business. His address is 557 W. 141 st.

## Little Lessons.

I WANT to tell you how very much I enjoyed your Health Thoughts in this (Feb.) month's Life. The article is *scientific* and *splendid*; and I was ever so proud of you as I read it. I want you to know how much we all love you and appreciate the glorious work you are doing. To me, personally, you are a source of continual *refreshment* and *inspiration*."

The foregoing is from one whose opinion I value—Mrs. P. A. Spaulding, of Mansfield, Ohio. This letter is helpful to me. While I am helping multitudes of people and scarcely ever finding time to think of any possible wants of my own, such expressions come like drops from Heaven, full of good cheer.

"I get many helpful thoughts from its pages," writes a dear friend in Milwaukee, Wis., in regard to our magazine, THE LIFE, "And I trust that it is bringing you satisfactory success in every way. I enjoyed your Health Thoughts in the last number of the magazine very much; and I wish that I could feel that I always made the preparation you so earnestly speak of. I am sure that the result would be what I so much desire.

"I am sure I have made progress toward that harmonious condition, but I have not yet fully attained. I believe that a persistent seeking of truth must set me free from all kinds of limitation."

"I have read THE LIFE well today and thoroughly enjoyed Health Thoughts," my sweet, student friend, Mrs. Stella Neely Millard, writes from S. Dakota. She is prosperous and happy.

Some one whose name I will withhold, has said something unique about herself—(too good to keep),

after reading Feb. Health Thoughts in *THE LIFE*:—

"You see, I lost my 'Number,' ie., I have not been a real good girl, but I see [the results. I have just been thinking it over today and I will be far better now."

I call this extract *unique* because it is frank, fearless, honest, unselfish. I know her. She is a beautiful young mother, with three unusually bright little kids, the eldest just now beginning to aspire to school. She adds:—"My eldest began school in Jan. and progresses rapidly. The teacher thinks he is quite a man.

"My baby is a precious one—such handsome dark eyes and dark, curling hair. He trots all around and says many words,—and such a good, sweet disposition as he manifests—I must say he is perfect. (He is one of the Science Babies). My next grows and is equal to any four-year-old in town though just three.

"Several have spoken to me of how I keep my children well, be well myself, keep up my household duties, *etc.*, while other children are having colds, measles, whooping cough and numerous other things. One man asks us for reading material and we have been giving him *The Life* and he thinks it fine."

I wish to say a word upon the little, yet good, indispensable Latin word "*etcetera*," which you just read above:—

What "house-wife" does not know quite well that outside of the sweet little thousand and one services absolutely required by three such brilliant little immortelles as these, there are *innumerable* incidentals that are also indispensable and daily unavoidable.

Jupiter, from the top of Mount Olympus when he saw too much before him for one man to manage, sought re-enforcements, even from his former enemies,

stipulating that in exchange for their freedom the cyclopes should supply him with thunderbolts—which only the cyclopes could use. With this help, Jupiter was *bold*,—

“League all your forces then, ye powers above,  
Join all, and try th’ omnipotence of Jove;  
Strive all, of mortal and immortal birth,  
To drag, by this, the Thunderer down to earth,  
Ye strive in vain! if I but stretch this hand,  
I heave the gods, the ocean, and the land.”

—HOMER (Pope’s tr.)

But the *weds*, move ‘in a little corner sly’  
The patience of the good house-wife to try,  
And dust, the unwelcome product of decay,  
Stealthily gathering, ignoring dismay,  
The cold, and the heat, the wind and the rain,  
The Gossip she must let give her a pain;  
Bashful yet bold, always tender and yet true,  
Knowing all things, being nothing, always new.

This is neither the beginning nor end,  
The half or the quarter the ‘housewife’ must trend:  
It’s a bit of the arc of the endless round  
Of an endless circuit where she must be found.  
Wife, Mother, house-maid, teacher, nurse and friend,—  
Jupiter as Jove could never, never lend  
With all his boasts of war and tales of love,  
And clever tricks of borrowing from above.—  
A candle-light of *showing* equal her  
Who conducts the home and triumphs in her sphere.

If the above ran into rhyme it was not because the theme was not inspiring! It might be attributed to the fact that there is a now-rapidly-melting sleet on the ground, and I have witnessed from my window three men suddenly running beyond their wont, as if inspired, when the friendly ground prevented their further precipitation.

Another letter, from another friend, came to cheer us in our work: “Boston, Mass., Feb. 14, ’04.

Dear Mrs. Barton: I am too busy to write you as fully as I would like, though this will bring me in mental contact with you. Writing to you, whether you write to me or not, makes me feel the warm glow of your powerful, spiritual presence. My prime object at present is this: If you will have that *Health Thoughts* in February *LIFE* printed in the little *book form* I will give you my order *now* for two dozen copies. I want them for distribution.

"I hope you will conclude to have them printed in book form at once. They would help lots and lots of people who are now calling for a presentation of the subject, in just that light. It is attractive, *original*—just like the author. Nobody on earth could have written that article but C. Josephine Barton.

—(Miss) Celeste E. C.

I have postponed giving you the Experiences promised several months ago about as long as I ought, I suppose. In a world perfectly civilized *apology* is out of place. I have had some more letters jogging my memory, but I did not need them. I never forget. You would be amused if you could know the mental memorandum I easily carry, even after all the more important things are booked and secure, and when I am so busy I haven't even time (of my own) to say to the dear friend I mentally see is fixing to write and inquire about a matter, "That's *all right*. I'll reach it duly. Wait a little."

Here is a letter from a fine woman who was in distress, out of health through the improvident acts of a thoughtless "husband"; She was in debt on her home, had to work harder than she was able to do, to support her family:—

"Dear Friend: It has been some time since I wrote to you, but I have thought of you very often,

and I always think of how kind you have been to me, a stranger. The money I received (on a sale she made) is out at interest, and brings in enough to pay taxes and insurance and a little over. I am in good health, considering. All debts are paid, and there is coal, and partly enough wood for the winter.

"*The Life* comes, on time, and is always full of cheer and comfort. And when I have carefully read it I always send it forth into the world to do good to others. Remember me kindly to Mr. B. Tell him I have not forgotten his and your faithful letters to me at a time when everything looked dark. God bless you both.

"I will now close, with a heart full of kind wishes for you all."

"My Dear Mrs. B": I have thought so many times I would write to you and tell you how well I have been ever since I got around last fall, after you treated me. For I know it must be pleasing to get a letter sometimes from the *well*, as well as from those that are ailing. It has been a surprise to all that knew my condition last fall to see me work the way I have this summer and keep so well. But I know why it is, and thank you for it.

"With best wishes for your self and the work you are doing, I remain yours in Love and Truth.

—Jennie Hovenden, Odebolt, Iowa."

This foregoing letter is from Mrs. Hovenden whose trouble was one doctors had claimed was incurable, viz., "milk-leg." But she was healed of it, and it is not incurable. I do not know whether medicine ever claimed to help this ailment or not; but I do know that the word rightly spoken, can, and will some day remove from the doctor's category all the formidable names of diseases that have been concocted, and the diseases themselves.

“Even greater works than these shall ye do.”  
Let us be faithful.

Now, I will give the best answer I can to a question my correspondent considers important to the race. Mrs. S. is a wealthy southern lady.

Dear Mrs. B.—

This is the second time I have asked what you think now of “clever” Mr. Hubbard! Did he do *right* to force the Mother of his four children out of the home she had helped to build, and take a woman who coveted the fruit of her hands, and who scattered those children? I call it unwomanly in her and mighty little and selfish in him. You once kindly answered any questions.”

Ans:—I do not think either Mr. H. or the woman acted nobly. I did not answer, because I knew little about the case. It seems to me it would have been far greater in them even to have suffered some self-sacrifice than fail to *overcome* little temptations from the lower nature. If he had been penniless I think it would have been different! He might then have continued faithful, in the bosom of his family, giving his surplus energy to making the world better by a truly noble *life*.

Mr. Ingersoll was an ideal Husband and Father. I don't care what he thought about the hereafter, up or down! He was a MAN, a hero, a great character. Of *Worship* he says out of the fulness of his knowledge:—

“To do justice; to defend the right; to be strength for the weak,—a shield for the fallen; to keep the peace between neighbors and nations. This is worship.

Work is worship. Labor is the best prayer. To fell the forest' to subdue the earth, to dive in mines for the love of woman. This is worship.

To build a home, to keep a fire on the hearth, to fill with joy the heart of her who rocks the cradle of your child. This is worship.

The Husband when his wife is prematurely old with grief and pain, sits by her bed and holds her thin wan hands as rapturously and kisses them as

---

passionately as when they were dimpled. This is worship.

The Wife clings to the husband fallen, lifts him from the gutter of degradation, holds him to her heart until her love makes him once more a man. This is worship."

Let us do what we can to help the world along in the right course; but after we have done our best, let us cheerfully throw the reins into the hands of infinite Law, and rest in the knowledge that the whole world will be rightly guided, and the best results brought forth out of all.

C. J. B.

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### A Will.

**T**HE "last will and testament" left by the eminent lawyer, Allen B. Seaman, as given below, is certainly a gem in literature. It is one of the finest pieces of word painting it has ever been my good fortune to read:

My right to live, being but a life estate, is not at my disposal, but these things excepted, all else in the world I now proceed to devise and bequeath.

*Item:* I give good fathers and mothers, in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments, and I charge said parents to use them justly but generously, as the needs of their children shall require.

*Item:* I leave to children inclusively, but only for the term of their childhood, all, and every, the flowers of the field, and the blossoms of the woods, with the right to play among them freely, according to the custom of children, warning them at the same time, against the thistles and the thorns. And I devise to children, the banks of the brooks and the golden sands beneath the water thereof, and the odors of the willows that dip therein, and the white clouds that float high over the giant trees.

And I leave the children the long, long days to be merry in, in a thousand ways, and the night and

the moon, and the train of the milky way to wonder at, but subject, nevertheless, to the right hereinafter given to lovers.

*Item:* I devise to boys, jointly, all the idle fields and commons, where ball may be played, all pleasant waters where one may swim, all snow-clad hills where one may coast, and all streams where one may fish, or where, when grim winter comes, one may skate; to have and to hold the same for the period of their boyhood. And all the meadows, with the clover blossoms and butterflies thereof, the woods with their appurtenances, the squirrels and birds and echoes and strange noises, and all distant places which may be visited, together with the adventures there to be found. And I give to said boys, each his own place at the fireside at night, with all the pictures that may be seen in the burning wood, to enjoy without hindrance, and without any incumbrance of care.

*Item:* To lovers, I devise their imaginary world, with whatever they may need, as the stars of the sky, the red roses by the wall, the bloom of the hawthorn, the sweet strains of music, and aught else that they may desire, to figure to each other the lastingness and beauty of their love.

*Item:* To young men jointly, I devise and bequeath all boisterous inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude, I leave to them the powers to make lasting friendships, and of possessing companions, and to them exclusively I give all merry songs and brave choruses to sing with lusty voices.

*Item:* And to those who are no longer children, or youths, or lovers, I leave memory and bequeath to them the volumes of the poems of Burns and Shakespeare, and of other poets, if there be any, to the end that they may live the old days over again, freely and without tithe or diminution.

*Item:* To the loved ones with snowy crowns, I bequeath the happiness of old age, the love and gratitude of their children, until they fall asleep.

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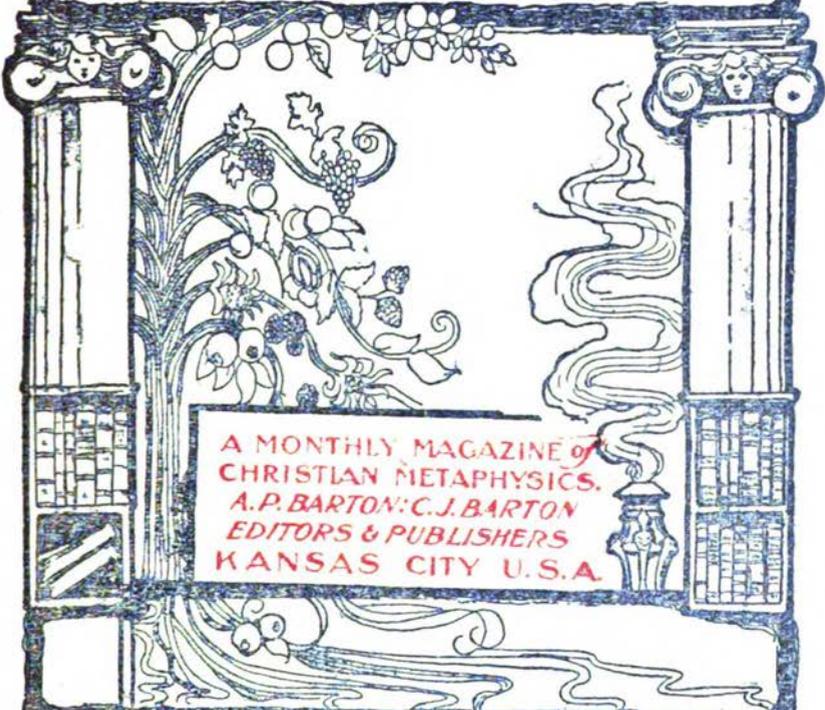
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# The Life

New Series

Apr., 1904

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# CONTENTS

Some Important Facts .....	159
Life's Completeness, Poem.....	165
Fortification, Poem.....	166
Evolution, Poem.....	166
Meditations.....	167
Glimpses of Roycroft .....	171
Bible Lessons.....	175
Key-Notes.....	182
Health Thoughts.....	188
Learning and Labor, poem.....	190
Correspondence.....	191
Soul Queries and Truth's Responses.....	196
For The Children.....	194
Little Lessons in Elohim Kindergarten.....	199
The Slavery of Eye Service.....	203

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# THE LIFE

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## Some Important Facts.

**T**HIS month THE LIFE enters upon its eleventh year. It is ten years young, and a very robust, healthy, growing youngster it is.

One very cold, snowy morning in February, A. D., 1894, as I sat in my law office in the city, there entered a tall, slender, patriarchal looking man with long, white beard. He was a Universalist preacher.

I gave him a chair near the radiator. After he became warmed up, he turned to me and made this startling announcement:—"Last night the Spirit came to me and said, 'Go to Mr. Barton's office and tell him he *must* start a paper.' Now, mind you, it did not say you should start one, but you *must*."

I said, 'I have not money enough to do that. I have long had a vague, unsettled idea and desire to start a paper along the lines of this science, but have never yet seen my way clear to do it.'

He replied, "You do not need money to start such a paper. It will bring in its own support. Publish an announcement in all the periodicals of this class that you will begin to issue a paper on a certain day and ask those who want it to send in their names, subscription price to be payable on receipt of the first issue, and by that time you will have plenty of money to run it."

He was an experienced newspaper man and I had confidence in both his vision and his advice.

So we mapped out a plan. It was to be an eight-page weekly and to begin April 4, 1894. At first I said, "Maybe I had better say I will begin when I get so many names on the list." "Not at all," he replied; "say you will begin on a *fixed day*, names or no names."

At that time there were not more than a half dozen New Thought publications in existence, and the people were ready for more. I had for several years previous written the Bible Lessons for Unity and been a regular contributor to the columns of Harmony of San Francisco; Universal Truth of Chicago and Freedom, then of Boston. So all of their readers knew me.

I sent announcements to all of these papers, got out circulars and sent them to all the New Thought people whose addresses I could get and began to get bids from printing houses for the mechanical part of the work, as well as to write copy for the first issue.

It is due to the Unity people to say here that Bro. Fillmore kindly permitted me to copy his subscription list for the purpose of sending circulars and sample copies to their patrons, and to big-hearted Helen Wilmans, to say that she lit in and praised me and boosted me and said she wanted every one of her subscribers to send me a dollar and get THE LIFE.

These four papers all published my notice, but Universal Truth not without a friendly protest. Good Mrs. Harley, then the editor, wrote me to please not do it, that I did not know how much expense it would be and that the people were not ready for a new weekly paper of this kind. She said she would withhold the notice until she could hear from me, in hopes she could dissuade me from so rash a venture.

My answer was brief and to the point—"Please publish that notice."

Then the names began to come in and kept it up until we were ready to mail the first issue, when we had 500 bona fide subscribers on our list and 100 of them had sent the dollar with their order. So we had \$100 to start with, and in about two weeks \$400 more.

Thus was THE LIFE started and it has always paid its own way as it won friends.

One day at table in a restaurant a lawyer friend said to me, "Look here, Barton, haven't you a lot of nerve to start a paper of that kind in these hard times?" I replied, "Yes; I have plenty of nerve; it requires a good deal of nerve to do anything of importance in this world."

So THE LIFE kept on growing and flourishing as a weekly paper for almost eight years. Then we changed it to its present form, Jan. 1, 1902.

During these ten years many changes have taken place in the New Thought world. Universal Truth passed out, Harmony and Unity are still flourishing and Freedom has been suppressed by the P. O. department. And many, many other papers have sprung up and passed as meteors pass from view, while several have succeeded and live on.

The chief trouble with those which failed was that they were launched by would-be "healers" who took this method of advertising their business. They had no true capacity or purpose back of them to sustain them. Some were mere echoes or weak imitations of others which had seemed to succeed. Imitations are always weak and short-lived.

Helen Wilmans incurred the disfavor of some people in the South and charges were made against her of using the U. S. mails fraudulently. The P. O. de-

partment issued "a fraud order" against her so that she could not receive mail in her own name. Subsequently like orders were made against C. C. Post and Freedom, so that the publication of the paper had to be suspended.

Indictments were secured against Mrs. Post in the U. S. Court. The first batch was quashed, but others were obtained against her and others connected with the business.

Recently Mrs. Post was tried on one of these indictments at Jacksonville, Fla., and found guilty by the jury, after several hours' deliberation. The sentence of the court was one year and a day in the penitentiary at Nashville, Tenn. An appeal was taken to a higher court and she was released under \$5000 bond, pending the final decision.

It is claimed by Mrs. Post and her friends that the jury was inclined to find her not guilty, but were almost compelled to bring in a verdict against her by the ruling and instructions of the court.

One instruction to which they excepted was, as they allege, to the effect, "that unless they, the jurors, themselves understood the law of mental healing under which Mrs. Post claimed to heal, or unless the law was commonly understood and accepted, the testimony of those who testified to being healed by her, could properly be ignored." Another was thus given out, "Although they, (the witnesses,) in terms, testified that they had been treated by the defendant and healed, it at the same time appeared that these parties were at great distances—hundreds and sometimes thousands of miles—from the defendant and totally ignorant of her acts and doings at the time they alleged the defendant treated them; such testimony was so contrary to the well established rules of evidence and natural law that it could not be ac-

cepted as stated."

A lady who lives in Jacksonville writes me that even among some non-believers the prosecutions of Mrs. Post are condemned as unjust and amounting to persecution.

But I cannot sanction the very violent, bitter and sometimes coarse vituperative condemnation of the U. S. P. O. officials at the bottom of these proceedings, which appeared in Freedom from time to time. The result could be only bad, stirring up animosity and instigating more strenuous efforts to down the defendants.

An effort is to be made, so Col. Post writes me, to have a law passed at the present session of congress to limit the power of the Postmaster General so that he may not pass upon any sort of business as to its being fraudulent or not. It was decided in the suit against Weltmer and Kelley that that official has no right to decide a business to be fraudulent against which there is no existing law or judicial decision. But it seems that this ruling has been ignored in Mrs. Post's case.

But every process is educative and purifying in the end. Opposition can hurt only error; it cannot injure the truth. The pure and genuine will stand while the false will fail.

The New Thought grows and widens. We have been recognized by the World's Fair management by making Oct. 28, 1904, "New Thought Day." And the city officials of St. Louis have kindly given us the use of Music Hall, free of charge, for our convention to be held there Oct. 25, 26, 27, and 28. We must all unite in making this occasion a great one for our cause and for the world.

The New Thought Federation, of which Rev. R. Heber Newton, D. D., is President, will be in

charge. Your humble servant, who is writing these lines, has been made one of the honorary Vice-Presidents. Our good and bright friend, Eugene Delmar, is Secy., and H. Bradley Jeffery, Treasurer. The Assistant Secy. and local business manager, is John D. Perrin of St. Louis. And I am much pleased to know that our good and efficient Mrs. Katherine Medcraft, now residing in St. Louis—5145 Kensington Ave.—is chairman of the Reception Committee. Visitors will be sure to be well provided for.

The cause flourishes and there are more true, free, genuine New Thought advocates to-day than ever before. Let us forge ahead, keeping everlastingly at it, and we shall by and by take the world for Truth.

Mr. Perrin, who has the local management of the arrangements for our convention to be held in St. Louis next October, is an ex-Baptist preacher. He became a Scientist through being healed by Science treatment. He was given up by the doctors. That was the first important step toward health. Then he had mental treatment which finished up the good work. Now he is a strong, healthy, robust advocate of the Science of Life. Let us all help him to make a great success of the convention and of "New Thought Day," Oct, 28, 1904.

**N**O QUANTA of dependent beings can fitly represent the Being who is Self-existent." Porter M. P. 317.

Yet All, as a Whole, may. The Man that was made in that Being's image and likeness is representing, and is carrying on the work of that Self-existent Being.

The Image-and-Likeness is that Being individually projected. C. J. B.

### Life's Completeness.

**T**HERE are no lives unfinished, incomplete.  
 God gives each man at birth some work to do,  
 Some precious stone of strange prismatic hue  
 To carve and polish, till it shall be meet  
 To place within his temple, still and sweet.  
 Ere that be done, the soul may not pass through  
 The door to grander worlds, to aim more true,  
 To wider life with love's sweet joys replete.  
 And, if the working time be short, and Earth  
 With its dear human ties be hard to leave,  
 Be sure that God, whose thought hath given thee  
 birth,  
 Still holds for thee the best thou canst receive;  
 Be sure the soul, in passing through that door,  
 Though losing much, gains infinitely more."

**O**NE OF my most earnest, beautiful students writes:—"I have become so used to reviewing my own work, improving it, etc., that I could hardly feel satisfied with it until it seems to come somewhere near the best I can do. C. I. H."

This is is good; even if her first thoughts were inspired and true, written language is imperfect, and though we are sometimes happy in just the choice of words that flow into their places charmingly, it is often so that in print we see a misfit word, a so-called synonym whose place would flare up with light and clearness should we wait for exactly the right word.

The words that will most clearly express the idea, are the ones to employ. The highest ideas cannot yet be written; they may be discerned.

C. J. B.

A lady in Omaha writes, "THE LIFE sustains us when we might faint."

### Fortification.

**I**F I forget to fortify my soul  
 With truth's precepts, I'll be  
 Open to come under the dark control  
 Of sin's malignity.

SUSIE M. BEST.

### Evolution.

**T**HERE is no Evil—all is Good—  
 Whose heart this truth hath understood  
 Hath been evolved out of a clod  
 Into a God.

SUSIE M. BEST.

A dispatch sent to the newspapers from Meriden, Conn., on the 6th of last January, stated: "Mrs. George A. Allworth, aged 40, and Miss Alice L. Flint, aged 24, consumptives, who have been taking outdoor treatment, slept on a varanda Wednesday night with the thermometer 25 to 35 degrees below zero. No covering was used except ordinary night clothes and blankets. Both women were in the last stages of tuberculosis when they began treatment. To-day they are practically well."

A lady in Kansas recently engaged treatments for her boy. March 7, 1904, she writes, "Many thanks for your treatments, also for kind words. My son is still improving. He surely has taken on the New Life from the very foundation of his being. He always was so delicate from a child. He does not look like the same boy."

"Every thing is upward striving.

It is as easy now for the heart to be true  
 As the grass to be green or the sky to be blue."

F. C. DOLING.

# Meditations

By Rantou

**I**N VERY ancient times there lived a man whom we may call Esau. He was a man without culture, and spent his time in the woods and in the fields, living on the products of the chase and on such wild fruits of the soil as he found in his daily rounds. He was not a provident man, and took little thought of the morrow. Sometimes he would have ample supplies of food and sometimes he would have none. So in the course of the year he feasted and fasted, not by the rule of any ritual, but by the law of necessity as affected by the uncertain state of the natural resources at his command. He took very little pride in his personal appearance. His clothing was made mostly of the skins of animals which he would kill for food or for sport. We might speak of him as a man of nature, following his impulses and allowing little scope to the exercise of reason in the control of his actions. When he was a boy he lost favor with his mother, by soiling his clothes or discarding them altogether, and by his bad table manners. He could never be induced to go to Sunday school, never learned to read, and never listened to a sermon in his life. But he was strong and swift of foot, an expert swimmer and climber, and had rare skill in the construction of traps and weapons used in taking game. Naturally he early became the favorite of his father, partly because he was condemned and berated by his mother, and partly because his father saw in him the full development and exercise of some of the elements which he himself had been compelled to hold in check in order

to keep peace with his wife. Esau's mother doubtless was a fairly good mother and tried to do her duty by her son, but when he persisted in eating with his fingers and cracking the bones at the table for the marrow, and such other gross breaches of table etiquette, she made it so hot for him that he quit the table entirely and took to eating out under the trees. Then when his mother undertook to starve him into coming to the table and eating in a civilized manner, he took to the woods to procure his own food. Many a time when Esau had bad luck in hunting his dinner, he would get a handout from his father, all unknown to the mother. In return for this fatherly kindness Esau got into the habit of turning in a choice piece of venison or quail for his father. But when the mother rebelled and would no longer cook the meat for his father, Esau would broil choice bits out in the woods and smuggle them in to him. The old man liked these viands very much, and one of his last requests was to have some of them served to him while on his death-bed.

∴

Now Esau had a younger brother named Jacob, who was in all respects a very different individual. When Jacob was a little boy, he wore his bib at the table, sat up straight in his high chair and ate his meals strictly in accordance with the rules of etiquette laid down by his mother. Jacob, of course, was his mother's favorite. He could wear a linen waist almost a week without getting it soiled. Jacob was also a very studious boy, and had a way of absorbing information from various sources which made him eventually one of the wisest men of his time. He also had a knack of accumulating wealth. When a mere infant he began to save up the pennies

his admirers would give him for his wise and cute sayings. Before he was ten years old he had several toy banks filled with pennies, nickels, and dimes which he had acquired by reason of his precocious shrewdness. He was a formalist by birth and by training. When he grew up to manhood he was a pattern of precise neatness. His linen was faultless, his hat was of the latest style and his patent leather sandals were a sight to behold and admire. Jacob's father took little pride in the dudish appearance of his younger son and secretly harbored the purpose of leaving the bulk of his estate to Esau. Jacob and his mother were too shrewd not to suspect this and too cunning not to set on foot some plan to prevent it. But it required no great cunning to trap the unsophisticated Esau, as subsequent events amply show. One day when Esau had been hunting all day and taken nothing, he was very tired and ravenously hungry. He came home and went to the back kitchen to try to get something to eat. Dinner was over at home and the dishes had been washed and put away. It was early in the spring and the mother with Jacob's help had gathered a nice lot of "greens" and boiled them in a large pot with about six pounds of side bacon. This pot was on the stove with a large portion of its contents when Esau slipped in. He caught the savory odor of the contents and was in the act of helping himself when Jacob stopped him. Esau insisted and finally bartered his interest in the home estate for the contents of the pot.

\* \*

The remainder of the biographies of Esau and Jacob need not be recounted here, not that I presume that it is familiar to all, for people do not now generally read the book in which their lives are found;

but the significance is the same throughout. Esau is the natural, primitive man, untrammled by conventionality, blundering along in obedience to his dominant impulses, never calculating results, always happy when the immediate physical needs are supplied, whether there is any prospect of obtaining anything in the future or not. Jacob is the product of civilization. He is bound up in the swaddling cloths of conventionality. His very ideas of right and wrong are dominated by ritualism and conventional laws. His sensuous nature is not deadened by these rules, nor indeed much held in check. His passions are gratified according to rule and not suffered to move in spontaneous outbursts, as those of his crude brother Esau. These two brothers have been acting their parts in the world for ages and are present with us to-day. In the olden time the father of these two sons gave it out prophetically that the younger should rule over the elder, and it has been so hitherto. Formalism still sits in the saddle. But what does it signify to Esau. He gets his pot of bacon and "greens", just the same, even if he does have to accept it under the rules dictated by his brother Jacob. To prevent Esau from breaking through his woven network of conventional rules, Jacob has cunningly devised secret loop-holes, and plenty of them, through which his untutored brother can easily slip to his "pot" without greatly shocking society.

The rule of competition is contrary to the golden rule, it is opposed to all the teaching of Jesus Christ. To do unto others as you would have them do unto you and to prefer another's welfare before your own is not in accord with the practices prevalent in commerce and trade. Let us co-operate for the good of all.

## Glimpses of Roycroft.

### I. A SURFACE VIEW.

BY C. L. BREWER.

**D**URING the thirteen lucky months that I was one of Elbert Hubbard's Freaks, the chief business of my life was to study Roycroft and the Roycrofters—I had to in order to eke out my nominal wages and make the experience pay. And I freely testify that it did pay—that it was one of the best and richest periods of my life.

The thousands of delighted visitors, shown around by the handsome lady guides, saw the large, picturesque buildings of rough field stone, the green lawns, the flowers, the fine work, the many forms of art and beauty. Across the street was the big, home-like Phalanstery, and the shop where the fine, solid oak furniture was made. Down a couple of blocks was the barn and Ali Baba and the two red pigs—"the hand illumined pigs," as Dickie the Artist called them. Over all was a charming air of thrift, kindness and fraternity. If Bro. Hubbard was at home they saw him at his desk or the wood-pile, a gentle, unassuming man, the picture of frankness and simplicity, and charmingly free from all the airs of the boss, owner, or autocrat. Having come with high and vague ideas about the famous Roycroft Shop, they usually left feeling that it was better than they had hoped—a heavenly fore-gleam of what labor and love and fellowship might be, and, mayhap, will be by and bye.

If they stayed a few days and got acquainted, the charm increased, and the regret at leaving also—a mutual regret oft-times; for some of them brought rich and beautiful lives to meet and reward the professional Roycroft entertainers. When lovely

ladies tried to thank me for little things, I would interrupt with:

"Oh, don't mention it. We get our education out of our visitors, and they are generally the best part of the family; so we have to do something in return."

This was one of the things that made it pay to be a Roycrofter, for, as Ali Baba was falsely credited with saying:

"What's the use of traveling to see the world, when you can stay at East Aurora and let the world come to see you?"

And even so the world has the best of it. Roycroft puts up a good front. It wakes the mind to higher Ideals of life, and hints at how to realize them. Whatever the motive may be, most of Mr. Hubbard's teaching is good. It stands on paper as dream and vision and prophecy of higher lives in a fairer setting. Many have turned away from that unique group of noble buildings in the center of the lovely New York village, and walked up Main street to the depot with softened hearts and radiant minds, and vague but fond ideas of going and doing likewise. I know, for I have talked it over with some of them in tones of tender, thrilling strength, as though reverently touching the conception of things that shall be when we awake in blessed possession of ourselves and our work.

One bright lady, schooled by hard experience, and not blind to the faults of the place, always praised it for enabling her to live by supplying the supreme need of a chance to work.

"The thing to do," she would say—"what I would do if I could do anything—is, start some industry, so as to be able to take people in and employ them."

That and the atmosphere of easy good-fellowship hold the people strongly. That gay and brilliant

young Roycrofter, Dickie the Artist, beloved by all the girls, was wont to boast that he had never been introduced to any girl in East Aurora, but had got acquainted with them all informally. When a lady I had known before came among us to work and live I took her through the Phalanstery, and, meeting one of the girls, said:

"Nellie, this is Ida."

This will give some idea of the charm and value of Roycroft. We will look deeper another time.

**WAR** IS always wrong. Nothing is ever gained by the potentate or nation forcing another to go to war. We should feel ashamed of a stage of human progress which tolerates the carnage of contending armies. Why do men leave their homes and families to go out and kill one another? Are they angry with one another? No; it becomes a business under diplomacy. A fiction called a nation is arrayed in conflict against another fiction—on paper. Then a business is started for the unemployed and adventurous, a business called war. Men are hired for so much a month to go out on the sea and land and shoot and blow up and destroy one another. They are friends personally, but act the fiend toward each other as a business to sustain a fictitious ideal called a cause.

I say we should feel ashamed and blush that the humanity of this century tolerates such inhumanity. The great Anglo-Saxon race ought to combine to prevent war. If the United States, Great Britain and Germany were to say in unison to Russia and Japan, "Stop it," they would stop. We should not permit such dark ages practices now to prevail on the Earth. All differences should be settled by arbitration, by peaceable agreement.

**A** LADY in a Missouri town in February wrote me that her children had had whooping cough since last October and she had had no rest since, sitting up with them, etc. I wrote her a strong, comforting letter and gave treatments. March 6, she wrote.

"It is with a thankful heart this Sunday evening that I write you. I am glad I wrote you about the children. Our little three year old did not have a good night's rest all winter until I wrote you. As I told you, he would cough until he would get black in the face and fall over limber in my arms. I want to tell you he has not had a spell like that since I wrote you. Isn't this grand? It was such a change that every one noticed it. The children are all better and I do not take cold so easily as before. I thank you so much for your kind help and advice. I so much appreciate it, while I adore the Power by which it is done. Thou art the instrument through which the work is wrought. I praise God for such instruments. I can lie down and sleep all night now with the children. It is *so* nice."

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## : Bible Lessons :

1904. SECOND QUARTER.

*Lesson I.—Apr. 3.*

**J**ESUS VISITS TYRE AND SIDON.—Mark 7:24-37.

**LESSON KEY-NOTE:**—1. "Without faith it is impossible to have pleased."

2. "The disciples, therefore, rejoiced, seeing the Lord."

*Time:*—Summer and early autumn of A. D. 29.

*Place:*—On the borders of the country of Tyre and Sidon, forty or fifty miles northwest of the sea of Galilee.

This is the Easter lesson. It is resurrection memorial time. Resurrection means reviving from the form and belief of death. There is, in reality, no death; but people have long believed in its reality and hoped for a reviving at some future time when a trumpet shall be sounded in the East. Now we know that they need only to be awakened and aroused out of the false, hypnotic sleep and brought to know that there is no death. If there were real death, there could be no resurrection. Death could never become life. *There is no death.*

24. Jesus left Galilee on account of persecutions which arose there. He wished to be concealed for a time for rest and safety. But the eager people, hungry for the bread of life, followed him up and located him.

25, 30. The Helenist, heathen woman, sought healing for her daughter at home obsessed of a "demon." Jesus refused aid because she was not a Hebrew, so the record says. I don't see the justice in this. She persisted and her own faith healed the

girl. Jesus did not claim to have done it himself. When the woman got home she found her daughter well.

81, 85. A stammering, deaf man was brought to him. He looked up toward the heavens and groaned and put his fingers into the man's ears and "spitting, touched his tongue." Then he said, "Eph phatha," open thou, and the man was healed. The material means were used to impress the man and his friends—not for any direct healing power in it.

36, 87. He sought concealment, but it worked in the opposite way. Sunlight cannot be hid.

1. Why did Jesus leave Galilee?
2. What work did he do at Tyre?
3. Did he really do it? Why not?
4. What is the value of faith in healing?
5. Why did he use means in healing the deaf man?
6. What can you say of means?
7. Why did Jesus seek concealment?

*Lesson II.—Apr. 10.*

PETER CONFESSES THE CHRIST.—Mark 8: 27-38.

LESSON KEY-NOTE:—"Thou art the Christ, the son of the Living God."

*Time:*—Autumn of A. D. 29.

*Place:*—Near Cesarea Philippi at the base of Mt. Hermon.

27, 28. As Jesus and his disciples walked along the road between Betbsadai and the villages of Cesarea Philippi, he asked them who people said he was. They said, "Some, John the Baptist come to life, and others, one of the old prophets". They believed him to be a supernatural being on account of his wonderful works.

29, 30. Peter answered this question for all: "Thou art the Christ." This meant the anointed one of God, the sent (Messiah), the looked for and predicted one, the Savior from sin.

Jesus was really the personified embodiment of these. And every one who lives the life he exemplified is, too, in a degree, the embodiment of the Christ, a Jesus Christ.

Jesus charged them to not tell it to the world. They would not understand it and would only persecute him and them on account of it. Men can learn this great truth only through experience. They cannot comprehend it otherwise. The Christ consciousness is only for those who have it awakened in them. It cannot be accepted by those who only hear about it.

31. Persecutions have always followed confessions of truths higher than the world's experience. Men who rise to a higher plane are subjected to the dragging back force of those below. They are called crazy, fanatical, dangerous to old forms and creeds. So they are dangerous to error.

32, 33. Peter secretly remonstrated,—“You must not be subjected to such cruel treatment as you predict.” The “get behind me, adversary” was addressed to the temptation presented through Peter. Jesus could avoid the persecution, but would not.

34, 35. Self-renunciation must be the condition of following the Christ way at that time. It is not so much so now and will grow less as the personal self grows more and more at one with the Christ self.

1. Who do men now say Jesus is?
2. Who is Jesus?
3. Who is the Christ?
4. What causes persecution?
5. Is not fear of the world the chief cause?

6. Who is the adversary?
7. How may we overcome it?

*Lesson III.—Apr. 17.*

JESUS TRANSFIGURED.—Mark 9:2-13.

LESSON KEY-NOTE:—"And there was a voice came out of the cloud, This is my beloved son; hear him."

*Time*:—A week later.

*Place*:—One of the spurs of Mt. Hermon, near Cesarea Philippi.

2. The Greek word *Metamorphothe* here used means changed in form and appearance. The only witnesses were Peter, James and John. They reported how it all appeared to them. While I was taking my first course of lectures in the Science, I became so lifted up and filled with the spirit one night that the speaker was transfigured in my sight. Her garments seemed to glow with a white light and she was translucent to me. Others did not see this, although they looked at the same person. We see according to our eyes.

3, 4. There was a great spiritual presence in all, but more intensely shown forth in Jesus, the most spiritual one present. Forms appeared to their enchanted vision which they thought were Moses and Elijah, the law and prophecy, to be fulfilled in Jesus. They there surrendered to the higher form of God's dispensation on Earth, Love and Individual Dominion. By the way, Moses and Elijah were the two who never died in the usual way—they were translated. May not this mean victory over death in Jesus Christ?

5, 6. Peter wanted to stay there, dwell in that state always. It was a sort of practical idea. But they were afraid and confused. So they could not abide there. Fear destroys power in people.

7, 8. The voice came out of a cloud which ob-

secured Jesus from their view. It was the cloud of their fear. The voice was from the Infinite, personified in Jesus. The Christ tongue uttered it. I knew a good man once, a preacher, who often heard sweet music in the space above him. [ ]

9, 13. Secrecy was again enjoined and they kept it until after the resurrection. Jesus' words here about Elijah coming again gave rise to the belief that John the Baptist was he.

1. What caused the transfiguration?
2. Whence came the vision?
3. What did it all mean?
4. Do you believe this story?
5. Do such things occur now?
6. Why could it not abide?
7. How were law and prophecy fulfilled in Jesus?

*Lesson IV.—Apr. 24.*

THE MISSION OF THE SEVENTY.—Luke 10: 1-16.

LESSON KEY-NOTE:—"Pray, therefore, the Lord of the harvest, that he send out laborers to reap it."

*Time:*—November or December, A. D. 29.

*Place:*—Northern Perea, beyond the Jordan. Jesus was on his last journey from Galilee to Jerusalem.

1. Seventy teachers were sent ahead. He would follow later. They were sent out in pairs so that the weakness of one would be supplemented by the strength of the other. It was also for companionship and support. Two heads are better than one in counsel and planning.

2. Jesus saw the great need for his gospel among men and the eager readiness of the masses to receive it. And how few were those then able to present it aright! It is even so to-day. Pray that the Lord of the harvest may send more.

3. The danger was great—not from the common people; they heard the good tidings gladly. The persecution came from the leaders, the priests and

officials. So is it now.

4. Make no provision for the journey. Your support will come from those you minister to. Do not burden yourselves with extra clothes, money or food. Your business is to give spiritual food and the material will come to you as a resultant. And do not stop to talk with those you meet. Indulge in no gossip.

5, 6, 7. Bring peace to any house you abide in. If you are kindly received, stay there and let those who wish to hear you come to you. Do not go from house to house. People who are ready for your gospel will come to your meetings.

8, 9. Don't be particular about your food. Don't demand certain breakfast foods, vegetable or nut and fruit diet; just eat what the others eat, even if it be pork. It is of little importance.

9. Heal the sick and announce the nearness of the Kingdom of God. Do our modern missionaries do this?

10, 16. If you are rejected in any city, leave it quietly. The loss is theirs, not yours. The judgment is sure for such.

Then Jesus compassionately bewailed the wickedness of certain cities.

1. Why did Jesus send out missionaries?
2. How did he send them?
3. What was the charge?
4. What two things were they to do?
5. Should not preachers now heal the sick?
6. Why don't they?
7. What mean the woes uttered here?

*Lesson V.—May 1.*

PRAYER AND PROMISE.—Luke 11: 1-13.

LESSON KEY-NOTE:—"Ask, and it shall be given; seek, and ye shall find."

*Time:*D—ecember, A. D. 129.

*Place:*—Somewhere in Perea.

1. The disciples asked for a formula of prayer. Jesus here gave one, but not to be repeated verbatim. It was only a suggestion as to the thoughts to embody. Nor was it to be repeated aloud; for he once

said to his disciples, "Whenever you pray, do not pray aloud to be heard of men, like the bigoted church people do. You should always go into a quiet place, shut out everybody and then utter your petition silently into the great Father ear. That Father will answer you openly." It is the only recorded instruction Jesus ever gave as to the manner of prayer.

2. First, is a recognition of the Father presence. "In heaven" is not in the original. It is only *Pater, O Father*. Then is uttered reverence for the name and presence, and a thought of the ruling power of good. Let it come. "Thy will be done, as in heaven, so on Earth," is not in the original.

3. Here is a trust expressed for material sustenance. It is to come day by day as it is needed—not to be worked for and worried over and laid up for long periods. The Father supplies it, if we trust and work each day.

4. As we do not hold things against others, so are we absolved from blame. And Infinite Power preserves us in temptation. It is our bulwark of strength. Recognize it—name it—claim it. But "deliver us from evil" is not in the original. It was put in later.

5, 8. Importunity, with calm confidence, wins.

9, 10. The promise here uttered has been a solace to many, but mostly the fulfillment has been a puzzle. They have not realized. This is, first, because they ask in a begging way, secondly, because they have a wrong ideal of God, and thirdly, because they ask amiss to pander to unworthy desires.

11, 13. God does not mock poor, ignorant petitioners. If the things asked for are not given, the refusal is better than fulfillment.

1. What is prayer?
2. Why do we pray?
3. How should we pray?
4. Interpret the Lord's prayer.
5. Are verses 9 and 10 true?
6. How may we seek so as to find, or knock so that doors open?

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# THE LIFE

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## Key-Notes.

April.

(I Open)

1—15.

**I** NOW OPEN TO THE INFLOW OF DIVINE LOVE AND POWER. I RESIST NOT THE INSPIRATION OF LIFE.

16—30.

**T**HE SOULS OF ALL MEN ARE NOW FILLED WITH TRUTH, AND LOVE PREVAILS IN THEIR COUNSELS.

## Health Thoughts

**W**RITTEN in response to many requests for more upon the subject of *Number*.)

"Here is Wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man."

"But *You* an anointing have from the Holy One, and you know all things" \*

As Lines of light from the sun illumine our ethers by uniting its electricity with our magnetism, so does the Holy One come into the human consciousness and blend its quality with the one who finds his number and is responsive \* \*

The number of the beast and of a man may be counted. But the one who is in receipt of the anointing has a countless number, for it is the All-inclusive expression of Wholeness. In him are all things. Man is the Unit of which all created things are fractional parts. The Unit or One, contains all its parts, and is their sum \* \*

Spiritual Man is the individualized Expression of the Whole One (all in one), Elohim. The man in the Bible who got in telepathic communication with Infinite Intelligence and discovered himself not an adopted child but a very offspring of that Intelligence, cried "Abba, *Father!*" because he caught the number of his place in Being, felt a response from the Infinite Battery the moment he found the Key-Note and started its vibrations along the straight Lines to Power.

The number of Elohim is ONE. There are nine digits, but each one is simply a repetition of the basic digit One. Mathematics consists of Ones differently

named for the sake of convenience. Two is two Ones; three is three Ones, etc. You and I do not make two, but two ones. Two is abstract, and we are here talking about the concrete. I am one, and you are another one \*

It is only the beast or the sense of man whose number can be found by any one but himself. "To him that hath an ear" (who listens at his receiver for a response to the Number he has called.) "Let *him* hear what the Spirit saith":—

"To him that overcometh will I give a White Diamond, and in this Stone a New Name (number) written, which no man knoweth save he that *receiveth it*." Here *stone* means concentration. White stone, clarified or spiritual perception. "A NEW NAME written" is his Number. It refers to the change from the number of the beast that can be *counted* as only a fractional part of one, to the Number of *the Man* which cannot be counted save by the one who has his receiver to his ear, "let *him* hear what the Spirit saith." The sense man is only a partial representative of *the Man*, for he has reached but the first degree of consciousness. He is, like the beast, only a fraction, until he unfolds into all higher consciousness, until the fullness or Oneness is reached. The number of the beast can be known by any one who knows his own spiritual number or Name; but the one not knowing his own spiritual number cannot know the number of any other, because a fraction is always less than One and cannot therefore compass its contents.

Your Number is your spiritual Name. It is sacred to you. You will know it when you receive it, for it is responsive to the Holy *Ons*.

Here is Wisdom. This is metaphysics. Spiritual things are spiritually discerned.

Jacob of old wrestled with this question, of how

to get the anointing from the Holy One. He wrestled all night, (did not stop, nor give up because everything looked *dark*). He said he would not let his trouble go from him until he got the Blessing he sought. He hugged his difficulty tight and kept on, "Hello, *hello*, HELLO! Give me the Number, I seek, my New Name!"

And when Day dawned (when understanding came) *he saw* that it was God. And he was told that his Name should be no more Jacob, (Jacob means following after) but Israel, which means "Prince" in power with God \* \*

How do we get the anointing from the Holy One, so that we know all things? By finding our Number, by persistently claiming the *blessing* in our trials until our trials dissolve and "day dawns," revealing our New Name. This takes place when you recognize what "in the Image and Likeness" means: The Image of Elohim is the Lord or Spiritual Individuality; and the Likeness is The Christ. Thy Lord is *thy* God \* \*

The X-Ray is the symbol of the Unknown Quantity that penetrates matter as if it were nothing. Spiritual Anointing, like spiritual perception, moves in straight lines irrespective of objective things. This Perception does not judge by appearances, while its straight-forward course rectifies and sustains them.

As the celestial Meridian is always directly over the spectator's head, wherever he may be on the earth, so from every place among the innumerable spectacles presented in this vast world of ours, there is a Royal Station for direct communication with Infinite Energy \* \*

You marvel at the great attainment of wireless telegraphy; you wonder how it can be true that your

transatlantic steamship passenger friend can communicate with you at your home fireside! You call it miracle, and so it is at present; yet when you understand its easy and natural process it will loose its garb of mystery and assume the commonplace. It is our ignorance that marvels. Nature soon surges through every artificial thing and makes it natural. Transplanted trees thriving in city parks are not artificial but natural in their growth.

The straight Line is the line of achievement. Artists call it the most difficult line to draw; religionists call it the path most difficult to travel; it is the course of electricity, of light, of powerful Thought, of success, and the path of all powerful things from the misdirected bullet's borrowed power to the purposeful planets pursuing ever onward their lines through measureless extension \* \* \*

It is to this, your Line of *distanceless* direction and its *Number*, I wish to call your attention, with as little obscurity as possible. Although in a world absorbed in physical processes it is more difficult to show one how to get into the spiritual perception that will discover to him his Number, his New Name.

There is a Line of direction between you and infinite power. Other lines cannot cross or mar your line so long as you keep it in active operation. "Active operation" means a *living consciousness* of the fact that you and that Power are One, or, that you are One with that Power. There is every moment a recognized interchange, so that you say in your heart, "My Source, my Substance, my Power." It is when one recognizes his confluence with Elohim that light dawns and reveals the *New Name*, "which no man knoweth save he that receiveth it."

So your Number is found through claiming your *Oneness* with the *Holy One*, until you dissolve your-

self of your personal imperfections, and receive the White Stone wherein is the New Name written which no one can read save yourself \* \*

Electricity is the symbol of *Universal* substance and power: Magnetism is the symbol of organized substance and power in man. Thus man is the pattern of his Prototype. All *space* is filled with electricity, all *bodies* with magnetism. All conductors of electricity are capable of exerting the magnetic properties of attraction and repulsion while conveying a current of electricity.

So the horse-shoe magnet "U" forms the two lines of giving and receiving, of descent and ascent upon which Angel thoughts travel back and forth between Man and Elohim. It is the coupling of mind to mind until electricity and magnetism are one, and the Divine current fills the consciousness with its supply and power \* \*

The powers of a magnet are for this reason, always increased by action, and impaired or even lost by disuse. This is because new knowledge streams in, new inspiration, through connection with the Infinite Battery.

The Number of the beast is the number of a man, (flesh-man). "Let him that hath understanding count the number of the beast, for its number is six hundred, threescore and six."

New knowledge comes through seeking it. The soul receives it through the brain. The brain is only the illuminated pass-way, where recognition is possible. The brain could not carry all the memories of a life-time. The Soul knows through the brain just as the soul sees through its window, the eye \* \*

All the atoms of the body form themselves after the pattern of the Number the soul knows. If it is the Number of the beast and a man, then the atoms often

have wars among themselves. If it is the Number of *the Man*, written on the White Diamond, in clear vision, then the atoms are harmonious and depart not from their rhythmic rotary joy-movement, obedient to the spiritual perception attained.

No one "understands" until he makes himself one with the Holy One.

Thus he makes One his number to begin with. Yet until this comes to him through his own seeking, own unfoldment, he will continue to count his atoms and search among visible things for his number. Each atom is a duplicate of every other in the same body. Hence fear passing through the brain affects alike the whole body. There are then no fearless atoms in it.

When a man hates, therefore, he hates all over; his hands involuntarily clench, his feet would kick, his heart spurn, his thoughts murder. When he fears he fears all over; his face blanches, his heart hesitates, his blood retreats, his muscles tremble. When he loves it is the same; his heart expands, his blood warms, his flesh glows and life and power sparkle in his eyes. And when he gets to know his Oneness with the divine Life he knows it all over, for every atom becomes a living Self, and Harmony is promoted throughout all his being.

Then he feels able to add to the power of the Lord-self. "I will *magnify* the Lord" \* \* \*

Yes, we first find out our *oneness*. We begin at One in number. "I and the Father are One, and ye and the father are one even as I am." The knowledge of the New Name follows. It is not a numeral but a Name. "And it shall be unto them for a Name, an everlasting Sign that shall not be cut off."

As the Heavenly Spheres send forth harmony in their movement, so the atom spheres make the con-

stellation man harmonious when he knows his number, for they pattern it.

As we live in or out of our residences as we please, so the soul lives in or out of the body. When he travels he may take his physical eyes and brain and legs along with him for observing objective things, but his soul is immortal and perfect without it.

He may travel without it. Whether he ships his animated instrument along with him or not, it is always local, while he is usually running on far ahead of it \* \*

I once saw a man so hurried to get to Chicago he took his physique off at Joliet, and had to come back after it. And when he picked himself up, the eyes were staring and bewildered, and all the atoms were on a strike. While He (his mind) was in Chicago he could not telegraph back to the physical body that its pass was in its pocket, to come on, for mentality was reflecting the bewilderment, and it took him a little longer to get back to Joliet, and realize he had mistaken it for Chicago. When he had *collected* his thoughts into One he soon knew "where he was at," and settled down about his personality, exercising patience for its sake.

The proper praise is when body, soul and Ego are all presented as One, Wholly. Let *all* that is within thee praise the Spiritual self. It is the Lord, *thy* God whom *only* thou shalt worship and serve. For thus it is written. Think of it. C. J. B.

We of the New Thought believe in peace and health and prosperity—peace not fought for, health not dosed for and prosperity not schemed and cheated for. We do not believe in the death penalty nor in punishment inflicted by men upon man. Inherent in every deed and thought is its reward.

## Learning and Labor.

Written for THE LIFE.

"I have lived long," an old man said,  
 "The snows of years are on my head.  
 My boy, I have a word for you,  
 In all your life whate'er you do  
 Combine these two,

Learning and Labor.

"When I was young I labored hard.  
 By cheerless toil my life was marred.  
 We all should live with a zest,  
 Choose some good motto, leave the rest,  
 But of them all this is the best,

Learning and Labor.

"What if dark clouds do now o'ercast,  
 Either your present, or your past?  
 If you fail once, do not repine,  
 Start out again. Whate'er your line  
 These two combine,

Learning and Labor."

HALLETT E. ABEND.

## Our Bible Offer.

**F**OR \$1.75 we will send THE LIFE to a new subscriber for one year, and to you or any one else as you may direct, or to the new subscriber, an elegant Teachers' Oxford Bible. This Bible used to sell for \$5.00. It has concordance, indexes, tables, maps, illustrations and all other modern helps to Bible study. Everybody who gets one is delighted with it. *You can't afford to miss this.*

Is pain friendly? Then why are you such an enemy to it? Why not use it for what it came to do for you and let it go? "In everything give thanks."

**Correspondence**

**M**R. J. KELLOGG of Little Rock, Ark., writes that there is one thing in **THE LIFE** which he cannot yet accept, that there is no personal God. He says, "I seem unable to understand how intelligence, love, power for good, or wisdom can exist without being personal or possessed by a person. That is, I fail to grasp the idea that these fill the universe as the waters fill the ocean, or as the atmosphere surrounds our globe, or more fully expressing the thought, as ether pervades the universe. It seems to me that the universe must be and must always have been under the control of an Infinite Power of Wisdom and Love. There must be Infinite Wisdom in the arrangement of all things. The fact that we and all things are involved does not explain what I want to know. It seems to me that there must be one Supreme controlling force, or being, if you please, governing all things. And yet, when I come to think about it in my feeble way, I do not see how that being could be located anywhere. The universe is ilimitable, of course, and this power must exist in one place as well as another."

*Answer:*—In a recent conversation with my friend, Col. Warder, he urged practically the same objections, and further said, "I cannot worship abstract principle. Law must originate from a law-giver. Love, life, etc., must come from a loving, living personality." I asked, "What form has God and where is he?" He replied, "Like a man and lives on the sun."

The difficulty experienced by most of us in dispensing with the ideal of an anthropomorphous deity

arises from two facts in nature and experience: 1. We constantly see love, life, power, wisdom, etc., personified in men, and 2. We think of law as a rule of action given out by lawmakers to govern men.

And we have not any very definite notion about what love, life, wisdom, power, etc., are in the abstract apart from their manifestations in persons.

Here are the difficulties that stand in the way of the personal God teaching:—

1. If God, the maker and ruler of the universe, is personal, he must have form and outline—he must have organs and passions. If form, is he a man? If a man and a father, who is the mother?

2. If a man and a father with a wife, who were his parents and grandparents?

3. How can he be everywhere and control the movements of suns, planets, comets, etc.? You say, by his spirit. Then you admit wisdom and power acting outside of the personality.

4. If God made law, then there was a time when there was no law. If God made essence then there was a time when all was vacuum. But vacuum is impossible, and principle is eternal.

Now law is the principle of Being, as eternal as Being itself. We cannot think of Being at all without the principle in which it is founded. They must go together. And Being has always been. There could never have been a beginning or maker of Being. We are driven to this conclusion simply because we know not how it could be otherwise, just as we conclude that space is endless. We cannot grasp the idea in its immensity, but cannot avoid the conclusion.

So if the universe never had any beginning, it had no maker or lawgiver. It is eternal.

In Being is Essence and the Law of Being includes Life, Love, Power, Wisdom, etc.

**Life is the principle of action, evolution and perpetuity.**

**Love is the drawing, combining power.**

**Power is a general term for that which sustains and moves.**

**Wisdom is order and integrity of action.**

**Now I can see no more difficulty in these being everywhere without emanating from a person than that ether should come from no personal source. These are in Being, a part of Being and essential to Being, without beginning or end.**

**Can we worship Love or Life? The only worship that is worthy a man at all is profound reverence and deep regard. These we have for Power and Beauty and Law without any regard to personality.**

**If God is a manshaped being, then he is limited in space. He has a personal presence limited by space. Who can ever get near him, then? There are so many people on all the planets, and passed off of them that they would more than fill the surface of this Earth. But suppose they filled only the United States. Put your man-shaped God down in the center and let all the people try to get near him, to see him and shake hands. Imagine they are standing thickly all over the states. Suppose an avenue were opened and all arranged so that people could pass by and get a glimpse of the man or touch him. Your turn would come every five thousand years if all could pass as swiftly as a steam car could run and there were no more than our country full of them. You see this is a very materialistic view of God. How much better it is to have God in us and about us always, as Love, Truth, Life, Power, Wisdom and Essence.**

**God is not an abstract Principle, as the principle of mathematics. God is the Essence that con-**

tains and evolves all that exists. In this Essence is Love, Life, Power, Law, Truth, etc., inseparable and essential in it, co-existent in and with Being itself.

This Father Essence is not one who lives, but Life; not one who loves, but Love; not one who is powerful, but Power; not one who has organized being, but Essence itself.

Yet God is personified in you and me, in all intelligent beings. We love and live, etc., because we are expressed out of that Essence of Love, Life, etc. Thus is God personified.

And God is embodied in the physical universe, too. As Pope puts it:—

“All are but parts of one stupendous whole,  
Whose body Nature is, and God the soul.”

If God made Law and God always was, then God lived a long time without law. How could this be? When did he make it? Who made God? And why did he not make law sooner?

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## For The Children.

**D**EAR CHILDREN:

I will first give you an extract from a letter that was written by a little namesake in the far West. She is a Scientist. Her mama teaches her Kindergarten, and they have good times:—  
“Dear Mrs. Barton: I love you. You have been nice to me, and I thank you. I like to read. I like to sew cards better than anything else.

“Josephine Mills.”

I think it is great to be loved by so fine a little girl. This is one of the kind of folks we big folks are to become like, in heart and thought innocence, if we would enter the heavenly Kingdom, or, find it in ourselves.

I will now tell you about a little boy named Melvin Hoppes. Melvin's mama teaches him also, and he is a little Science boy.

"Several months ago," his mother writes, "Melvin noticed me while quietly concentrating my thoughts, and asked about it. I explained to him, and he wished to 'think to the Good,' too. So the result is that he often wants me to hold him, and we talk of the Good together, affirming, 'We love the Good; the beautiful Good is here; I am filled with joy,' etc.

"And we sing together—"There is naught but peace in the realm of the True.' (If only the people he talks with would not teach him error! He does not manifest so placid a disposition after he has mingled with those who believe there are two powers contending with each other)."

Little children are good when they are born into this world. They are beautiful and true and lovely. It is wrong to tell little children they are bad, born bad, for this sets them to thinking about badness, when Goodness is the only power.

The older children who have been taught all about badness, are the ones to instruct in the right and true of this life. Children ought to know pretty early that the world is full as it can be of Righteousness and Truth and that these are the only power.

Life is everywhere making roses bloom even in desert places. Love is everywhere, in your mother's heart, in the flowers to make them beautiful, in the fruits and plants to make them good and valuable for you, and in your loving friends and kinfolks.

Truth is everywhere, causing the grass to grow green, the rose to bloom a rose, the lily to bloom a lily, the sun to shine, the shower to fall. All nature does her perfect work evenly because truth is every-

where.

When we do not imagine any thing but life, truth, love, and live by that kind of thinking, we are then happy and true in our lives,—when we are little, when grown up, and when we are a hundred years of age.

Once upon a time, when a great man was teaching a multitude of people on a river bank, the mamas brought their little children to him that he might bless them; that is, that he might say they were blessed in life, truth and love.

And some of the men said:

“Oh, take the kids away. He don’t want to be bothered with them!”

This much displeased the great man, and he said to them:—

“Let the little children *come* unto me, and forbid them not; for of such is the kingdom of God.”

And he took them up in his arms, and blessed them.

C. J. B.

## Soul Queries and Truth's Responses.

### VI.

“Out of Eternity this new day is born;  
Into Eternity at night will return.”

—Carlyle.

**T**O A SOUL “in tune with the Infinite” a day is but a leaf in the great book of Eternal Life, in the deciphering of which soul queries are naturally and unceasingly active.

The welcome we accord each new day of life is graded by our appreciation of the many opportunities for progress that may be ours united with the leading desire for knowledge, and a just conception of our own power to convert them into fruitful recompense.

To be a seeker of Truth for Truth's sake, one must be wide awake, mentally and spiritually comprehensive, viewing one's complex surroundings as effect, while cognizant of the wealth of unseen cause.

It is astonishing, and yet undoubtedly a fact, that very little original thinking is indulged in. It is so much easier to be swept along upon a current of independent, irresistible thought that precludes any individual effort of quiet thoughtfulness, much less any reasoning upon one's own central source of all thought as being the "I" that projects every tremor and degree of activity.

I once heard the question asked, "What do Scientists gain in making a study of the 'I'? They appear, and their lives seem the same as formerly."

As the desire for the precious knowing, seemed somewhat obscured, biding the time when the queries of the soul mind would be sure to open up to the questioner a vista of unquestionable realities, I could but reply, "From the fullness of the heart the mouth speaketh."

It is so simple, the action of the 'I', and yet, perhaps this is why it is so difficult in being understood and we are so prone to think and believe that the spirit 'I' is clothed in a garment of mystery.

Now let us *ever remember* that the "I" is the divine self within our body or temple.

This "I" whispers positive affirmations of Life and by thoughtful attention to the many queries of the soul mind we learn to test and trust more and still more these wise affirmations until finally "the I" masters and controls the atoms of the body and sweet harmony reigns where once pain and sickness wrangled with Truth for the ascendancy.

To those of earnest purpose and faith this declaration will be proven when in reposeful receptivity they speak *the word*.

ELLEBARDE.

Recently I boarded a car at the same time with a distinguished physician. I said, "Well, doctor, are you going out to dose somebody?" "Yes," he replied, "and if he is not sick now, he soon will be, after I get to him." I said, "More truth than fancy in that," and he laughed. We sat down on the car together. The conductor came to collect fare. The doctor had no change. The conductor hesitated. I took out a nickel and said, "Don't put him off. I'll pay his fare. That fellow might get well before he gets there if he has to walk." Then we both laughed and entered into a friendly discussion of healing methods. I found him broad in his thinking and not a believer in drugs as some other physicians are. He is eminent in his profession and I have found that the best doctors are like him in their estimate of drugs. They know the system is a tissue of falsehood and humbuggery.

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### Agents Wanted.

**W**E WISH an agent for **THE LIFE** and our books in every city, town and neighborhood on Earth. We want live agents that hustle and do things. We want agents who are interested in the great work we are doing. We will give good agents half they take in for new subscribers and books sold. Write and get commission of appointment and instructions.

---

In homes where drugs are not known we find health and peace and happiness. In homes where the shelves are full of bottles and the doctor a frequent visitor, we find aches, pains, fear and death. The sick are better off without drugs if they have only good nursing in their place.

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## Little Lessons in Elohim.

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### UNIVERSAL EXISTENCE.

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**I**F THERE were no Bibles, and you should wake some fine morning with all the results of the scares about a place of torment wiped out of your mind and heart, and you would find yourself absolutely free from condemnation and its results, and the Question should rise in your happy, buoyant, healthy thoughts,—

“Who, and what, am I? Whence hither brought, and how? and why?”

You might not be ready at once to say the Life that fills *you* is *everywhere*, the Love that thrills *your* being is omnipresent, the Truth that inspires *you* and makes your love pure and your life true, is *omniscient* Truth, for no more than the inhabitants of ant-hills could you know this through *observation* alone.

Yet mankind is of so much importance in the world in which he finds himself, and the beautiful relatedness and order of all visible things that are in harmony with his own nature, he asks the question of *himself*, for he feels the sacred dominion he has over all. He knows, even before he is able to answer, that the question is of vastest importance.

He is the one to *seek*; he is also the one to *prove* his answer.

All great achievements are founded in *law* and *order*, a foundation plan. This is because *Nature* is so constituted, and this is a point to remember. As God is naturally good without getting good, so Nature's plan is naturally perfect without ever at any time

getting to be so.

It was unavoidable for it to be thus, for all men have therein a steadfast principle to refer to and to work by, in every department in life. It has been the *natural* ambition of every human being to *become* in method *like* this steadfast principle, more and more nearly, and nothing short of attainment will ever satisfy the Living Soul \* \*

Man is the moving image and picture of what Nature is in its *immovable* processes. And as each man must stand up for himself, he should have nothing between his consciousness and the clear study of the ways of unchangeable principle. Personal magnetism is perhaps the most common detractor from the pure metaphysical pursuit of spiritual knowledge.

The Original plan never having been planned, but being Natural Plan, natural law and order, is reliable always. If we plant wheat we say we *know* wheat will be the product. If an oak-acorn falls to the ground in a forest too dense for man to enter, it will sprout never anything else than an oak. Certain mineral compounds always result in the same production. Blue and red mixed produce purple; red and yellow produce orange, yellow and blue make green. Nature *never* fails in her results. The stars "rise and set" at stated times, and man has found out how to tell when Jupiter will rise a hundred years hence, to the very minute, so perfect and so reliable is the *Natural System* upon which we depend, and to which we look for all our reckonings.

This Nature then of which we speak, is so perfect in all its points, so immaculately perfect and reliable, that we think of it as Divine and adorable; and in our warmth of enthusiasm we call it the Holy One, because it is whole, and must be Universal, and also we know it surrounds us and we are *of it*, and must

*be*, in as far as we are what we are, *of it*, and are to be like it, in all our ways \* \* \*

It is through *reasoning* that we come to perceive the truth of our being thus. Natural Principle, Universal Substance, Infinite Being, steadfast and basic Nature, are names for the Omnipresent Life, Truth and Love that we have reasoned out as everywhere unchangeable.

As we seem to be the only reasonable beings in creation, we know and realize, through that reason and the study of foundation principles, and the practice of its evident statutes, that the human race is the one Product that is to show forth and prove in the world the perfect Likeness through living the life that is Natural, that is founded in the Original, steadfast and entirely Natural plan.

The Natural Life is the only true Essence. All that is in real accord then with original Design is Right and happy in its progress, Omnipresence then is Intelligence, and we are intelligent. Then—

Natural Law and Order are the same as Righteousness and Truth. And when we become acquainted with Nature's Law we know the Right, and when we come into harmony with universal Order we know the Truth that is free from error.

Absolute Law and Order cannot bring forth disorder. But it can let a man be born into limited flesh with only a *breath* of absolute Law and Order breathed into him in order to give him a fair opportunity to *become* self-made, from the very foundation, and thus prove his heir-ship; thus show that he *is* in the image and likeness of that which is Self-existent and Self-sustaining, and therefore the very reproduction or offspring, so that it is impossible for him at any moment to be the child of, or even kin to, anything but Infinite Intelligence.

Infinite Life, Truth, Love never had "bowels of anger"! Natural Perfection could not be "out of humor or jealous"! And when a man is jealous he is so because he has stopped being like his Origin. When a tree stops growing upward, it begins to decay; fungi and other parasites appear on it. And so when a man stops being the image and likeness of Infinite Perfection, he may have parasitic appearances, such as anger, hate, jealousy, revenge, etc., appear in him.

Come, let us be *reasonable*. We have never been round everywhere to observe everything, and if we had been or could be, it would not even then give us authority or understanding to know all things. For judgment according to appearances is not reliable judgment; we must reason out any problem, make our argument agree with premise. We are to *give a reason for our position*.

Universal Being must produce Natures like itself. Universal Being is *Thought*; man *thinks*.

Universal Being is Cause; man is the Effect of *that Cause*.

Universal Being is Principle; man is expression of *that Principle*.

It is Life; man is living.

It is Mind; man is mental.

Universal Being is Truth; man is true. It is Love; man is loving.

It is All; man is of It, and is It, potentially.

C. J. B.

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Dear Mrs. H. J. T.—No, the unsigned articles in THE LIFE are not mine. I write my initials or my nom-de plume after all my articles. Yes, my students and patrons should send business letters direct to me.

C. J. B.

## The Slavery of Eye Service.

BY MARY EUPHA CRAWFORD.

**T**HE stages of eye service are almost infinite in gradation, hallowed by custom as correct form, tinged by fear of the seen and unseen, by weakness of conscience, or lack of power to think independently and initiate action.

The most slavish continuous form is perhaps to those in objective life who see one's outer acts and interpret them by their own standard of judgment or mode of thought. Fear of ridicule or inability to think independently carry one along with the crowd, however unreasoning or uncomfortable the lead may be.

Another form of this slavery is that of obedience to law from fear of detection and punishment rather than from perception of a dependence upon it for the well being of the individual and whole structure of society.

The nameless dread of what may result from infraction of law often supplies the place of an undeveloped conscience.

The next form has been uncommon in the past and invited scoffs from the skeptical or instilled secret dread into thoughtless minds, of those who possess psychic powers that enable them to read the thoughts and motives of others. Their presence, like that of the priest, acts as a restraining conscience to many who hasten to conceal, with success as they imagine, cherished thoughts of sinful pleasures.

The most self-deceptive form of eye slavery is to that of the cloud of witnesses on the psychic plane who hold mortals in full survey. Fear of being observed by these deters many a secret thought from taking definite form in the mind or seeking action, and many an expiation or self-sacrifice is made in

hope of placating or gaining their favor and assistance.

These and many other forms of eye service perform the office, in the infinite degrees of human development, of a conscience until unfoldment of soul qualities places each one in touch with the court of last appeal that "knows and knows that it knows".

The lower degrees of conscience stand as sentinels to direct the way to attainment of personal objects or desires.

"The eye cannot see itself" nor can the closed perception performing it perceive the outer effect of its unstable eye service, always resistant of self sacrifice, steady discipline, or mental purpose to make its nature real. To become so would be a change of its nature and shaping of its acts from a stable center of truth rather than from surface influences.

Fear of law or of punishment by unseen forces may have some value in keeping many lives in paths of rectitude accepted by a common sentiment as safe and necessary to the well being of society, until power to stand and weigh independently, thought, impulse, resultant action, is grown, or the soul can be seen that enables one to see.

The children of kings feel the importance of their position from the earliest years and are given most thorough cultivation and taught gracious manners, but if the cultivation and trend of character is solely toward service to the position they must fill, more bitterness and restiveness against constant restraint will be felt than sustaining joy from being at the top of things.

Eye service to assumed or imposed duty is a reef that nearly all of human life strikes upon more or less. The duty may not seem to suffer loss from being performed with unwilling faithfulness, those who are

benefited may miss nothing, the performer may be an unconscious loser from holding the thought that it is a hard thing to pull to, but an irritation that cannot be analyzed or traced to its secret origin traverses the nerve currents and diffuses a subtle poison through the blood and tissues.

The chains and slavery imposed by eye service are ever a cause of disgust and unhappiness.

It is slavery to feel obliged to wear company manners when the regular ones are pressing upon the nerves with a protest against disturbance of their tenor of action.

To say pleasant, flattering things when it would be a relief to unfold claws and scratch.

To seem neat and clean to public view when unclean habits press behind the seeming.

To give to some object at a sacrifice of fond desires that cause the nerves to quiver, because it is expected.

To express brotherhood sentiments that prove of thin quality when action is required.

To give invitations that would cause annoyance if accepted, with political designs, or to cancel social obligations.

To writers who have made a reputation by doing some work of value and under the stamp of it pass much that is careless and sloppy.

To a mystical veil of expression that conceals occult knowledge and unfoldment of thin quality and quantity.

To take a position or job and do only so much work as will serve to hold it.

To keep on good borrowing terms with neighbors whose backs are uncongenial and cause the lip to curl or eye brows to lift.

To fear to do a generous act until the eyes of

those present are consulted or opinions expressed as to the correct thing to do.

To balance service cent per cent with the amount of wages received and render only so much as may be necessary to retain a position.

To feel obliged to speak endearingly to or of one's family to acquaintances, when the brain cells are habitually relaxed to raking up their faults.

To feel obliged to contribute money or effort to a cause that like a house founded upon sand, stands until those benefited require a different form of service. Who hath freedom from slavery to some form of eye service?

When one is used to chains he feels lost without them; but if all others wear some kind, none can have a clearly defined feeling of separateness or chance for comparison of lots.

The serpent fog that hangs more or less heavily over all minds, or fear of being detected in the seeming, cannot avail to pass eye service as the real all-way-through thing when the eye of the soul is turned upon it.

"The eye cannot see itself, not going from itself," but it is joy to follow the course revealed by its penetrating X-ray without looking to other eyes for guidance or to note the effect of opinions or acts.

A business man in Little Rock, Ark., upon renewing his subscription, says, "I receive and read several of the New Thought periodicals, and recognize in all of them much that is good and helpful. But I appreciate THE LIFE more than all others. It is of a high order, and the thoughts expressed in it command my highest admiration and respect. It seems more like an authority that may be relied upon than what I read elsewhere in similar publications."

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# CONTENTS

Truth Consciousness.....	211
Nature's M. D's., Poem.....	218
Why is it Thus?.....	217
Meditations.....	219
Glimpses of Roycroft .....	222
Bible Lessons.....	227
Key-Notes.....	234
Health Thoughts.....	235
Correspondence.....	243
For The Children.....	246
Little Lessons .....	251
New Books.....	258

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# THE LIFE

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## Truth Consciousness.

**T**O HIM that overcometh I will give a white stone and on the stone a new name engraved which no one knows but he who receives it."

—Rev. 2:17.

We gain knowledge of external things in three ways:—By contact of the senses, by deductive argument and through induction. The first is fallible because of the deceptiveness of appearances and the imperfection of the reporters of them, the senses.

The avenues of perception which we call the five senses are essentially and solely reporters of appearance. But they are not to be despised, condemned or ignored for this cause. They are faithful and almost indispensable in the performance of this office on this plane of our being.

It is not wise to quote Jesus as saying, "Judge not according to appearance," and conclude upon this that appearances are all false and deceiving and the senses liars. Neither conclusion is correct, and he who does not form opinions from appearance either has a benumbed brain or is sadly deficient in the quantity he possesses of that important ganglion.

If we examine the verb used by the Master in this sentence, we find that he really said, "Condemn

not, or do not pass sentence upon anyone, as a judge upon the bench passes sentence upon a convict, solely upon the evidence of appearances." He did not mean that we should not form any conclusions from what things appear to be through the senses.

But impressions so acquired should be submitted to the reason and judgment before final conclusions are settled upon.

But the fact that appearances are sometimes delusive and the senses often subject to abnormal conditions or preoccupation of thought, renders knowledge so acquired not quite certain and always subject to modification by additional evidence.

I was riding in a carriage with a friend one day, when we passed a large red brick house, surrounded by a beautiful green lawn. He said, "There is a beautiful red lawn with a house of the same color." He was what they call "color blind," although he could see objects as far and as distinctly as I could.

Another said, "I smell roses," when it was only a pig sty. His sense of smell was defective. Often one will mistake a wagon rumbling over a bridge for thunder, or the squealing of a pig for one practicing voice culture.

So there is always an element of uncertainty in knowledge gained through observation or contact of the physical organs of sense. Additional evidence may change conclusions.

In deductive reasoning we seek conclusions through the application of rules and known principles, as in the solution of a problem in arithmetic. If we properly apply the rules and do not put down a wrong figure, our conclusion is correct. But here again is always an element of uncertainty. We are not quite sure we have not made a mistake some-

where.

The process of Baconian, or inductive, reasoning seeks a general truth through the examination of particulars. If we try all the kinds of metal we know of and find them all malleable, we conclude that all metals are malleable. But we are never sure that we have tested them all. Some day we may find a metal that is not malleable, but is brittle like glass, and our conclusion is not a correct one.

Because all men during the past ages have died, we conclude that all men are mortal. But we are not quite sure of that, for Harry Gaze, Helen Wilmans and a few others have eliminated death from their program, and who can yet prove them to be mortal? There is a young man in California, only 109 years of age, who is an athlete and is engaged in giving physical culture lessons. He may be an exception to the old, old rule.

But I hold that there is a knowledge which does not depend upon external evidence or proof for its basis and which presents no vulnerable point for doubt. *It is consciousness of Truth.*

You may doubt my consciousness and I yours; for no one can read the name engraved in the white stone but the one who has it. Yet, that by no means invalidates the knowledge itself. It only proves that each one's inner perception of truth is peculiarly his own and cannot be taught to others nor imparted by any external means.

Such consciousness of truth arises by unfoldment of power to perceive that which is not manifest to the senses. This power is developed in overcoming. He that overcometh receives the white stone, symbol of light and endurance or permanency, in which the new name is engraved—not written, as the old version has it—and that name is "Prince with God."

Prince means inheritor of the crown—symbol of excellence—and the throne—symbol of power and authority.

“He that overcometh shall sit with me in my throne,” says the Christ. That means to have equal authority and power with the Christ.

What is it to overcome? It is to meet the results of error and ignorance with unfaltering confidence in power and mastery and to make the use of them that inheres in them under the law of Being for growth in wisdom and strength. It means to make stepping stones of all difficulties and seeming obstacles to progress upon which to rise to higher places of attainment. It signifies more than endurance and patience, more than fortitude and immovableness. It means aggressive conquest and intelligent appropriation of all that comes as experience in life. It refers to a state of rejoicing *always* and in *everything* giving thanks. It is the condition of serene mental supremacy over every adversary in life's course during this stage of individual building and the right use of every object lesson given in Earth's Kindergarten.

Every achievement in this line means a new white stone with a new name, a new princely degree, engraven thereon.

The prince with God no longer repines nor complains weakly under the decrees of unerring Law. He knows that *all things* work together for good and realizes the good in all things and occurrences.

Consciousness means knowledge within one's self, independent of outer evidence and impressions. It means more than this: it means knowledge that has become a part of one's self, incorporated in the integral being of the individual. It is the only absolutely certain as well as incommunicable knowledge mankind possesses.

A man came to me once with a great discovery he had made in the occult realm. He told me all about it with a sparkle in his eye and a tremor of exultant satisfaction. I at once recognized it as a truth I had often tried to state in *THE LIFE* of which this man was a close and constant reader. He had read my statements along that line many times, but had not been ready for the truth they embodied. So it did not find a lodgment in his mind until he grew to be ready for it. Then he grasped it as his own truth and came to tell me about it. Yet he had been educated up to the point of capacity for that truth through experience, reading, meditation and the divine ministry of thinkers who had gone ahead of him. By all these means we are prepared for the new births within us.

Are you conscious of immortality? Then that is more than axiomatic truth to you. It is not only self-evident but infinitely above the rules of ordinary evidence. If an attempt be made to prove it to the senses, the result is only confusion and doubt. You may and should rest serenely in the deep assurance of that consciousness.

Are you conscious of the presence, sometimes, of dear ones whom the world calls dead? Then you may be assured and comforted and need not make any effort to prove it to others; nor should you ask of the invisible ones that they stoop to material means of manifesting themselves. They have risen above material methods of manifestation and cannot perfectly use them now. We can go to them, learn the spiritual language, but they cannot come to us in the visible form.

Are you conscious of healing power for yourself and others? Then the only proof you can give of it is its embodiment as health and immunity from disease.

Are you conscious of a great, active, indwelling, uplifting, regenerating life center radiating and vibrating from the Kingdom of God within you? This is your own truth, and, although I may have a like consciousness, yours is not mine and mine is not yours. There is harmony when we meet and hold thoughts together and in absent communication, but not sameness. Absolute nondiversity would result in a dead stillness or inaction. The stimulus of diversity conduces to growth and conquest. You can read the name engraved on your white stone and I that on mine. Your truth consciousness is your own and mine is my own, and there is no room for contention about it. There is no quarrel between us. In the Christ consciousness there is now no condemnation, nor discord, nor opposition. Love permeates all and unifies variety, while Truth presides at every banquet spread in the home of the soul.

### Nature's M. D's.

**T**HE glow of the sunshine,  
The sweet-scented flowers,  
The laughter of children—Ah! friends, it is  
these

That are better than quinine,  
Or all of the "powders"  
That money can buy.—They are Nature's M. D's.  
The smile bright and cheerful,  
The word kindly spoken,  
The warm hearty hand clasp—the things done to  
please,  
Can make strong the tearful,  
Will heal hearts once broken,  
Will make well the sick—they are Nature's M. D's.  
—Charles McCubbin.

## Why Is It Thus?

**I** KNOW three men now almost ninety years of age, hale and hearty and well in possession of their faculties. I have known them all my life and can speak from my own knowledge of their habits. They have never observed any of the rules for longevity laid down by modern guides for living forever.

They never took baths. I have heard them say they never took an all over bath in their lives since in their boyhood days they used to go swimming in the creeks. They have always eaten abundantly of pork and bacon, it being a habit of at least one of them to eat smoked bacon side meat raw with raw onions for lunch.

They have habitually worn their hats in the house while sitting with their families around the fireside, and all have luxurious heads of hair.

They are all fathers of numerous children, two of them numbering their offspring above a dozen each. Two of them have had two wives each.

They have all worked hard and worried much.

They have feared God and believed in a devil all their lives.

They have not been total abstainers from intoxicating liquors, one at least drinking all his life habitually, sometimes getting a little too much for steady locomotion, and all have taken a drink when they wanted it.

They have used coffee or tea regularly always.

They are all deep water Baptists and believe in man's total depravity and damnation for sinners.

They never ate any sort of breakfast food nor dieted nor fasted nor took any kind of physical culture exercise other than their work in field and gar-

den and woods.

They have always believed in doctors and taken medicine when ailing.

Yet they have outlived the theorists and rule followers and are in better physical condition at their advanced age than most of them are at fifty.

The fact is, if any of us were to faithfully follow all the rules for eating, drinking, bathing and physical culture laid down by the modern would-be evergreens, we would not live fifteen days. I have observed that deep breathing, physical culture, dieting, water dabblers die young.

Be natural. Put the intellectual man under control of the spiritual man, and the physical man under control of the intellectual man, and then do as you please. Follow no one's rules for the preservation of your own body. Seek your rules within.

On Easter Sunday I was visiting my sister and her daughter. The daughter has a bright little boy named Alfred, not yet five years old.

Some time ago Alfred took up very strongly with my teaching and has ever since refused to take medicine of any kind, asserting stoutly that he is a Christian Scientist and "we don't take medicine.

On the Sunday referred to I was peeling the shells off of some Easter eggs for Alfred. One of them was colored green and the color had gone through the shell and colored the white of the egg somewhat. His mother said she was afraid for him to eat it. He spoke up very positively, "Oh, it won't hurt me; I'm Christian Science.

A lady in Connecticut, upon renewing her subscription to **THE LIFE**, says: "I have taken **THE LIFE** ever since its first issue. It is the best. I am glad and rejoice in your success."

# Meditations

By Kantan

**I**T IS useless to quarrel with the world for being foolish, vain, inconsistent and whimsical. It will do no good to get out of sorts because justice miscarries continually, and deceit and shallow pretense receive the rewards to which truth and honor are entitled. We should rejoice that there is true merit in the world, notwithstanding it may be often maligned and maltreated. Idolatry will still continue as long as moral blindness exists. Humanity must needs bow down to something which it holds to be sacred, and it has always been true that a great many very trifling and even base things have received the homage of the human race. Human institutions are none of them made up of pure gold, but all have their full share of wood, hay, stubble and mud.

\* \*

Human government is a good example of such an unstable combination. We claim progress in government, but our system is no more successful in meting out justice to each individual than was that of the primitive patriarchs. In fact there has been no improvement over the ancient patriarchal form of government, so far as the administration of justice is concerned. In free America the fetish of personal authority has been almost universally dethroned and we have as a nation, either bowed down to the CONSTITUTION and its provisions, or held our silence about any opposition to its worship. This is our idolatry, and it is about as absurd as any. The fact is that there is no governmental system now extant that is not founded on a radically erroneous concep-

tion of government itself. Free America is no exception. Fundamentally we are as deep in error as China itself. We have only shifted our allegiance from a single head to many. We say our government is by the people. A thing becomes authoritative among us because it has on it the stamp of the sanction of the majority of male human beings who are within the charmed circle of age, citizenship and inhabitancy, whether they possess any of the higher qualities of understanding and of honesty or not.

\* \*

In principle nothing is more evidently absurd than to accept any proposition simply because it has been accepted by a majority of the community in which we live. The majority of any community will generally be found to be in error on the interpretation of the profounder truths that lie at the foundation of human progress. Still the source of all authority to formulate, interpret and execute laws in this country is the foolish, fickle, thick-headed, prejudiced majority. It seemed very absurd to some people, when a few days since, in a mass political convention in one of the counties of Missouri, a decision of the supreme court was severely criticized and summarily reversed by an almost unanimous vote of the assembled sovereigns. But the act was in perfect accord with the nature of our system. The people assembled in their sovereign capacity are supreme in our country, and have a right to criticize any of their servants. Yet we know that the people as a last resort are far from infallible. In fact we can scarcely hope to have a proposition decided on its true merits when it is referred to them, for in their blindness they are prone to be hoodwinked and misled by unprincipled self-seeking demagogues.

\* \*

But what shall we do? Shall we return to mon-

archy? No. Shall we we seek some other tribunal of last resort? No. We need none. There is no authority for the truth, for honor, and for justice. All attempts to establish justice on authority of any kind must end in failure. The only government that will bear the test of sound philosophy is self government and proceeds from within and finds its way outward through the actions of men. All government of men by external forces is a perversion. The notion that men must be controlled by the application of external force, according to the dictates of external authority, has been fundamental in all attempts to approach a perfect system of government. This fundamental idea is wrong, therefore all systems made in conformity with it are wrong. This is not saying too much. Every government that the world's progress has yet evolved, has been radically and fundamentally wrong. Our own government, at best, is a patchwork of errors and a very doubtful makeshift. Oppression is red-handed all over our fair land; injustice is winked at in high places; and corruption runs riot in places held as a sacred trust. The old erroneous method of trying to coerce men into the ways of justice and fair dealing by external force is becoming more and more an evident failure. Multiplied navies and embattled hosts only wear men's souls and make them less capable of true self government.

\* \* \*

Of course ideal government can exist only in an ideal community composed of ideal people. This condition of ideal government cannot now be obtained, and therefore only imperfect government is now possible. But there is a way to grow toward an ideal and also a way to grow away from it. It would not be safe in the present condition of society in this

country and much less so in most other countries, to remove all the bands of external restraint, and trust to the self-control of the individual to make a self-regulating community; but the whole intellect of the world should at this time grasp the truth that external government of any kind is only a make-shift rendered necessary by the crudeness of the human race and ought to be dispensed with as a positive detriment wherever true self-control can be relied upon to assert itself and carry the individual forward in the true course of right doing. True governmental reform, like any other, must begin with the inner core of the individual and work its way out. This fact is fundamental in the science of government. The failure to recognize this principle has vitiated every attempt hitherto made to formulate a perfect system of government.

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## Glimpses of Roycroft.

### II. BEHIND THE SCENES.

By O. L. Brewer.

When I first knew the Hubbard boys they all had long, picturesque hair; and when sturdy Sandy—who never ate grape-nuts after his picture was used without his consent for an advertisement—had his cut, there was a stormy time in his father's vicinity. Several months later Ralph had his cut, and while it was being talked about in the Oak Room, his mother came through and firmly remarked on the improvement. I spoke of having mine cut, too, and she said it would look much better.

This was the first intimation I had of any trouble in the family; but I knew there must be something serious the matter when Sister Hubbard turned so decidedly against the Fra on the hair question. Soon

afterward she left, depriving Roycroft of one of its finest characters, and one whose influence was always for honesty and decency. It was through the general, but secret, indignation over the success of Mr. Hubbard's long and unscrupulous campaign to eliminate her, that I began to learn how he was regarded by many of his own people. There were some startling eye-openers, and I had to greatly change my estimate of the man. I had always liked him personally, as well as in his capacity of writer and speaker; although early realizing that he was not one I cared to be intimate with. I thought him frivolous and ill-balanced before seeing deeper reasons for incompatibility.

The changes at the Phalanstery following the departure of Mrs. Hubbard—who had been our house-keeper—were instructive and interesting. By contrasting the conduct and character of those who were compelled to step down and out with that of those who found favor at court and were promoted, it was easy to see the downward drift of Roycroft destiny. One of the Phalanstery ladies was worrying over a contest for supremacy, which the Fra would have end when he came back from a lecture tour, and I said:

“It will come out all right. If it is down on the program of the Universe for Roycroft to live and prosper, Margaret will stay and help it to do so; if it is to go to wreck and ruin, Mrs. Blank will stay to assist in that.”

According to every standard that Mr. Hubbard has raised and advocated, Margaret was one of the best of Roycrofters, and Mrs. Blank one of the poorest. In spite of that fact, apparently—but really, as I knew well, just because of it—Margaret's five years of faithful service suddenly ceased the day

after his return.

I now began to understand the awful silence in regard to Roycroft in general and Mr. Hubbard in particular, which had puzzled me for months. I thought I would rather face almost any amount of criticism, and even abuse, than live in that deadly calm; but the Fra seemed quite satisfied, and appeared to take it for granted that people never thought of what they didn't talk about.

After the papers exploited the family skeleton, at the time Mrs. Hubbard left, he spoke on Sunday evening, at the Chapel, about how much better he felt now that he had nothing to conceal. He had once suffered from a case of glass house, but now it was all smashed—even the sash was swept away—he was free and happy. During the week he had watched the papers, and tried to destroy those that he was written up in, before others saw them; and I paid evening visits to the news stand and smuggled in papers under my coat for the Phalanstery girls, who read them in corners, with one eye on the door, afraid of being fired if they were even caught looking at a paper.

While learning that the Roycrofters, as a whole, had no faith in their employer, and regarded all his fine talk as merely bait to catch suckers, it was no less interesting to watch them in their superb hypocrisy. At work and play they carried their bright eyes, smiling faces and clever tongues; maintained the charming atmosphere of kindness and comradery, and bravely fronted the delighted and delightful visitors, sending them away to dream for months of their golden hours in paradise. I was especially interested in the evolution of new members of the grand conspiracy of deceit, and usually let them cut their eye teeth else where. One lady, who took her initia-

tion hard, said several times:

"I just believe the whole thing is a damned humbug."

To which I always replied:

"We are not supposed to have sense enough to know that."

To encourage the Musical Director and the girls who studied with him, Mr. Hubbard gave prizes to those making the most progress. The decisions were made by vote of the audience—tickets 10 cents. While one of the semi-annual contests was going on at the Chapel, Mr. Hubbard and I and another Roycrofter were in the office. Presently the Fra said:

"Boys, here are two tickets that I paid good mon. for, and I want you to vote for Miss Blank to get the bicycle."

I objected to doing business that way, and we had quite an argument. I was wondering how to get out of it without offending him, and perhaps losing my job, when he was called to the telephone, and I skipped. While we were talking he filled out his ticket and placed it on a pile of others that had been filled out by people who either did not go to the contest, or voted before they went. The other young gentleman said nothing, but dutifully filled in the blanks on the printed ballot and put it down in the middle of the pile, saying, with a gay, off-hand affectation of modesty:

"I'll put him in there, where he won't be seen."

"All right," said Mr. Hubbard, glancing up with a kind, approving, guileless smile.

But the young rogue really put it out of sight because he had not voted the way he was told to.

Such is life at Roycroft. Every hour is a practical training in falsehood and hypocrisy. And one of the strangest things about Mr. Hubbard is, that,

while his whole life is devoted to deceiving others, he never seems to think that anyone will deceive him. But the coming of "his own" appears to be determined by his acts rather than his thoughts; for I think he is the most deceived and befooled man I ever met.

The Reverend Doctor John Alexander Dowie, nee Elijah Third, seems to have had a stormy time of it in Australia and is hurrying back to America where all sorts of tomfoolery and crankism are tolerated and condoned.

A letter received recently from a friend in South Australia says:

"The Rev. Dowie of Zion City is at present in Adelaide. He has not yet spoken publicly here, but in Sydney and Melbourne he had a very bad time. His meetings were just brawls in which he and his followers were hustled and the police were called in. The man himself was rather abusive—hence arose the confusion; but back of it all I fancy I can see some pressure,—Doctors, Ministers, etc.—in fact, in Adelaide a well known doctor asked the mayor if he was going to allow the town hall to be used by such a man. Although I could never follow Dowie, I think he is a shade advanced on the ordinary preacher."

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## : Bible Lessons :

*Lesson VI. — May 8.*

**WATCHFULNESS.**—Luke 12:35-48.

**LESSON KEY-NOTE:**—Happy are those servants, whom, when their master arrives, he shall find watching!"

*Time:* About December, A. D. 29.

*Place:* Somewhere in Perea, beyond Jordan.

A great crowd had gathered about Jesus, so dense a throng that they trampled on one another. Then Jesus began a lecture to his disciples in their presence, part of it being addressed to the multitude. This entire long chapter of 59 verses is given to this discourse. This is called a temperance lesson.

35. The girded loins and lighted lamps, or torches, denote readiness to serve when the master arrives. It is personal preparation for the reception of greater power.

36. The nuptial feast is symbolical of loving union between the spirit and the bride, or soul of man. The personal self should be ready to open and receive and serve—to make the home a pleasant dwelling place for the spirit and the bride.

37. And here is reciprocal service depicted. The master serves those who are ready and watching. Spirit, soul and body become one happy trinity, one household of mutual benefit.

38. Patience in waiting and watching is rewarded. If the master comes not with benefits in the early hours of the night, wait and watch and work on. The bridegroom will not tarry all the night.

39. Perpetual readiness for the spirit's manifestation in you is enjoined. Be ye at all times ready.

40. The son of man, the Christ man embodied, comes not by appointment nor at opportune times, but when the signs all fail and the mortal sleeps.

41, 42, 43. In answer to the question of Peter, the Master says the application is to all and the fulfillment to the one who heeds and is always ready, active and watchful.

44. Mastery is the reward of the faithful steward.

45, 46. The steward who wastes his time and abuses his privileges, receives not the Master and becomes an outcast from the household of the Christ. His part is with the unfaithful ones.

47, 48. The errors of ignorance cause lighter retribution than willful wrong. Yet all error must be cleansed away by overcoming results. The stripes are not for punishment, but for salvation.

1. Why did Jesus use parables?
2. Who is the Master?
3. Who is the steward?
4. Who are the servants of the household?
5. Why should we watch?
6. Who is the bride?
7. What is the lesson?

*Lesson VII.—May 15.*

THE PRODIGAL SON.—Luke 15:11-24.

LESSON KEY-NOTE:—‘Come and let us return unto the Lord.’

*Time:* January, A. D. 30.

*Place:* Somewhere in Perea.

This is a parable, a story of common, everyday life to illustrate a lesson or a point in teaching.

A prodigal is one who wastes his substance or possessions.

12 The younger son asks for a division. Both

receive their portion. The younger son seems to have converted his part into cash while the older one united his with that of his father and stayed at home.

13. The wanderer had "a good time", as they call it, and not only wasted his money, but wrecked his health.

An eminent author thus squandered a \$60,000 inheritance in two years "doing" Europe. His lamp of life soon flickered out afterward as a result. He was a school mate of mine and we mourned the premature ending of so brilliant a life.

14. The end of prodigality is famine and want. We should never waste anything. Many young men waste their life vigor and sap their health fountains so that premature old age and death result.

15, 16. Degradation follows wanton waste. So does one in such extremity lose friends. Summer swallows fly away when winter comes. Those who partake of your prodigality are the first to forsake and despise you when the money is all gone. You have wronged them as well as yourself.

17, 18, 19. A good resolution in an extremity is commendable. When one comes to himself he returns to the father source from which he has wandered.

20, 21. The father holds no resentment. He has nothing to forgive. The prodigal reaped the harvest of his own sowing. The result is salvation. He returns to his home, repentant and humiliated. No further punishment is needed from any outer source.

22, 23, 24. Rejoicing follows. So is there joy among the angels when a wanderer returns to the Father.

The lesson here is applied to the kingdom of Heaven. The father is God. The sons are the chil-

dren of men.

God is not angry, nor does he punish the wayward ones. Their punishment inheres in conduct. It is for salvation only. No soul is destroyed. God does not hold resentment. Therefore he has nothing to forgive.

1. What is a parable?
2. Of whom is the prodigal a type?
3. Of whom is the other son a type?
4. Who is the father?
5. What is punishment for?
6. How is it administered?
7. Why does not God forgive sins?

*Lesson VIII.—May 22.*

JESUS TEACHES HUMILITY.—Mark 10:35-45.

LESSON KEY-NOTE:—"For even the son of man came not to be served but to serve."

*Time:* March, A. D. 30.

*Place:* Perea, not far from the fords over Jordan to Jericho.

Jesus was now on his way back to Jerusalem, where he was to be crucified about one month later.

35, 36, 37. These two young men thought Jesus was going to set up an earthly kingdom and they applied for places early. Whenever a mayor of a city or governor of a State is elected, he is besieged by what the newspapers call "pie-biters." They seek official positions. These sons of Zebedee thought they would apply for chief places before any one else. They first attempted to get Jesus to promise to grant them anything they should ask.

38. Jesus told them they did not know what they were talking about, and asked them a mystical question.

The cup was the lot or experience before Jesus.

The baptism was the trying, purifying ordeal of suffering he must go through and endure preparatory to entering the kingdom, the state of dominion over all things. Can you go through these? You must, to even enter the kingdom I am to be master in.

39, 40. They said they could, not knowing at all what he referred to. They had in mind some sort of ceremonial which the king might have to observe to get the place. They believed they could drink anything Jesus could and be baptized in any manner with him to get the offices.

It is said that James was the first one of the apostles to suffer martyrdom and John was persecuted and banished during a long life. Jesus seemed to foresee this. James was slain with a sword.

40. Jesus could not grant preferment in the kingdom. Every place must be won by merit. You are where you deserve to be.

41. The others were indignant that James and John were ambitious for position.

42, 43, 44. Service is the price of place in this kingdom. He who serves most gets highest place. Do good and get good. But do not do good with this purpose in mind. That would be working for wages. Do good for the love of it only, and love rewards you freely; you are paid for doing the right if you do not do it for pay.

45. Jesus came to minister, and his life and teaching and example open the way for the ransom of all from the bondage of sin. "I am the way, the truth and the life."

1. What prompted the request of Zebedee's sons?
2. What two mistakes did they make?
3. Explain Jesus' question in verse 38.
4. Is service humility?
5. In what is exaltation?

6. How is it won?
7. How did Jesus ransom many?

*Lesson IX.—May 29.*

THE PASSOVER.—Matt. 26:17-30.

LESSON KEY-NOTE:—"Even our paschal Lamb, Christ, was sacrificed."

*Time*:—Thursday afternoon and evening, April 6, A. D. 30, the day before the crucifixion.

*Place*:—An upper room in Jerusalem, probably the house of Mary, the mother of Mark, the same room in which occurred the pentecostal display afterward.

17. The Passover feast was observed by the Jews to commemorate their deliverance from Egyptian bondage. The feast consisted of a whole roast lamb with bitter herbs and unleavened bread. Sometimes they had wine also. Jesus and his disciples had all these at this feast.

18, 19. Jesus knew his time had come to be offered up. He would institute a new commemorative ordinance for his followers.

The regular feast was prepared. They slew the lamb in the temple and roasted it in a private house, according to Jewish law.

20, 21, 22. They ate the roast lamb and unleavened bread. While they ate Jesus said, "One of you will deliver me up." They were grieved and asked, "Is it I?"

23, 24, 25. Judas Iscariot is designated as the one "who has been dipping his hand with mine in the dish." Judas caught on and asked, "Is it I?" Jesus said, "You have said right," and he went out.

It appears that he had been hired by the priests to watch and locate Jesus that night for the soldiers. He had learned whence they were going after supper

and went to lead the soldiers there.

26, 27, 28. Bread and wine were passed to the disciples by the Master, but he did not partake. Here was instituted the "Lord's Supper" now observed by the churches. Jesus said it was to be done in remembrance of him. It is only a commemorative ceremony and has no other value. The Roman Catholic claim of actual conversion of the bread and wine into the flesh and blood of Jesus, is, of course, only in the imagination. If it were actual, then the eaters and drinkers would be cannibals.

29. Jesus foretells his early departure, and does not taste the wine. He would drink new wine in the Spiritual Kingdom, the wine of aionian life.

30. The "hymn" they sang was one of the Psalms chanted. Then they went to the Mount of Olives, where Jesus was seized by Roman soldiers about 1 a. m. that night.

1. What was the Passover?
2. Why did Jesus keep it?
3. What new ordinance did he institute?
4. What is its significance?
5. What is the new wine referred to in verse 29?
6. How did Jesus know his crucifixion was near?
7. Did he wish to avoid it?

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# THE LIFE

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one or both of those hours in the silence with us.

## Key-Notes.

May

(I bear witness.)

1-15.

**I** SEND FORTH THE MESSAGE OF TRUTH  
AND LIFE AND POWER TO EVERY CREA-  
TURE.

16-31.

**T**HE THOUGHTS OF LOVE AND HEALING  
WHICH ARE BORN FROM TRUE HEARTS  
VIBRATE EVERYWHERE TO LIFT THE WORLD  
OUT OF ERROR.

## Health Thoughts

**J**ESUS was not easily affected by small infirmities. As far as we can calculate at this end of nearly two thousand years, he was personally exempt from the common "ills that men are heir to."

The chief reason of this was he did not claim to be heir to ills. In a moment of mistaken humility and piety, men, through the lack of better understanding, made out a rule of life in which the coming generations were to claim the ills of life and disclaim its joys and privileges while in this world.

Though our great "Example" said "I am meek and lowly," it has not been equally dwelt upon by our Bible teachers that he said also, "I have all power in heaven and in earth." Why should not mankind be taught to follow in the use of the word of power as well as the word of meekness, since the Word is always the maker of conditions, and power is also a good thing to have?

We cannot wonder that the Soul breathing the Breath of Life in this little body, when it finds itself looking out through bodily eyes upon objective things, deems them real and substantial. For the body temple, wherein the soul is enthroned, is one with the objective world and it naturally views it as the original and only substance, and calls the body itself.

But the time should arrive when the soul develops or unfolds sufficiently to begin to look within, to seek knowledge of the subjective though invisible life, and to discover that Life as the Real and truly substantial, while the outer is but the effect of the Inner.

When Jesus said, "I am meek," he meant that kind of meekness which left him still in company and co-operation with the Infinite Powers. It is beautiful to be meek while you have the inner consciousness of boundless influence and capability \*

After washing and thorough cleansing of the material temple, so that its eye-windows were clear as diamonds, its hearing resonant and keen, its nostrils fresh, with olfactory quickened to know the lily's breath from other flowers of the field, and the finger's touch immaculate and full of revivifying fire, he evidently gave no further thought to his own comfort or health, if he remembered them at all.

To get the people into the right mental and physical condition was his concern. He came here when the world was in much greater darkness than at present, to help the race up higher. His mother saw the need before he was born, and he developed under that kind of consciousness. Others have been born with the same ideas though maybe less highly developed. They would die willingly to save the world from death and ignorance, if that would do it \* \* \*

He tried to show the people they were better and more capable than they had supposed: That they were ready, with a little independent effort, to take a higher plane of being and enter a broader field of progress.

"Come unto the Finer Life, all ye that labor with objective things, and are heavy laden with their burdens. Within the 'I' in you, (the Me), you shall find rest. I live in that Life, and 'my burden is light.'"

His mission in the world was so great, of such momentous importance, he was daily filled with its execution so that no time was left him, even had he wished it, for self-consideration; the kind of tunic to wear, the style of robe, the make of sandal, burn-

sides, Vandyke or clean-shave, for he had only time for the mighty matters of the law of Life which he had come to show the people how to fulfill, how to live up to and be happy in their progress \*

When Martha, over-worked, left a window open to cool herself, Jesus did not run from the draft nor advise Mary and Lazarus to beware of it. He was not afraid of colds and was never known to sneeze or cough or sniffle. He went upon long journeys afoot, yet was not overheated nor thrown into a fever. No one ever thought of sickness for him, hence he was free from the burden of the race's apprehension. It is not recorded that he ever stood in fear of contagions.

He knew the people were only a few hundred years thoughtfully intelligent, that they were not yet wise enough to cease utterly from wars and contentions. He knew the fight for food, clothing and shelter occupied chiefly their time, and that earnest, downright effort for mental improvement, growth in grace, advancement in true knowledge, to amount to improvement in general character was a thing of the future. The heathen still rage and the people still imagine vain things \* \*

He was so much ahead of the time in which he lived here, he took up the staid law and the prophets, called attention to their statutes and then erased their decisions and made laws exactly to the contrary. (This was because the old ones were outgrown, over-lived, and the race was ready for more advanced statutes to suit more advanced understanding. The great Moses said the Lord said, "And ye shall take the cedar wood, and the hyssop, and the scarlet, and the living bird, and dip them in the blood of the slain bird, and in the running water, and sprinkle the house seven times. Then he shall

let go the living bird, (after mopping up the house with it) out of the city into the open fields, and thus make *atonement* for the house; and it shall be clean" (I shouldn't think!)

"But *I* say unto you, not a sparrow falleth, but your heavenly Intelligence knoweth it. Thou shalt not kill."

"Ye have heard that it was said by them of *old time*, 'Thou shalt not kill,' but *I* say unto you, now in the light of present knowledge, *do not even get angry*, for whosoever is angry with his brother shall be subject to judgment, pretty soon, right here in this world."

"Ye have heard that it was said by the old timers, 'Thou shalt not commit adultery,' but *I* say unto you *now* that whosoever looketh upon a woman, with such thought in his mind, hath already broken the law."

"Moses said, 'An eye for an eye, life for a life, tooth for a tooth.'" But Moses lived centuries ago and is now out of date. He is an "Old Thinker." *Now I* say unto you do nothing of the kind! Stay meek and be powerful. *Love* your enemies, *bless* them that curse you, do *good* to them that hate you, and in your heart hold good thoughts for any that may despitefully use you and persecute you.

It is the way to win. It is the way to put out the smoke of battle with showers of peace and good-will. And the battle is yours. You come out victor, easy.

Soon your very presence will stop wars and inaugurate peace. To lift your hand in an audience will rest the people and turn their worry into calm joy and make them confidently expect fountains of blessings."

In all these lessons Jesus wasn't working the people for money. He didn't have a craw-dad fish-

ing net stealthily poking up and down the pews, to accompany his words, and to leave the last crab without excuse. Nor did he have a "three"-will offering oyster box near the door so that no one could escape without seeing and rubbing against it, neither you nor I nor the Lord.

One thing is sure, Jesus did not work for money. Might as well think of a field-lark building her nest to be seen of men! (There is plenty of money when we are able to perceive that of which it is the symbol. It is good, but should not take up our best thought-power. That which is round always rolls, and will move toward meekness easier than to the hill-top of pride.) He was inspired by the spirit of *Right Living* which he wished to impart to the people \* \*

Jesus wept at the people's troubles. He was sympathetic. He did not weep because he was sorry "God had sent" such things. He knew it came through ignorant actions and he was sorry for their ignorance and its results.

It is said Jesus fell three times while carrying the cross up Calvary. Some have thought this was the world's burden that crushed him down, but it wasn't. Jesus did not intend his blood for washing. He did all in his power to disabuse the minds of the people from the idea of bloody sacrifices. He taught repentance and the doing away with the old-thought bloody law.

Jesus fell only because he was beginning to fulfill the strongest and most telling point in his ministry. He was getting ready to let the people murder him before the world, so that he would have the opportunity to *show them that death is to be overcome and can be, even in one's self, by one's self, when they understand how to use Infinite Intelligence to that end.* It

was the last great act in his life's drama on earth. He had healed the sick, raised others who were dead, and so led the thoughtful mind up, step by step, to the overcoming of the last enemy in himself.

This was saying in more than thunder tones that death is wrong and a thing to be overcome. That all sickness and worry and distress and ill-will are wrong, and appear and are possible only in a green world, in an unripe age, and that all our troubles are born of *ignorance*. Then should we not try all the New Thoughts that have semblance of good, of enlightenment, so that we may *grow* in grace and in knowledge day by day?

Just here there comes into my thought the time when all Israel had been lamenting King Samuel's death. Saul, who was king in his place, had passed a law that all those who had familiar spirits, and the wizards, should be put out of the land. But when the Philistines brought an army against Saul who was pitched with his army at Gilboa, Saul was afraid.

He inquired of the Lord who answered him not, "neither by dreams, nor by Urim, nor by prophets." (Urim means "light," and referred to his own understanding. It would mean he tried to bring all his mental colors or powers into one spectrum of whiteness so that he might discover the situation and know what to expect.)

Then, as a last resort, Saul inquired of his servants, "seek me a woman that hath a familiar spirit, that I may enquire of her." And the servant told him of such a person at En-dor. Saul did not have the nerve to go in his own raiment, since he was breaking his own law, so he put on a disguise, took two men with him and went by night.

"I pray thee," he said, "divine unto me by the familiar spirit, and bring me up whom I shall name

unto thee."

The good woman at once referred to the law Saul had made and said, "Wherefore then layest thou a snare for my life, to cause me to die?" And Saul swore by the Lord that no punishment should happen to her for it. And when she asked whom she should bring up, he answered "*Samuel.*"

And when the woman saw Samuel walk out, she cried out in a loud voice, saying, "Why hast thou deceived me? for thou art Saul!"

The king told her not to be afraid and asked her, "What did you see?" and she replied, "I saw gods ascending out of the earth."

"What form is he of?" asked Saul.

"An old man cometh up; and he is covered with a mantle."

And Saul here stooped with his face to the ground. Then Samuel spoke to him:—

"Why hast thou disquieted me, to bring me up?"

"I am sore distressed," answered Saul, "for the Philistines war against me, and God is departed from me and answereth me no more, neither by prophets, nor by dreams; therefore I have called thee, to make known to me *what* I shall do!"

"Wherefore, then, dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy?"

"And he hath done by him as he spake by me," continued Samuel, "for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbor, to David; because thou obeyedst not the *voice* of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover the Lord will also deliver the host of Israel with thee into the hand of the Philistines."

(Ninety-four words constitute a good long address for one in so deep a sleep to rise up and make!) Then Saul fell straightway all along on the earth, and was still sore afraid, because of Samuel's words: and there was no strength in him for he had eaten no bread. And the good woman begged him to let her set some bread before him, but he refused, said he would not

eat. But she and his servants finally prevailed, so that he arose from the earth. In that old time women were different from now. This woman feared the king and stood in awe of him; quite different in this day when an actress like Lillie Langtry can put a chunk of ice down Prince Edward's back with fearless grace, and no more than wound his pride.

This Bible woman happened to have "a fat calf in the house," which she hastened and butchered, and took flour and kneaded it, and did bake, and set it before Saul, and he and his servants did eat, and went away that night.

Why did Samuel object to being called up, if this old story is true? Is death a sign of ignorance of the way of life? Did he find he had made a mistake, that he must keep silence until he atoned or caught up in his class? Was he waiting for the psychic development of his powers to rise again, and would calling him up break or interfere with his lines of attachment to the great Battery? Was it weakening for him to switch on to the woman's lines temporarily?

Did he know more about the consequences of the coming battle than a living body could know? Why did he come up? Was he still interested in his body? If so, why? If a free "spirit" why not come down, or from the north, or south? Why manufacture a mantle to wear on the occasion? Did he fear the drafts or did he still have some compunctions about fashions and appropriate court capes?

It was a great event when Jesus gave up his life in the body to raise again the living temple, in proof of the fact that death is a thing to be outgrown, that the world is now ready, if willing. Whosoever will, may come into the full consciousness of eternal life.

There is a living without sin, sickness or death. Let us look forward to the coming of Right Living. Jesus said, "I lay down my life, that I may take it again. I have power to lay it down and power to take it again."

The worldly people said he was mad. Those for whose sake he was willing to give the great lesson of self sacrifice and self conquest.

C. J. B.

**Correspondence**

**A** GOOD man in Kansas City, who was earning \$75.00 a month, was treated at THE LIFE HOME at request of his wife for a better place and a higher appreciation of his own talents and worth. In a short time he was promoted to a better position at \$100 a month. Following is from a letter written me by the wife:—

‘I will come to your home the first of the month. Mr. Barton, I cannot express my thanks in words. And indeed Mr. B. is just as thankful and leaves all the explaining to me. May I tell you I see a great difference in Mr. B. since we have known you. He has always been a devoted husband and father, but he was always afraid he would fail if he undertook what his ability fitted him for. And his eyes are now entirely well.

“We will all find the Holy Grail if we diligently search. I have been searching all my life but in the few years we have known you and Mrs. Barton I feel that mountains have rolled away from my path. You know how I used to drudge and work. Sometimes I would really tremble with weariness. Now that is all past and I rejoice and give thanks and am refreshed in my work. You help others to help themselves and you have great blessing.

‘Now, Mr. Barton, I will close till I see you. You and dear Mrs. Barton have always shown so much patience with me.

“Yours with love and blessings,

“JENNIE B———.”

I am sure I will be pardoned by both Mrs. B. and our readers for printing this without her permission.

I always feel some pride in the standing we have at home and in the fact that **THE LIFE** has more subscribers in Kansas City than in any other city. And I am glad that we go to more postoffices in Missouri than in any other state.

The lady who wrote this letter used to suffer every winter with awful attacks of inflammatory rheumatism. Since I treated her several years ago she has had no return of it. Have we not all great real son for rejoicing?

1. Did Jesus have an earthly father?
2. What church did Jesus belong to?

J. W. B.

*Answers:*—1. I believe he had, but that the conception was sanctified and holy.

The Bible testimony on this subject is as follows:

Matthew: When Joseph demurred at taking a wife who was with child, in a dream a vision angel said to him, "Fear not to take unto thee Mary thy wife; for that which is conceived in her is of Holy Spirit. A prophet (Isaiah 7:14) has said, "Behold, a virgin shall be with child, and shall bring forth a son." And Joseph was satisfied and married her.

Mary had strong reasons for pleading miraculous conception, for she would have been stoned to death otherwise.

Mark does not mention the subject.

Luke says: "And in the sixth month (after Elizabeth's conception of John the Baptist) the angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her and said — — behold, thou shalt conceive in thy womb and shalt bring forth a son and shalt

call his name Jesus. — — — And Mary said unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, Holy Spirit shall come upon thee and power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God."

This was, of course, the testimony of Mary alone.

"And Joseph went up from Galilee—to be taxed with Mary his espoused wife, being great with child."

"And his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father (Joseph) and I have sought thee sorrowing."

"And Jesus himself began to be about thirty years of age, being, as was allowed, the son of Joseph."

John does not mention the subject.

So we have the supposition from only the two biographies of Jesus, and these very unlike and mystical, to say the most that can be said.

We have records of many demi-gods being born of virgins in other nations. This was common in Rome and Greece. But, while we have discredited other stories of this character, we have believed that of the Jewish people.

Yet, it is nothing against the character and life of Jesus to suppose that he had an earthly father. It is the natural, divine, God-appointed way for physical bodies to come into being and I can see nothing wrong about it. Why should not a natural conception be overshadowed and sanctified by Holy Spirit so that a child like Jesus should be born of it? We believe in Jesus as he was; why quibble about the manner in which he was embodied?

The Catholics have a theory of immaculate conception, but that has no reference to the conception

of Jesus. It is that Mary was sanctified in her mother's womb so that she was born free from Adam's, or original, sin, so that she would be capable of bearing a son like Jesus.

2. Jesus lived a Jew in the observance of all the Jewish church ceremonials. He observed their days, their ceremonials and their ablutions and often said he was sent only to the scattered sheep of the fold of Israel. He even refused to heal a woman's child because she was not a Jew, saying, "I am not sent but unto the lost sheep of the house of Israel." On the last night before his crucifixion he ate the passover feast as the orthodox Jews did. And he often preached in their synagogues.

But in much of his teaching he was decidedly heterodox. He habitually controverted and set aside the law of Moses and claimed to set up a new dispensation. For this they slew him.

Yet, he established no new church. He only strove to establish a principle for all, both in and out of the church, just as we New Thought people are trying to do now. We do not wish to set up a new sect. There are too many sects now. We build no fences about people. We seek to inculcate a mode of life that is good for all. Jesus did this and suffered martyrdom for it.

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## For The Children.

**D**EAR Children:—The following article is from the pen of Miss Josephine Frances M. Mitchell, of Cuba, Mo. She is one of my dearest little namesakes; fair, wise and good, and is quite a thinker.

She lives in sight of the Ozark Mountains, and she and her lovely mamma have many a fine walk

and talk together. She and her mamma and papa are a happy family. This is always the case where each member of the family is unselfish, kind and loving.

### MEMORIES.

By Josephine Frances M. Mitchell.

Memory is like a store-house. We put things away in it, and if they are good and useful things, it gives us pleasure to use them after a while, but if they are useless and unpleasant, we take no pleasure in them and they are hard to throw away. How nice pleasant memories are. They always make us happy. We are often visited by things from the past. The pleasant things come back and make us smile, while the unpleasant ones make us sad. I have not been in this big, beautiful world very long, yet I have had some such pleasant times that I am sure I shall never forget them. I used to have such sweet times with grandpa and grandma. They loved me and played with me, and told me such lovely stories, and grandpa used to sing "Sweet Chariot" for me. These are pleasant memories. And then when sweet, gentle grandma called me to her and put her dear hand on my head and blessed me before she went to spirit land. I love to think of that, but it makes me sad because I had to part from grandma. Once when I was only seven, I went to visit my cousin, Claire. She lived at her grandma's, and oh! there was such a lovely old garret, over the dining room and kitchen and it was all full of old spinning wheels and swifts and reels and quaint old chairs and baby cradles, and oh! we had such lovely times, pretending to spin yarn and keep house and attend to our babies and when we got tired we went into Aunt May's room and got her nice dresses out of her wardrobe and dressed up just like women, and mamma came up and saw us

and she just raised up both hands and said, "What will Aunt May say?", but Aunt May loves children and she didn't say anything about it, but we thought by the way mamma spoke, that Aunt May would rather we wouldn't play in her nice dresses, so we put them away and got some old ones. It is pleasant to think of Grandma Mc Crary's nice old garret and I can never forget the nice time I had in it.....  
.....Now I will tell you of a funny thing that happened to us Christmas.

The sly foxes had been stealing our nice hens, and we were very much vexed about it, so papa went away one morning about Christmas time, and came back after a while with something in a sack and said it was our Christmas present. Mamma opened the sack, and what do you think was in it? Two little baby hounds. Their earnest eyes and little, wrinkled, solemn faces looked so funny we couldn't help laughing. Their names are Prince Curtis and Major Barry, but mamma calls them "Witless and Weather-brain." Papa said they would soon keep the foxes scared away. I hope they will.

Yesterday after-noon, Beatrice, Abra and I went for a walk. The sun was warm, and violets beginning to bloom on the hill-sides. We walked to Brush Creek, then on down the blue-grass banks to the Falls. It is a little Niagara, at this time of the year, and below it are the Rapids, for a few yards, and also a little whirl-pool much like that of Niagara. As we sat on the clean rocks to watch the fountain, Beatrice said:

"I'm going to take off my shoes and stockings and get in." There was a wide, level sheet of water above the falls, but we thought the water too swift, and objected. Then we told her about the reck-



less woman who had them cover her up in a barrel and the barrel set afloat on the swift waters above Niagara, and how it went spinning over the fearful green edge in the middle of the horse-shoe falls, and then plunged downward with the heavy waters, and sank out of sight!

The people watched, and by and by, the barrel bobbed up again, and some men quickly got it and opened it, and the poor woman was alive!

She was quite dazed for awhile, and was hurt a little, but she got well and *got her money*, too, for she did all that for money. I think she must have had some little children that needed things pretty bad, don't you?

Beatrice thought she was very unwise to do such a thing.

Now I will tell you what our Niagaras stand for, or rather, what they rush for; they mean *business*.

Great falls run great machinery, and so, floods

of thinking are back of it all. Still waters, stand to signify peaceful thoughts. Muddy waters symbolize occult or hidden thoughts. Our old Missouri, the longest river in the world, crawls down from the Yellow-stone land, clouded with aluminum clay and gold-dust, and full of mystery yet to be revealed.

The still-tongued Red men lived on its banks. The Great Spirit led them by its quiet waters, and silently fed them out of Nature's Hand.

They were at their best when like little children. Yet, their wars at home among themselves, were followed by floods as well as by fire of their own lighting.

We had a fine walk of about three miles, and then took an electric car for home.

"Should you ask me, whence these stories?

Whence these legends and traditions,

With the odors of the forests,

With the dew and damp of meadows,

With the curling smoke of wigwams,

With the rushing of great rivers;—

From the lips of Nawadaha,

When he sang of Hiawatha."

C. J. B.

Don't forget that New Thought Convention to be held in Music Hall, St. Louis, Oct. 25, 26, 27, 28, and "New Thought Day" on Oct. 28, at the Fair. Get ready to go, *and then go*. We hope to meet you all there. It is to be the grandest convocation of advanced thinkers ever held. It will set up a vibration that will cause error and fear to fade out as never before. They will never get well of it. You will allow us to postpone publication of our November issue a little so we can get in a full report of the occasion. It will be the convention issue. But be sure and come to see for yourselves.

## Little Lessons

### SLEEP

**T**HE nature of that wonderful thing called sleep has been a mystery. Before its problem the philosophers of all ages have paused, thwarted in their effort to analyze its phenomena or tell what it is that sleeps \*

In this series, I wish to show to all those asking for more wholesome repose, not only what sleep is, but why it is, and the way to obtain unbroken slumber under the soothing lullaby of faithful Nepenthe.

Some have claimed it is consciousness that sleeps. This cannot be true since we are conscious then and know what occurs in dreams. Others claim Sense-perception sleeps; that then we cease to use the eyes, ears, etc. A close analysis will prove we use them all. Nor is it the Imagination, for in sleep she spreads her wings in such lofty flights we call it phantasy. Whole tragedies and comedies are sometimes followed out in dream-land \*

Consciousness, the recognizing power of the soul, is never really unconscious. It is the soul's witness of itself.

When I speak of the *soul* I do not mean the Individual, although it is potentially one with the Individual. They differ widely in office, however. I speak of *soul* as the species of which Spirit is the genus. The term signifies the principle of life or motion in a material organism \*

The soul is, for the time being, limited in its knowledge, its aspirations and consciousness. It must develop by its own effort, up to the plane of the

individual consciousness which has always been unlimited. This is what we are here in the flesh for. It is the only way we could "become self-made men in Christ."

The mind of the Soul I call *mentality*; it knows all things potentially, but has this yet to prove. While *mind* is the proper term for both the individual and God, since the individual is God in Expression, both are unlimited. That thought in you which says "I do not know," is of the mentality. Mind always knows \*

Now, before we proceed to the very interesting question of Sleep, to discuss its nature and uses, why sleep, and how, I will make the subject a little plainer by preparing the way for what I will say.

Let us for convenience divide the mentality, like the human intellect, into the four following parts: Presentation, Representation, Thought and Intuition.

Beginning with the first, we find that of things presented to the mentality there are two classes, objects of *matter* and objects of *spirit*. Corresponding to these two classes of objects are two powers or faculties known as Consciousness and Sense-perception \*

While Sense-perception is the soul's medium of observation of material things, Consciousness is the soul's recognizing power of *both outward and inward* experiences, and is truly the general Witness of the soul's states, whether affected by outer or inner occurrences or conditions. The consciousness is like an inner light that may be turned upon any subject, and must be, before that subject can properly be investigated \* \*

The Will here comes into play. The Will is not the simple *making up the mind* to do a certain thing but the MOTIVE-POWER pushing that thing into execu-

tion. Even the Will is often active in sleep, though perhaps less demonstrative than some of the powers already named \* \*

It is natural for the soul to get tired of sensing through a limited medium like the body, when itself belongs to unlimited substance and power. The sense of sight wearies of peeping through its small eye-windows; the sense of hearing seeks rest from listening through the auditory nerve, and even the finest music is not expected to keep from finally wearing on the nerves of the tympanum \*

It is natural for the soul to seek sleep, for two reasons: 1st, because the limited material organs of observation, the eyes, ears, etc., get tensioned or tired and need rest; 2d, the soul itself, being really unlimited and ever inclined to broader knowledge, is glad to give the organs a vacation, while *It* retires within its subjective, wider self, for expansion and new power.

What, then, is sleep, and how does sleep obtain? A *Willingness* to lose consciousness and a *Conscious* relaxing of the will? If so, the Will and the Consciousness agree upon retirement from active, vital wakefulness, and this induced condition leaves the eyelids nothing to do but close automatically, the breathing to regulate itself, which it does according to the induced vital state, and thus with all the organs of the body. The entire sensorium becomes quiescent \*

Then when the bodily organs are resting, the Soul is in closer communion with the Invisible Powers. People are refreshed after sweet sleep because of this renewal of the Soul-forces. When the soul communes with its Lord it is completely renewed, set in tune, so that it sings a "new song." "Come, my Soul, let us reason together," says the gentle, loving

voice of the Lord. And even in dreams the soul may talk with its lord, and awake with newness, like young leaves in the springtime, just out of the Invisible. Babies smile when sleeping, and before they are old enough to be induced to do so by ever so much wooing.

After some thoughts about the uses of sleep; of visions, how to have or not have them; somnambulism, its conditions and cure, I shall follow my object, which will be to lead the thought away from sense and shadow visions, up to the subjective, the ideal and spiritual, the Reasonable and therefore the Right Way of perception. However, the three features, the physical, the psychic and the spiritual, will be correlatively discussed.

*Nothing sleeps.* No faculty or group of faculties ever sleep, if by the term we mean obliviousness. Sleep should only mean complete *rest*. For, though physiologically viewed, the organs of observation and the nerves governing them are comparatively inactive, and *seem* to be incapable of performing their usual functions, on the other hand, the functions of the vegetative, circulatory and respiratory organs, go right on as usual. It is also known that the nutrition of the brain and all the nerves, is greatly augmented in sleep.

Rev. Robert Collyer, in his own graceful way, taking for his subject, "If he sleep, he shall do well", has said some wise things, which I wish to give with my comment:—

"I notice the old Bible-men make much of sleep. There seems to be more in it by far for them than there is for men of our time. The great ancestor of Israel wakes from a deep slumber, and is satisfied once for all about his future, which up to this time had been hidden in a sort of mist. And Jacob sleeps

alone on the hills, a youth far away from home; and there is a blessing for him in the slumber which was not in the watching. So they go on sleeping through the books and ages in these old Bible times; while by story and prophecy, by psalm and wise saying, we are taught how a spark smitten out of sleep can kindle and renew the most potent forces of life. To sleep well, to their mind, is to do well; and it is a more gracious condition, when the true time comes, than to be ever so wide awake."

He speaks of the fight there has been against sleep. How the Romish saint has claimed to stay awake longer than any other man of his time, rise at unnatural hours, and banish slumber from his eyelids, till he was a world's wonder. It was told St. John of the Cross would sleep but a few minutes each night, and then with his head on a spike instead of a pillow.

Mr. Jardine of St. Mary's church here in Kansas City wore a sharp chain about his waist next to flesh to be always sacrificing self, though it kept him from wholesome sleep and brought him disturbed dreams. "Richard Baxter said he was guilty for all the sleep he got over three hours in the 24. Sir Thomas Brown called sleep Death's younger Brother, 'and so like him that I never dare trust him without my prayers.'" Also, William Law, whom he says is a man of purest religion, says: "Strive daily after the spirit of renouncing sleep; it is the poorest and dullest thing possible to a man." "So the more religious you are," says Mr. Collyer, "the more unlikely you will be to regard this great function of our life as a blessing falling softly about you from heaven."

I know some Scientists who argue that sleep is unnecessary, and that night is made for meditation and work as well as the day. They do not seem to

consider the fact it is not the spirit, or mind, that needs rest, but the circumscribed instrument through which thought strives and performs. As the strings of a harp may be so worn that they become voiceless, out of tune, so that *rest alone* will renew them and make them resonant again, so the body, the eyes, the hands, the brain, may be overused until nothing but disuse will restore them. This complete disuse and rest are found only in sweet sleep. It is the natural method. Limited sense yields its efforts to unlimited spirit, which renews it \* \*

Although one in the understanding of how omnipresent our power is, and how easily we may under right conditions appropriate and use it, there are times when this very power refuses to operate, i. e., when man rejects its natural methods. We cannot get the odor of the violet from artificial flowers \*

As children we were taught to rise early, as a virtue, and were pointed to the early bird that caught the worm, but never to the unfortunate worm who also must have risen early.

Articles have been written, tracts printed, lectures given upon early rising, and poems upon the "sluggard who sleeps" on after six in the morning, until we have felt ashamed of sleep. "These teachers forget how many great and beautiful things have been accomplished while men slept: Abraham was confirmed, Jacob comforted, Joseph warned, Daniel instructed."

God giveth his beloved sleep, said the psalmist. Instances are given of the truth that God speaks "when deep sleep falleth on man, that he may keep back his soul from the pit."

"Yet sleep is something to be cried down, I suppose, by a great many souls, and to be reduced to its lowest minimum. 'Lord,' they seem to say, 'if he

sleep he will *not* do well,'—do their best to show that no good, wholesome, persistent sleeper shall enter the kingdom of heaven, and remember the words of Jesus perfectly,—'cannot ye watch one hour?' but quite forget the tender allusion that follows,—'Now sleep on, and take your rest.'"

"All day long this is a guardian angel bending over these fine tissues and substances of life, to see that they shall not be wasted beyond the line at which they cannot be made good again when 'God giveth his beloved sleep.' So when the true time comes, if we are wise to heed the angel, he whispers his word and weaves his spell;" and we enter into the recuperative balance where every atom is adjusted and harmony is found through their soothing rhythmic, and full vibratory movement. Our tissues are here renewed, every nerve and fibre rested, the pulse regulated, and "new treasures of spiritual force and fire within the brain transform us."

As far as possible, let the one in health take his own time for rest in sleep. Otherwise the recuperative process will be interrupted and only partial recreation be secured. Little John may naturally waken to see the sun rise, while little George may be putting in his best slumber about that time. Do not force George to rise at John's time.

As well as we love order and harmony in the household it remains true that no two people are alike, and it is always a mistake to try to be any one else but yourself.

Better have breakfast a little late, to suit both, or no breakfast; for breakfast was made for man, not man for breakfast.

The foregoing observations are for general use. There are *exceptions* where it may be right and best to

lose even all night, for the purpose of helping some one in need.

C. J. B.

(Concluded next month.)



## • • New Books • •

**M**RS. Anna S. Gillett of Milwaukee has issued a beautiful, tastily bound little book, "An Outline Study of the Book of Job," "For my Bible Class." It is printed on fine deckle-edge paper and fastened with white silk cord.

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Many good thoughts are embodied, in smoothly flowing phrases, and I would like for all of you to read the little treatise.

"Mental work of congenial kind is a great stimulus to bodily vigor—to think good thoughts, work them out like nuggets of gold, and coin them into words, is a splendid joy."—Philistine.

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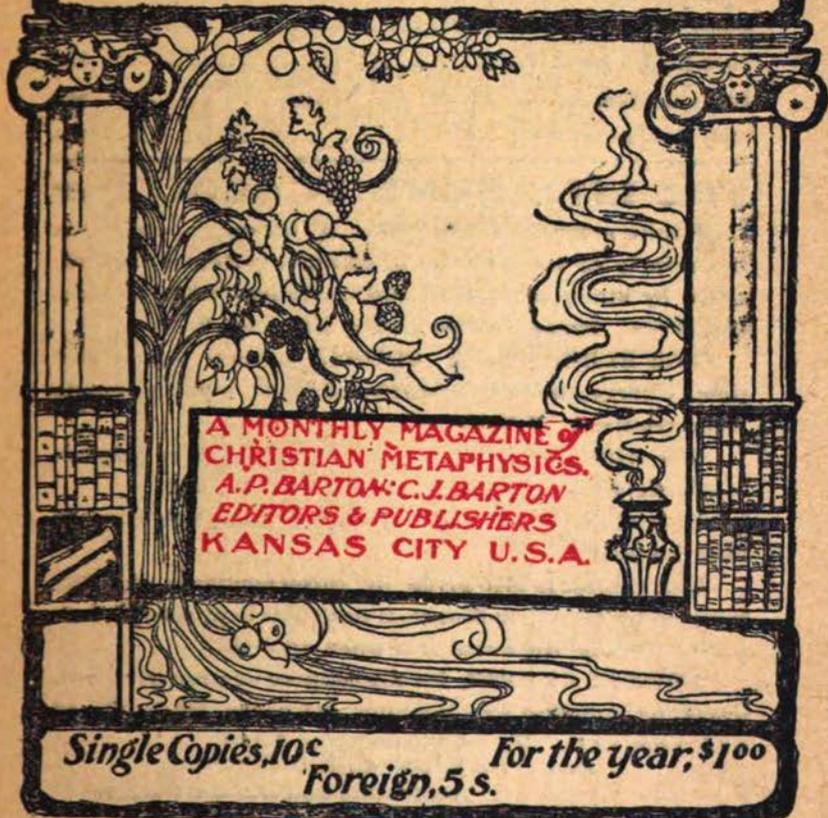
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# CONTENTS

Prayer .....	263
Prescription for Liver Complaint.....	270
Meditations.....	271
Glimpses of Roycroft .....	274
Bible Lessons.....	279
Key-Notes.....	286
Health Thoughts.....	287
For The Children.....	293
Correspondence.....	295
Some of our preachers, etc.....	298
New Books.....	300
Little Lessons .....	303
Col. Warder Says. etc.....	309

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# THE LIFE

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J U N E, 1 9 0 4

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	<h2>Prayer.</h2>	
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**T**HE original idea of prayer was founded in needs that could not be satisfied by known means of supply or succor. Where human means seemed to fail, men sought help from their gods.

The god ideals were crudely formulated upon known facts regarding kings and despots who were cruel and exacting and unsympathetic.

So, as they approached their earthly masters with flattery, humility, self-abasement and begging, men in like manner besought their gods for favors. The priests of Baal cut and gashed and tortured themselves, the devotees of Moloch burned their children in his white hot arms, the worshipers of Juggernaut threw themselves down to be crushed under the wheels of his chariot, the Hindu mother gave her babe to the crocodiles of the Ganges, the Hebrew suppliant before Jehovah slew animals, tortured himself in chains, sack cloth and ashes, and cried out piteously for what he wanted—all believing that such cruelties and beggary would please their gods or excite their pity.

In later times people have greatly modified their manner of petitioning their gods for favors. They have left off the cruelties and bloodshed largely.

Especially is this true in Christian countries.

Paul did a good thing when he told his Jewish converts that the shedding of the blood of Jesus satisfied God for all time in his thirst for gore, so that they need not kill any more animals to appease him. Even the Jewish worship was afterward modified, so as to leave off the butchery part of it.

Of course this was one of Paul's policy hits, like that which he made on Mars Hill when he told the Athenians that he had come expressly to tell them about the "unknown god" to whom they had erected an altar. And a wrong interpretation was made of that blood declaration afterward. We have heard a great deal of grewsome talk about washing in Jesus' blood so as to become clean and white and drinking the blood and eating the flesh of Jesus. But we are getting above that superstition now—some of us.

Yet people continued, and still continue in the churches, to beg and howl and weep to get God to do things for them. The preacher stands up before the congregation and talks out aloud to God. He constructs a rhetorical form of words and gets eloquent sometimes in his prayer. We hear about men being "gifted" in prayer and "able" in prayer.

In these addresses to God the preacher tells him all about their needs, deserts and shortcomings and what he thinks God ought to do about it, and begs him to please do it for his own glory—that is, as a matter of self-gratification or indulgence—and not because they, the people, deserve or merit any consideration at all. Thus God would be doing an utterly unlawful thing, bestowing rewards of merit where there is only demerit, and blessing with gifts those who have acted so badly that they deserve only everlasting torment.

Then he asks God to make them all thankful and good and take them to heaven at last, amen. Of course they claim that God never does any of these things, never falls in with the preacher's suggestions; but each Sunday they repeat over again the same worn-out formula, never expecting answers to come down.

It is all a hollow mockery. Public prayer and prayer by program are both wrong. Jesus told his disciples to never pray in public, but to always go into a secret place and shut out the world. You cannot enter the secret place of the Most High by the use of grandiloquent words before people. It is a solemn mockery. In the silence must I open my soul to the Infinite Silence and receive the inspiration of Truth and Love. And if I am uplifted and imbued with Holy Spirit, even silent words are out of place, needless.

"Asking a blessing", or "saying grace", at meals, and "family worship", are now almost things of the past. And in every church you enter you will hear the pastor rebuking the members for not attending the Wednesday evening prayer meetings. They don't go and the attendance will continue to grow smaller until the effort to keep them up will ultimately be abandoned.

Why is this so? Because the good sense of the people, as they get free from the old hell scare, revolts against the empty mockery of such forms. "Make us truly thankful for what we are about to receive and forgive all our sins, for Christ's sake", uttered by the tired, hungry, paterfamilias before he falls to fill up on bacon and beans and scold the "old woman" and the children for misconduct, is a farce, a grim joke. The humble petition, after reading a chapter in the Bible, in the family circle, ut-

tered formally through the bottom or back of a chair by a man in the presence of those who know all his shortcomings and weaknesses, is without good effect and should be discontinued by all.

And at the prayer meeting what have we? Deacon Hobbs leads the meeting. A hymn or two are sung—no, not sung, drawled, croaked, screeched—the silly, lying words, like “Jesus paid it all, all the debt I owe”, or, “There is a fountain filled with blood drawn from Emmanuel’s veins, and sinners plunged beneath that flood lose all their guilty stains”, are made more hideous by the discords they are uttered in. Then each one present is called upon to lead in prayer by turns while the others kneel down and groan. Most of them are scared and embarrassed and awkward about it. None of them really mean what they say, and if their requests should be granted they would be astonished beyond measure. It is good for the world that they are not all granted. Then they go home feeling that they have performed a church “service” that ought to put the pastor and God both under obligations to them.

One evening I hailed an old man as he passed my door on his way to prayer meeting. I said, “Bro. Rogers, you are on your way to prayer meeting, are you?” “Yes”, he answered, “I never miss my prayer meeting when I am well enough to go.” “How long”, I asked, “have you been praying to God?” “Over fifty years”, was the reply, “Did you ever have one of your prayers answered, that is, what you asked for granted just as you asked it?” I continued. “I don’t know that I ever did,” he said, “but we were talking about that at the meeting last week and some of the brethren said they thought they had had their prayers answered in that way.” “Isn’t that a little discouraging?” I said. “I should think you

would get disgusted and quit." "Well," he said, with a look of pious resignation, "God knows best. His will must be done." "Then", I said, "what's the use of begging? If God is infinitely good, wise and powerful, he will do the right thing anyhow, and it seems to me our suggesting and begging are all out of place. You imply in your begging prayer either that God has neglected or forgotten his duty and you must jog him up, or that he is unwilling to do what you think he ought to do and you must change his purpose about, it convince him that he is wrong."

The prayer of the girl I heard about is about as good as any of their mendicant appeals. She kneeled by her bed before retiring and said, "O Lord, thy will be done, and that's all I've got to say, for I know you are going to have your own way about everything anyhow."

The sleepy fellow who wrote out his prayer and hung the paper on the wall of his bed room and would point toward it upon retiring and say, "Lord, them's my sentiments. You read 'em over; I'm too sleepy," was about as sincere as most of the public pray-ers. I once knew a man who would before eating his meals say, "O Lord, we thank thee for these table comforts, we beg for Christ's sake, amen."

If there were a personal God, with ears big enough to hear all of the things that are said to him in prayers, he would surely be overcome by a mixed feeling of disgust, pity and laughter. Give us what we want and then make us truly thankful for it, is the burden of most of the formal prayers. Suppose I were to give you a good meal when you are hungry and then had to compel you to thank me for it. What good would there be in that to either of us? The very thought of such a procedure is ludicrous in

the extreme.

Then, the folly of asking God to make us good; a school boy ought to see it. If we are not good in and of ourselves, what do we deserve? If I intend to steal your horse, but you throttle me in the barn yard before I do it and prevent my becoming an actual thief, how much credit do I deserve for being good?

I am glad some learned man has discovered that the word "not" is an interpolation in the Lord's prayer, put there by some pious coward. The very idea of asking God to not allow us to be tempted has always been contrary to my good, manly sense. It is infinitely better to say, "lead us into temptation," but better yet to say, "lead us in temptation," which is the true meaning. While passing through the ordeal of temptation may the God spirit guide us, so that we fall not into evil ways.

It is really a mistake to ask God to do anything. Infinite goodness always has done and ever must do all, and the very best that can be. It needs not our interference, assistance or suggestion for the doing of its own work.

The chief trouble about our praying has been that we have been begging God to do our own work for us. It is ours to manifest what has been expressed for us. God can't do this for man. If he did, it would be an irreparable wrong to him.

Expression, the work of the Infinite everywhere, is always full and complete. What we need is forever ready for us, awaiting our readiness to make it ours in the actual or manifest realm. This is what Jesus meant by believing that we have received in order that we might have. The one who believes he has already received will not beg.

When we come to know the truth that whatsoever we need has long been ours awaiting the taking,

we will cease to beg God to do our work for us, but will go to work to get ready to receive it, and by the word appropriate it individually. This is the only true prayer, the prayer that is always answered. "You ask and receive not because you ask amiss." It would be an irreparable injury to me to deprive me of the privilege of working out my own salvation—not with fear and trembling, but bravely and confidently. It is the only way I can be saved. God cannot make me thankful nor compel me to be good. It is a law of my being that I must be.

Nor must I ask God to forgive my sins. God can't do it, and would not so wrong me if he could. I must meet and overcome the results of my own errors. It is my means of growth and my only stepping stones upon which to rise above the planes of error. If God or you should attempt to take them away, you would fail, for it would be unlawful, and no one can evade the Law of Being.

True prayer consists of three processes:—1. By faith perceive in the unmanifest the truth that all things are yours. 2. By the use of the word appropriate what you need, or make it a part of yourself, or help the person for whom you pray to do this. 3. Work out the fruits of your words, or make them manifest in your life, or help the person for whom you pray to do this.

Never beg; fear neither God nor man; rejoice and give thanks in adversity and storms as well as in prosperity and sunshine; be true to yourself and answer your own prayers. "God is not mocked; whatsoever a man soweth, that *shall he* also reap." It is his inalienable privilege and right. Aspiration, true words and work—these are the prayer that availeth much.

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**Meditations**By Kaxton  
•

**E**VERY one who is accredited with a philosophical turn of mind is expected to have something to say concerning the present embroglio between Russia and Japan, and I suppose that Kaxton will be excused for touching upon the subject from his own peculiar point of view. I must say, to begin with, that I have no special or exclusive sources of information on the subject, and what I may say will differ from what others might say only in the coloring that my mental habit will give to acknowledged facts. Some have gone to Japan to study the subject, and have been greatly impressed with the aptness of the little nation for the great task which she has undertaken. But the consideration of the elements which are to determine the final issue is a task which I have no inclination to undertake. There have been some surprises since the beginning of hostilities, which invite enquiry.

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In the first place, Japan has surprised the unformed by the accuracy with which she has grasped and handled all questions of international law in the operations at the inception of the war. How could a barbarous, heathen nation lead off in a war against one of the great modern powers without becoming hopelessly entangled in the meshes of international law? So confident were some of the critics in Germany and France that Japan would violate the rules of modern warfare, that her first steps were condemned as contrary to the ethics of modern and civ-

ilized methods of beginning a fight. But the best students of international law say that Japan was fully in accord with the most approved modern methods in all her acts in beginning hostilities. The world in general, and our country in particular, had been taking long whiffs of missionary wind in lieu of sound information concerning Japan and her people, and of course were not prepared to see a benighted heathen take up the cudgel of belligerency otherwise than in a crude and savage manner. It has long been a pet notion of mine that foreign missionaries are of little or no value as a civilizing and educative force, and not to be trusted as a source of information on the condition of the people whom they visit.

\* \* \*

But Russia has been surprised at the attitude of America, and has a special representative in this country now to study the question. The apparent popular sympathy for Japan, which seems to be almost universal in America, is not to be explained on the grounds of self-interest, and here is the cause of surprise to Europe. It would not do to say that we are not a selfish people, for we are a very selfish nation, even hoggish in some things; but at a dog fight, or at the cock pit, or a transatlantic war, we are strongly inclined to side with the weaker party, especially if he shows pluck and has a showing of right on his side. We as a people care no more for Japan than for any other little bantam who braces up to the mark against a giant Shanghai, and have nothing more against Russia than against any other savage bear who jumps upon a cub fox. But any one with any knowledge of the American temper might have known beforehand just how the popular sentiment would turn in this most interesting war of modern times.

We might go a step further and inquire what may be the results of the conflict on the world generally? Whether the Jap or the Russ shall win, there will be a new alignment of world forces. Is there any danger that the Mongolian races may learn their power and combine to dominate the world? It has been pointed out that they have the numbers and hardihood to render them a veritable menace to the world, provided they could be mustered under a skilled leadership. There is no cause for alarm on this subject, although in some quarters an actual scare seems to have started. If all the yellow races were as progressive as Japan, they might easily rise to the supremacy. But in that case it would be an enlightened and humane rule, perhaps far better than most nations have under the present order. But the yellow millions of Asia are utterly out of the question when it comes to taking rank as a world power. It is folly to speak of England as being on her last legs, and ready to give way to an uprising of the Asiatic millions. It is more than folly to even intimate that the white races are in danger of extermination by the united onslaught of the colored races.

\* \* \*

The lesson which the world is to learn from this conflict will be one of great value. The spirit of toleration will be extended beyond the time-honored limit of the color line. The superstitious dread of the general conflict of races will be removed. So far as the final issue as between Japan and Russia is concerned, I regard it as highly probable that the result will not be finally determined by arms, but by a friendly interposition of the great world powers. Russia will learn to respect the rights of Japan and China as she never has before. There will be a loosening of the bonds of oppression in Russia itself. The

home enemies of the Russian government will probably embrace an opportunity to right their wrongs, and the price of much spilled blood will be realized. The Czar is being tried as by fire, and if he lives through the conflict, he will be a stronger, a better and a wiser man, and his administration of the Russian government will be tempered with more justice. The nations of Earth will know each other better, and under the new adjustment the recurrence of war will be less probable.

## Glimpses of Roycroft.

### III. SOCIAL TENDENCIES.

BY O. L. BREWER.

Mr. Hubbard likes to have it supposed that Roycroft is made up of jail-birds and other disreputable characters, except when he can make a better story by telling about the innocent, unsophisticated country girls and boys who do all their beautiful work. But, as I often told our visitors, human nature is about the same there as elsewhere, and motive and action also. In the estimation of the "respectable?" people of East Aurora, the Roycrofters rank low in the moral scale; but over a year's residence in the Phalanstery supposed to be a hot-bed of vice, makes me doubt the justice of their verdict. The boys are profane and vulgar; most of them inclined to gambling and rowdyism; the girls decidedly gay and free in speech and action, and making no pretense of not knowing how they are regarded by "the town." Considering the circumstances, I always admired them for keeping fairly straight and true.

The Fra himself never uses liquor or tobacco, seldom swears seriously, and is not rankly vulgar in common conversation, but his "valued helpers" are

notorious for these things. The profanity and obscenity he encourages, but often speaks against the liquor and tobacco—vainly, however, as he is too well known to have much influence for good, even when he means well.

Early in my career as a Roycrofter I spoke to him about our demoralizing features, while we were walking one Sunday afternoon. He said that to try to make a change would depopulate the place. I admitted that, but said that if he had started right, he would have had a different crowd to deal with. He stopped, and when the others gathered around us, said:

“Say, boys, Charlie says, if I had started right, I would have a different kind of a crowd around me now. What do you think about it?”

Quite a discussion followed, which Mr. Hubbard, smooth, smiling and non-committal, guided safely to the vanishing point.

Nearly a year later a larger Sunday afternoon party walked along the creek and through the woods and up the hills to the camp. There were several ladies, including two bright Southern girls, traveling alone, who had dropped in the night before and were going on next morning. In the romantic glen back of the camp we sat down, and the Fra urged a Roycroft Artist to tell a string of stories about another Roycrofter, who was not present; their chief merit consisting of rank and picturesque profanity. He looked at the fair daughters of Georgia, and demurred; but the Fra steadily urged him on, with many a wink and leer, and he finally did the stunt to perfection. Afterward some of us changed our seats and the subject. The girls said they did not mind it for themselves—they were neither offended nor shocked, but very much surprised, for in the South

no gentleman would use such language in the presence of ladies.

When Mrs. John Vance Cheney visited Roycroft, I came through the dining room after supper, and found her and Elbert still at the table, talking beautifully. He introduced us, and I said I had noticed her at noon and sized her up as some one worth knowing. That started Elbert, and he said:

‘Charlie is one of our best workers, and an all-round good fellow. He’s a non-resistant and a Mental Scientist and a Socialist and an Anarchist; and the best of all is, he’s never sick.’

“Elbert,” I retorted, “do you remember the day I was sick last winter, and you said you was damned glad of it?”

We all laughed, and Sister Cheney said if I was sick it was because I had unkind thoughts of someone. I said it was partly that, and partly because I ate too much. She said she was not afraid of food, or any material thing, only her own thoughts, for if she thought evil, it was sure to come to her. Mr. Hubbard assented, but I watched him, for she spoke with authority, and, trained actor as he was, a flash of startled terror showed on his face and in his eyes. In a moment he was bright and debonair as ever; but it showed he was conscious of the path he was following.

As soon as we went into the house he began showing her the heavy oak furniture that had been put in when Mrs. Hubbard left, and his manner suggested a Jew in front of a second-hand clothing store as he said:

“Now, Mrs. Cheney, if you see anything that you want, take it along. We make this here, and can always replace anything we sell.” Then, nodding at me; “He makes this furniture.”

The Fra is a good showman. Of course she wanted to see the men who made the furniture. None of them were around, so I would do just as well, if I would stand for it. I did. It was hardly five minutes since I had exposed him in one lie about me, and I did not want to be monotonous.

Others came in, the conversation turned, and he soon made up to his favorite point, that the evil we see in others is really in ourselves—that it must be or we couldn't see it.

"Isn't that so?" he asked, appealingly, turning in a way one could fancy pitiful, to one of his leading ladies.

She was a splendidly poised Mental Scientist—a match, and more, for Hubbard himself. Throwing her head forward in a manner suggestive of the serpent she was, with a snakey glitter in her eyes, and a smile that smothered a hiss, she replied:

"I always think what a slander it is on us; because we do see such atrocious things sometimes."

He was stung, and knew it; but held his nerve, and adroitly changed the subject, while I mentally thanked her for having told the truth for once—knowing that she regarded my very presence in the house as an atrocity. There was a kind of pride and fascination in this game of black diplomacy—this fight to the death with people who would give and take the deadliest thrusts with the blindest smiles, while posing before an admiring and purse-opening world as the advance agents of the millennium.

One Sunday morning, while Mr. Hubbard was away, a bright and jolly young couple who had lately come to Roycroft, and a bonnie Western girl and myself went for a long walk in the woods and hills. The gentlemen had no coats, of course, and all four of us came back with sleeves rolled to our shoulders

and swinging our hats in our hands. As we came marching up the streets of the quiet, pretty town at high noon in this attractive style, laughing about what the people would think of us, I said:

Oh, if Elbert Hubbard could only see us now! Wouldn't he rub his hands and smile, and say to himself, "Oh, the dear boys and girls! how well they are keeping up the reputation of the place!"

The respectable and elemental crustacians (who keep the church and state propped up with one claw while feeding themselves with the other, are apt to be scared at such freedom. Some fine, clean souls who have been there know how sweet and innocent it all may be. And then there are others. No wonder the common opinion of the vincinage is like that indicated by the citizen of East Aurora who, being asked the name of a certain Roycrofter he had met and was talking about, replied:

"I don't know who the dash blank freak was."

When it comes to down-right wickedness, I don't think the Roycrofters are as bad as they pretend to be; but they create an atmosphere in which vice is above par, and are about the last crowd in the world in which a sensitive man would care to confess his virtues.

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**: Bible Lessons :**

1904. SECOND QUARTER.

*Lesson X.—June 5.***C**HRIST'S TRIAL BEFORE PILATE—Mark 15: 1—15.

LESSON KEY-NOTE:—"Then Pilate said to the High Priests and the crowds, I find nothing criminal in this man."

*Time*,—Friday, April 7, A. D. 30.

*Place*,—Probably in the tower of Antonia, near northwest corner of the temple area, in Jerusalem. Or it might have been in Herod's palace on Mt. Zion.

Jesus went to the garden of Gethsemane about midnight and was arrested about one hour later, after that remarkable agony and sweat of blood were over. From 1:30 to 6 A. M. he was before the Jewish Sanhedrim. Then he was taken before Pilate the Roman governor where his trial lasted about two hours, or until 8:30 A. M.

1. The charge before the Sanhedrim was blasphemy. They knew this would not work before Pilate as he cared nothing about their religion. So they changed the charge to treason.

2. Pilate desired to get Jesus' own answer to the accusation. Jesus' answer really means, "I will leave that for you to say; you ought to know."

3, 4, 5. The priests made up false testimony against Jesus, so utterly unfounded that he made no reply. When the judge asked him if he did not wish to reply, he still remained silent, and Pilate was astonished. What would have been the use of his denying the testimony of many witnesses? The best

answer to calumny is silence.

8—11. Pilate perceived that hatred and envy were at the bottom of this procedure. So he would release Jesus, as it was a custom to release one at the Passover feast. His question was addressed to the people—not the priests. But the priests put the mob up to answering that they preferred Barabbas, a murderer and instigator of rebellion, to be set free.

12—15. They did not call Jesus King of the Jews, but they said he called himself that.

The mob said, "Crucify him!" Pilate asked, "What has he done?" Their answer was, "Crucify him!"

Pilate's act in scourging Jesus and allowing the Jews to do as they pleased with him, was intended to keep down a riot, to pacify the mob. Why did he have Jesus cruelly beaten with the terrible Roman scourge? Possibly to make the Jews sorry for him so they would let him go.

1. Where was Jesus first tried?
2. What charges did they make against him?
3. Why did they change their accusation when before Pilate?
4. What was the motive of the priests in this prosecution?
5. How should we answer calumny?
6. Explain Pilate's conduct.
7. Why did Pilate have Jesus scourged?

*Lesson XI.—June 12.*

CHRIST CRUCIFIED.—Mark 15: 22-39.

LESSON KEY-NOTE:—"Christ died on account of our sins, according to the Scriptures."

*Time*.—Friday, April 7, A. D. 30, from 9 A. M. to 8 P. M.

*Place*.—On a knoll north of the Damascus gate.

In Luke it is called, in the Greek, *Kranios*, a skull. In the original there is no mention of any place called Calvary and there never was a "Mount Calvary." The word occurs only once in the common version—Luke 23: 33—and that is a mistranslation.

22. Jesus bore his own cross to the place of execution with some assistance from one Simon of Cyrene. It was about 9 A. M. when he was suspended.

23. He said he was athirst. They offered him a strong narcotic, wine and myrrh, to render him insensible of pain. He tasted and refused it, knowing what it was for. He preferred to suffer it out consciously. It was an act of sublime heroism.

24, 25, 26. They cast lots for his garments. Pilate wrote the superscription, "The King of the Jews," partly in mockery of the Jews and partly to vindicate his own course. This was written in Latin, Greek and Hebrew. It was the accusation. All executed persons had their accusation, or the crime for which they were slain, posted above their heads.

27, 28. The two robbers were suspended on either side for further humiliation. Verse 28 is not in the original.

29-32. Cruel raillery was added to the other almost unparalleled atrocities perpetrated against this innocent man. The most inhuman cruelties are indulged in by those who persecute the innocent. The fact of the victim's guiltlessness seems to call out the most demoniac traits from the lowest natures.

They taunted him for not being able to save himself after he had saved others, and about his words concerning the temple.

33, 34. No wonder Nature hid its face in shame for three hours. Don't try to explain it by eclipse of the sun. It would have been stranger if there had been no sign of Nature's revolt against the hideous

crime just perpetrated against a man who had lived from and by Universal Life, true every moment to the Law of his own and Nature's Being.

He answered not one word to the raillery, but calmly provided for his sorrowing mother, asking John to be a son to her, and speaking words of comfort to the dying robber at his side. Was ever before or since such sublime heroism displayed? Then, about 8 P. M., he began to repeat the 22d Psalm in the Hebrew tongue, which Psalm is largely a most remarkable prophecy of the close of Jesus' career. Read consecutively verses 1, 7, 8, 9, 11, 16, 18, 22, 26, 27, 30 and 31 of this Psalm. It was Jesus' purpose to call attention to the fulfillment of this prophecy. It was not a wail of despair.

35-39. Nature again spoke in an earthquake and a Roman centurion saw who Jesus was, and declared it.

1. When and where was Jesus crucified?
2. Why?
3. Why was he so humiliated?
4. Who were guilty of his blood?
5. Why did Nature revolt?
6. What did his last words mean?
7. Was Jesus' crucifixion voluntary on his part?

*Lesson XII.—June 19.*

CHRIST RISEN.—Matt. 28:1-15.

LESSON KEY-NOTE:—'Now has the Christ been raised up from among the dead, a first-fruit of those having fallen asleep.' (A correct translation of 1 Cor. 15:20.)

*Time:*—Early Sunday morning, April 9, A. D. 30. The ascension was May 18, forty days later.

*Place:*—A tomb near the place of crucifixion, in a garden. The ascension was from the Mount of

Olives near Bethany.

Jesus died at 3 P. M. on Friday. They got him buried by 6 P. M. It is not probable that they entombed him long before 6. They had to get permission first and then take down, prepare and dress the body. Then, when the women went to the tomb Sunday morning before it was yet light, he was gone. So he rose before 6 A. M. Sunday. Therefore he was in the tomb not exceeding 36 hours.

1. Mary Magdalene was a faithful friend of Jesus and his disciples, a woman of wealth. She was not the sinning woman whom the pharisees sought to have stoned and to whom Jesus said, "Go and sin no more." This notion is all a mistake, a slander on a noble woman's memory. Luke says there were several other women with these two Marys and that they brought spices and precious ointments with which to embalm the body.

2, 3, 4. These three verses give all we have of the manner of the resurrection. The soldiers watching were the only witnesses. So this is their story.

5, 6, 7, 8. According to another account, the one I prefer, Mary Magdalene got there first. These women had agreed to meet there that morning to embalm the body. When she found he was not there, she turned away sorrowing and met Jesus, who she thought was the gardener. After a few words, Jesus said, "Mary!" in his old tender way which she knew so well, and she fell at his feet. He would not allow her to touch him, but sent her to tell the others.

9—15. There was great rejoicing; but the elders bribed the soldiers to say the disciples stole the body while they slept. Their villainy knew no bounds. Start in on a course of deception and wrong, and the lies required to sustain it multiply enormously.

1. Did Jesus die?

2. How long was the body in the tomb?
3. Who first discovered that he was risen?
4. Who was Mary Magdalene?
5. Do you believe this story?
6. May we not be raised from among the dead?
7. What became of Jesus' body?

*Lesson XIII.—June 26.*

REVIEW.

LESSON KEY-NOTE.—“Therefore God supremely exalted him, and freely granted to him a name which is above every name.”

The lessons of this, second, quarter of the year, began with Jesus' visit to Tyre and Sidon, in the Summer and Autumn of A. D. 29.

Following I give the numbers, titles, references and Key-notes of the lessons, with brief comments on the Key-notes.

1. *Jesus in Tyre and Sidon.* Mark 7:24-37.

“Without faith it is impossible to have pleased.”

“The disciples, therefore, rejoiced, seeing the Lord.”

Faith is back of all true achievement. It is the power to perceive the soul of things before it is embodied. When we see this Lord of the creation which is about to appear, we rejoice.

2. *Peter confesses the Christ.* Mark 8:27-38.

“Thou art the Christ, the Son of the Living God.”

It was an important discovery Peter made, the Christ in Jesus. May we not discover the Christ in ourselves? It is the spirit of Truth the annointed of God, the Ego of every man.

3. *Jesus Transfigured.* Mark 9:2-13.

“A voice came out of the cloud, This is my beloved son; hear him.”

It was the voice of the Infinite everywhere speak-

ing through Jesus. Out of the cloud of our materiality we may hear that voice announcing the Son of God in us, if we reach the transfiguration state.

4. *The mission of the seventy.*—Luke 10:1-16.

“Beseech, therefore, the Lord of the harvest that he may send out laborers to reap it.”

The laborers are indeed few, compared with the work to be done in this New Thought field. There are too many incompetents figuring only on what gain they can get out of treating (?) the sick, and not enough true workers. Beseech the Lord of the harvest for true workers.

5. *Watchfulness.* Luke 12:35-48.

(Temperance Lesson.)

“Happy are those servants, whom, when their master arrives, he shall find watching.”

Watchfulness is important, and, as we have heard, “eternal vigilance is the price of power.” Thieves will break in and steal, if the strong man sleeps. Alertness is good for all. *Be alive!* Don’t sleep on your obligations. If you owe a letter or a debt, *pay it*, right away. You will be happier and more successful for it.

7. *The Prodigal Son.*—Luke 15:11-24.

“Come, and let us return unto the Lord.”

Most people need to do this. They have lived in the merely material surface of things so long that they hardly know there be a Lord in them. Let us get back to first principles, down to the soul of things.

8. *Jesus teaches humility.*—Mark 10:35-45.

“For even the Son of Man came not to be served, but to serve.”

True service is divine. It is more blessed to serve than to be served. True service is the price of

(Continued on page 292.)

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# THE LIFE

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## Key-Notes.

June.

(I Rule)

1—15.

**I** RULE MY BODY AND MY OWN PSYCHIC  
 SPHERE, MY AFFAIRS AND MY DESTINY.

16—30.

**T**HE SPIRIT OF TRUTH HAS DOMINION OVER  
 THE WORLD AND LOVE RULES IN THE  
 HEARTS OF ALL THE PEOPLE.

## Health Thoughts

**A**N OLD TRUTH, when stripped of its age accretions of untruth, is as true as any new truth.

In our earnest effort to utterly shake off Biblic blunders which have so long discolored Christendom, and wash our flesh clean of their stain, let us judiciously preserve and faithfully utilize the *truths* contained in this ancient compendium of many books.

Our fore-fathers deemed it safest to cater to their wayward offspring only a select amount of scriptural lore, fearing they might not use judiciously the rejected chapters. They seemed not to take into account the fact we might be wiser in our day, or should be, and more capable, as the years and opportunities increase.

Recently in examining an advanced Lesson from a Boston student who has lots of Bible yet in her flesh, though she has eliminated its blunders while willingly retaining its truths, I was attracted by the following quotation, with some original comments of her own:—"Thou shalt love the Lord *thy* God with *all* thy heart, and with *all* thy soul, and with *all* thy might."

Thou shalt love the Lord *thy* God, not some one else's Lord, with all thy powers. More than one significance may be applied to the word "Lord." Jesus said, "*The* Lord said unto *my* Lord, 'Sit thou on my right hand, till I make thine enemies thy footstool.'" (This looks as if each man, springing out of the divine man, individually, would also have his individual Lord, i. e., his own Individuality being in the image of the Lord God, would be the Lord, *his* God,

which is his possible access to the Infinite Powers.)

Why should the human mind love the Lord its God with all its Heart, Soul and Might?

Our Might is our mental Power given us with the breath of life, all that could come with all the breathing, in all its existence, to aid it in all it has to accomplish. With Mind's Breath, breathing itself starts the thoughts. The very fact of the rhythmic breathing sets thoughts or words in motion. Thinking is the soul's breathing. (This is the reason why senseless sleep is impossible. Thoughts will formulate, even out of the most quiet breathing of deep sleep, as it symbolizes the same act going on in the soul, and if the soul were not thus active the physical breathing would not continue.)

All thy might includes both the true and the partially true mental action of the soul. There is one mind in the human, incapable of error. It is the original Breath from the Lord God; it is that Light which lighteth every man that cometh into the world. It is the true and genuine kind of mind, that cannot be wrongly influenced by the world; that is honorable in every act, in every intention; that is reliable always; that does not know deception or fraud or injustice. The other mind is that breath called "mentality" which is not perfected mind, though it is of mind and stands to modify mind.

Mind cannot be modified, and this is why the mentality makes so many mistakes. Mentality has to be regenerated before its decisions are safely acceptable. It does not have to be born again out of flesh by breathing again another person's breath, but it has to adopt *right thinking*, right soul-breathing by thinking as its Lord thinks.

The beautiful results that follow this kind of thinking awaken inspiration for the Lordly life, the

higher living, the regenerate or Christ breathing, and this Love of one's Lord is compelled and with *all* the might.

Both these minds in you shall worship your Lord as one mind; since you cannot comprehend the Universe to worship it, you have access, to the universal mind to worship it through your Lord, you perfect Individuality, who is your God, or, the Infinite Powers Expressed in one \* \* \*

This mind is often called HEART, especially when referring to the feelings, sentiments, imaginations. Even worship your Lord with these. Let feeling be exalted into the pure light so that it will be purified. A false feeling sent forth from the heart, out into the general atmosphere of the soul, is received by the ethers and is handed back—not to the thought of the Heart again, but to the body, making a physical change and always according to the character of the thought sent out.

Right here if the Heart, seeing its error, deals with the bodily condition in the true way, it will no longer haunt his mentality. He will be cleansed of the false feeling and of its results. But if he seeks help through magnetism or medication or any outside or material means, then his heart is not washed of the error, "and the proud waters of sorrow" will continue to go over his soul. As one has truly said of David:—"He did not handle the waters of mental anguish as promptly" and therefore not as effectually as he had handled Goliath.

It is on the Heart plane where sorrowful ideas go wailing out into the collodion. It is there that joyous ideas go faster, if on the mind plane all thoughts are managed, affairs and forces, the body will be well.

There are people so loving and kind their very

presence is warming and inspiring. They are so, because *loving* the Lord *their* God with *all* their Heart, lifts them to the Lord-*plane* and they see their neighbor's Lord is as their own, and through it love their neighbor as themselves. You cannot think of one who is thus loving with *all* their hearts without feeling your own heart warm with love \*

You cannot think of one who is *said* to have lived and loved unselfishly, hundreds of years ago, without your heart warming at the thought of that wonderful love.

To love the Lord *thy* God with all thy soul, includes the love of the Heart and love with the might. It is the soul that has been given bondage so that it might grow and burst the bonds of the physical and transform its body. It is the soul that suffers, or sins, or enjoys, or grows in knowledge and grace. It is through its Lord or spiritual expression it is drawn into truer, higher, better ways. The Lord is always perfect. It is the soul's Standard. It is the soul's "I am."

The mental ethers are quick to receive impressions. Mental laws are changeless. You make a light remark, think an idle thought and forget it. The ethers hold it as it was received. By and by the likeness of your thought is in some one, or in your own body, and you recognize it!

What are you going to do with the deformity or sickness, and what with the thought you idly gave to the ethers where it still is held, like an original engraving plate? Instead of faithfully thinking God-thoughts to fulfill your destiny and become God-like you faltered in your freedom as a free-will agent, and falling short of duty is what "sin" means.

Sin is error through ignorance allowed to have its course. The dogma of sin appears in the realm

of discrimination, the knowing of differences. Now the Lord, whom the soul is to so love, and whom it is to be like, does not know anything about differences. The "I am" of you does not know anything about matter and spirit, and things. It is Innocence. It is Expression of one. It is the "I am" of all.

The way to forget differences, the way to remove from the ethers the error-thought ignorance sent there, and that was discovered later portrayed in some body, is all accomplished [by finding your "I am", and the way to erase from the body the copy of the thought ignorance sent out into the mental ethers, is to establish your home in the haven of your "I Am."

Let go of appearances. Dismiss from your care all your environment. Rest in the Lord, your own I AM, for it is one with Omnipresent Steadfastness and Unfailingness. You are then in the home of Omnipotent Love whose unchangeableness makes your state of happiness a continual certainty. It is thus you consciously lay hold of the eternities; it is thus the nerve-wear and tear of time's differentiations fall from you \* \*

From out that clear Vision of the Soul that loves the Lord wholly, it sees how all the trying events of life are governed by higher law and order, and need never to have taxed the soul unduly. Moreover, it becomes aware of its own power, and its own responsibilities become a joy and delight. We talk of the home of the Soul. It is at home only when in its true Character as the representative of its Lord. Be ye strong in the Lord. Commune with thy Lord. Daily know the Lord. C. J. B.

Paul really said, correctly translated, "Death is swallowed up in victory! Where, O Death! is thy sting? Where, O Hades! is thy victory?"

## Bible Lessons.

(Continued from page 285.)

true exaltation.

9. *The Passover.*—Matt. 26:17-30.

“Even our paschal Lamb, the Christ, was slain.”

That is, the Christ in Jesus met death and conquered that we may do the same. The last enemy must yield. The Passover time is even now at hand, when we are to be freed from the bondage of darkness.

10. *Christ's Trial Before Pilate.*—Mark 15:1-15.

“Then Pilate said to the high priests and the crowds, I find nothing criminal in this man.”

But they cared not for that. Neither had they found anything wrong in Jesus. It was hatred and envy that led on to the foul deed. They stop at nothing.

11. *Christ Crucified.*—Mark 15:22-39.

“Christ died on account of our sins, according to the Scriptures.”

Rather, Jesus was slain because sinful men could not understand him, could not face his holy life and words of judgment. And by his teaching and example is the world to be saved from sin.

12. *Christ Risen.*—Matt. 28:1-15.

“Now has the Christ been raised from among the dead.”

The dead were walking about, so-called live people. Jesus took the same form and suffered as they. But the Christ rose from among them when they crucified Jesus, to come again in power and glory.

1. Name the twelve titles of this quarter.
2. Repeat the Key-notes.
3. Was Jesus persecuted?
4. If he could have prevented his crucifixion, why did he not do it?
5. What was the meaning of it all?
6. Where is Jesus now?
7. What is the resurrection?

# For The Children.

## DOLLS.

BY JOSEPHINE F. M. MITCHELL.

I WONDER if there ever was a little girl who did not love dolls? I have 22, and please don't get out of patience before you get through the list of names. I will begin with the largest and go down. Beatrice, Bertha, Tom, Victoria—my birthday present—Josephine, Annie, Millicent (she is a rag doll but very sweet and meek looking) and Daisy,— she was a dirty-faced doll and the man mama bought her from said she was made that way on purpose, and that the dirt would not wash off; but it did after a while and her face is clean now. And there are Kathleen and Marie Antionette—a little French girl gave her to me—and Betsy, a dear, little, old-fashioned china dolly with a little "sky-scraper" on her head and high-heeled slippers on her feet—and Jennie, Margaret, Georgiana, Fanny, Jeannetta, Irene, Sambo, (a little darky boy doll who has to wait upon his 'young mistesses"—Elizabeth, Mat and Kate.

Oh! dear, I forgot to count Aunt Cindy, their old black "mammy" who is nurse for them all, and she is the largest, too, and I play that she always talks so good to them.

They all had the measles the other day, and, oh! I had *such* a time with them,—all asking for so many things at once, and all fretting so much, it was everything that Aunt Cindy and I could do to manage them at all. Finally Aunt Cindy lost her patience and threatened to send "dem eb'ry one to de hoss-pistol," but I just gave them warm tea and good thoughts, and in an hour or two they were all well. Before they got well I heard papa tell mama to call me for something and mama said, "Oh! she can't

come; her children are all down with the measles," and papa laughed and didn't call for me any more, just like it was all real.

I often wish my dollies could talk, but I make up for their silence by talking to them and for them a great deal. Sometimes papa comes in and hears me and says, "Who's up stairs, mama?" and mama says, "O, it's only Josephine talking to her children."

Now I am going to tell you about Beatrice: Her head and hands and feet are carved out of wood, and she is just like a real young baby, with a longish, smooth head and fat cheeks and perfect little ears and she is just as big as a baby and wears long, white dresses, and, oh! she is such a sweet, dear baby—any one not knowing I had her would think she was a real baby to see her lying in the cradle or on the bed. Her whole name is Beatrice Abra Mitchell. She has a tiny gold ring on the third finger of her little, fat, left hand. Oh! you don't know how proud I am of her, and she *can't ever* break, for she is made of *wood*.

Dolls are very good company when one has no little sisters or brothers to play with and talk to. I play a great deal, too, with my dear kitties and my cute, faithful doggies. They sometimes all go with Mama and me after the cows—a quarter of a mile away. When one of the kitties gets behind and can't see us, he cries dreadfully and then we stop and call him and wait till he comes. Charles Dickens, my maltese kitty, tried to catch a wasp and we thought it stung him in the mouth. I gave him good thoughts and it didn't hurt him. I wish some of the little girls who have to live in the city could be in our sweet, lovely country a while and enjoy the countless, splendid things we have here, such wonderful flowers and trees and bird songs, everything to make them happy and nothing to make them sad.

## Correspondence



**A** LADY living in Kansas City, who had been taking treatments, recently wrote me as follows:—

“I want to tell you and thank you—I am still improving and my heart is full of rejoicing. I bless you for your wholesome giving forth of the Truth. I have been wanting to come out to see you, but knowing how fully your time is employed, I would not trespass upon it.

“I now *understand*, and my heart sings with a new joy. I can know that I am learning and drinking of the cup of true knowledge each day, and I do thank and bless you for your words and works.

“I am so thankful for the light I have, and again blessing you for what you have done for me, I remain so gratefully your friend,” MRS. S——.

Such expressions of appreciation are enough to make us glad and thankful and encourage us to go on in the good work.

These are the people who get help, they who are ready for it, with sincere hearts open to receive. This lady did not write this letter for publication and will be surprised when she sees it in *THE LIFE*; but she will not object, I know, as it may encourage others.

A man and wife in Mansfield, O., true, noble souls, write:—

“We beg to hand you herewith one dollar to renew our subscription. We are always glad to receive *THE LIFE*, because it brings to us so many new and helpful suggestions, original, to the point, and easy

of comprehension.

"We wish you every success in the splendid effort you are making to enlighten and uplift wrong-thinking humanity—a blessed work, it is already a success.

"We especially thank you for helpful thoughts you have been sending us during our unsettled condition the past three months. They have helped very much to bring us to our present very much improved conditions." M. P. and P. A. S——.

I hold that any sincere person who reads *THE LIFE* will find enough in each number to recompense him for the year's subscription. Only people who have been led astray by some fudge or other fail to see good in *THE LIFE*.

One poor deluded brother wrote recently that he had received much good from reading *THE LIFE*, but now he is to be translated, body and all, to a higher plane. He is going to Benton Harbor, Mich., where the elect are gathering to be specially protected while the angel of destruction destroys the rest of the world. He says the seventh trumpet is now already sounding. Poor fellow! He is allowing himself to be victimized by a graft.

A woman wrote some time ago that *THE LIFE* was all right for beginners, but she had advanced beyond it. The next we heard of her she had gone off with another woman's husband to practice "sex vibration" with him.

People who think, know *THE LIFE* is not a fixed quantity, a point beyond which all may grow. The editors and writers for *THE LIFE* are growing and *THE LIFE* advances as they do. Only orthodoxy is a completed thing, a post to tie to. We, being actively engaged in this work all the time, ought to grow enough to keep in advance of the procession

at least. People often write us that each number of THE LIFE is better than any before it. This is just as we intend it to be. The trouble with the woman referred to above was that she had not kept up. She was led astray by trash and thought she looked back when she saw THE LIFE. She is now in sack cloth and ashes. We expect her redemption and return to THE LIFE.

A student in a Chicago college writes:—

“The helpful influence of my first lessons from THE LIFE marks a distinct stage in my career. The fact that I am now in college can very largely be attributed to what I gained in self-confidence by reading several numbers of THE LIFE which I found stored in a barn in Oakland, California. God speed your work.”

This reminds me of the Bible injunction:—

“Cast thy bread upon the waters; for thou shalt find it after many days. In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good.”  
“Blessed are ye that sow beside all waters.”

A writer of some note, sending for several copies of our April issue, says:—

“Your Easter number seems to me the most remarkable in the way of Scriptural interpretation I have seen of all the New Thought publications, and I have copies of several. The copies I am sending for I desire to distribute among outsiders.

“Yours Earnestly,

M. L. Arthur.”

This leads me to say a word about our Bible Lessons. We carry these on for two chief reasons:—  
A great many of our people either attend Sunday

Schools in the churches or have their own Schools and they wish Science interpretations of the lessons. Moreover, the Bible is in every home and library and is being read and taught all over the world. We cannot throw it out or shut it up. It is mostly being misapplied and misinterpreted, mistranslations of it being largely used. I wish to give it a rational, correct and unprejudiced exposition. It will do the people good to have the superstitions about the Bible dispelled and a clear rendering given of its often sublime and helpful precepts. I am able to do this, being a linguist and student of ancient Scriptures. And I am not afraid to tell the truth about it.

An ex-physician in California recently wrote begging us, for God's sake, to treat him, as he was down with grippe, diabetes, etc., etc. I get the following, dated May 10, 1904:

"Dear Bro. A. P. B.:—Yours of the 2nd reached me on the 7th inst. *A sudden change, a regeneration*, occurred Sunday night. All praise and glory to the Infinite first, to A. P. and sister C. J. B. second, all due to Christian prayer and intercession of holy angels. Am in *perfect health* now. Not a trace of old diseases remains. I at once begin my life work on this coast, as I have long wished to do."—The true word heals.

SOME of our preachers have recently been exploiting their effete views on divorce. One Kansas City pastor thinks divorce is a great evil and that preachers should refuse to say the ceremony for any couple one of whom is a divorcee for other than "Scriptural grounds."

This is all stage play for effect, or else plain ignorance.

The evil is in silly and hasty marriages, and not

in divorce. There ought really to be more divorces than there are. Divorces should be easier instead of more difficult. In fact, there is no good in compelling a couple to sustain the legal relation of husband and wife while they are not mated, not congenial, not conducive to one another's happiness.

If one mistake has been made in the marriage of a couple, another mistake in not permitting a complete legal severance of the tie only adds to the wrong.

If there are children born of the mismated couple, this is but an added reason for separation. Children would be better reared by strangers or by one of the parents alone than in such a hell as fussing, quarreling, fighting parents make of their home.

If two persons may voluntarily enter into a contract to live together as husband and wife, become partners in business, home making and society, I can see no good reason why they should not be allowed to dissolve the partnership by mutual consent after they have ascertained that they cannot get along amicably together.

You say the law must protect the home. What is a "home" where there is no peace, nor love, nor agreement? It is a hell which the law should not help to perpetuate.

"Scripture grounds," indeed! Why should this age be bound and shackled by the outgrown, effete ideas of the ignorant ancients? If we adopt their divorce rules, there is just as good reason for endorsing their marriage practices. They had plurality of wives and took on new ones at pleasure, without any preachers' ceremony. If a wife was barren, she secured children by her husband through the kind intermediation of her maid servant.

Let us be done with the ancient superstitions and

follies in regard to marriage and divorce as in other matters, notwithstanding the fact that some preachers get their living by promulgating them.

But there should be uniformity in our marriage and divorce regulations, all the states having the same. This would prevent much confusion and wrong.

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## • • New Books • •

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**A**LBETH, a Scientific proof of Immortality in the Flesh," is the title of a booklet recently issued by Leon Andruth, author of "Love of Life and Life of Love," recently reviewed in **THE LIFE**.

This pamphlet is a sort of sequel to "Albethsain, The Science and Method of Attaining Immortal Life." The former work told how it is done, while this one attempts to show that it is possible—not a proof, however.

It deals with the physical cells and reasons largely from analogy. Of course it is not a proof of physical immortality, as the fact would be the only proof possible. For some one to live on and on for eons retaining youthful vigor and symmetry, would be the only proof competent to settle the question. Many theories have been advanced, but so far all have failed to work out the fact. Harry Gaze gives three lessons showing you just how to live always in the body. It is all founded in hygiene, right thoughts and regenerative sexual relations. This theory may work out successfully; but Harry is a very young man yet and has not yet had time to prove his teaching in himself. So we must wait for proof.

It can be proven theoretically that man is an

ephemera without the capacity of sustaining his body more than one day after he stops drawing upon his mother. I can do this by the use of the same cellular investigation used in this little book. But facts would knock me out the first round. Facts are tough things, I tell you, when butted up against by mere theories.

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“A Study of Vibration”, is a new book by Minnie S. Davis, published by The Alliance Pub. Co., New York.

It is neatly bound in green-gray buckram, gold lettered. 108 pages.

It is divided into several chapters: The Unity of Things; The Living Harp; The Method of Nature; Unity of Vibration; The Key-Note; The Fountain in the Sky; and To Be or Not To Be.

Life is essentially motion. Everything that lives vibrates. That is why it is alive, or the fact of living is based in the fact of vibration.

If the will and the desires are such that the particles composing the personal self vibrate in harmony or accord with the law of Being, there is health and continued life.

This is what Herbert Spencer meant when he said if we could always adjust ourselves perfectly to environment, we could keep the body indefinitely. To vibrate in unison with the Creative vibrations of Universal Essence would be to be recreated bodily every hour.

I like this little book. It is clear, rational and to the point, although somewhat desultory in its arrangement.

The means suggested by the author for the securing of right vibrations are interesting, and I believe founded in correct Scientific principle.

And, let me suggest here, that if these live-in-the-body-forevers would give more attention to the study of harmonic vibrations and less to corpuscular cell diagnoses and eating, they would make much better progress than they do.

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### Our Bible Offer.

**F**OR \$1.75 we will send THE LIFE to a new subscriber for one year, and to you or any one else as you may direct, or to the new subscriber, an elegant Teachers' Oxford Bible. This Bible used to sell for \$5 00. It has concordance, indexes, tables, maps, illustrations and all other modern helps to Bible study. Everybody who gets one is delighted with it. *You can't afford to miss this.*

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A few days ago the Kansas City papers announced, "A thirteen-year-old girl dies without medical assistance." That was rather unusual. People who die usually have such assistance, otherwise it is rather difficult to die at all. If this girl had had such help, she might have died sooner and saved nursing expenses, and in an authorized way and saved the cost of a coroner's investigation. But then, there would have been a doctor's bill to pay.

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Don't love what you eat and *never* eat what you love. That would be worse than cannibalism. Eat what a natural appetite suggests that the body needs and stop when it says enough. To talk about loving your grub is coarseness and materialism. Do not waste the heart's affections on beans and soup. Nor eat your pet dog or baby because you love it. You may like beans, but it would be abnormal to love them.

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Do your friend a favor by getting him to take THE LIFE.

## Little Lessons

### SLEEP

Physiologically  
Considered.

Sleep is not a state of the  
soul \* \*

The body only is affected by  
by the condition called sleep. The soul puts its bod-  
ily instrument to bed, turns down its lights, and  
gives the over-used organs time to rest and recuper-  
ate \*

The immortal rules the mortal, knowing it can be  
renewed; just as a worn harp string put away to rest  
regains its tension through the great reduction of the  
action of the life-forces still in it.

Wakefulness protracted too long by anxiety, or  
by some outward disturber, affects first the nerve-  
centers through which the mind acts, then all the  
nerves, and finally the entire body.

Exhaustion from mental nervousness is harder on  
the constitution than that occasioned by physical ex-  
ercise, for the reason the former comes from *mental*  
and the latter from *physical* overwork. The mind has  
greater influence on the body than work has. Hence  
Nature has made sleep indispensable to the restora-  
tion of the brain and nerves of mental activity \*

It is then the organs of perception and their  
nerves are allowed to be comparatively inactive. The  
soul lets go of the oars of sense and locomotion, while  
at the same time it furnishes to the body the contin-  
ued functions of the vegetative, respiratory, and cir-  
culatory organs, though with diminished energy.  
Some people take food before retiring, so that di-  
gestion will go on evenly without interruption from a

set of nerves too overworked by labor or mental zeal; so that breathing will assume that even, measured movement common in sleep, and the circulation of the blood will be rhythmic and evenly distributed as is shown in the regular heart-beats and in the pulse.

Thus after the day's use of the limited body by the unlimited mentality, the soul has shut off every outward excitant and has with soothing influence drawn the curtains to shield sleep from the objective world, the Broader Life controls and the brain and entire nervous organism is greatly augmented, and in the sleep the material is happily harmonized and restored. Bodily tissue is then renewed, filled with new life, the mentality is freshly inspired with spiritual energy. So no one "loses time" when utilizing the hours of darkness in this way. It is because any material object left alone with the Infinite is renewed by its power and newly tuned by its harmony. When the soul has drawn the curtains of peaceful repose, and the Infinite alone holds sway, the body is sustained like the flowers and refreshed like the child's.

During sleep the activity of  
 Psychologically the soul is not suspended at any  
 Considered. time. It simply ceases to use the  
 organs. It lets the eyes close  
 from utilizing their sight, the ears cease from the responsibility of listening, the hands rest from labor and even the heart and the affections become quiescent to the law of sleep, while the soul continues monitor, ready to use its faithful organs and faculties when any special demand calls for their activity. The deepest sleep, the most dreamless and visionless, is the best kind of repose, for the reasons already given, that then the Infinite Harmony holds sway, and complete recuperation is the result. We dream more frequently when sleep is less complete. True,

we do not know that there is any dreamless time in sleep any more than we know or are conscious of every conscious event when awake; yet the edges of deep sleep, its commencement and closing, are the periods of dreams and of visions.

*Visions* appear at the point between waking and sleeping where dreams are introduced. The thought becoming restful enters the field of phantasy, and imagination lays the foundation of the dream into which it soon merges. Vision seeing can be cultivated, or, overcome, just as right or wrong thinking may be. "No dreams but visions strange" refers to the psychic phenomenon which begins at the moment of closing the eyelids in repose, to shut out the objective world. At this time let the mentality take up some theme, as for instance, that of levitation, and the fantasy will at once lay hold of the idea, and lift you from the earth, over mountain tops, across the seas, and you will see wonderful things, build beautiful castles, landscapes and gorges. And though at the outset you know it is all fancy, you sink into dreamland with the idea, and find yourself actually floating around unaided, naturally, as if always used to such exploits.

If at such a time some one calls you sufficiently to awaken you, the sensation of coming down is not experienced, but you awaken in the same consciousness of your position as when you went to sleep. If the call is insufficient to awaken you, you may dream of some one calling you, and you may ineffectually try to answer, or try to return. The sensation of cold may be experienced, as when the cover is off the feet. A young woman who came here from a northern climate where she had the habit of using hot water bags for her feet, dreamed of walking in the snow, while sleeping without her usual remedy. A caravan going

to California to seek gold used to tell of a man who, after applying a blister to his aching head, dreamed of Indians trying to scalp him, and such was his fear (undenied) that he actually had an experience with the Indians where they unsuccessfully made such an attempt. Another case occurred with a friend who dreamed she was traveling in a buggy without a lap-robe, when rain was pouring down, and who found upon awakening her knees were uncovered and chilly. The odor of flowers have been known to act like an enchantment, and music greatly enhances poetic feeling.

In order to suppress vision seeing, let the somnolent mentality dismiss all lines of thinking. This he can do through well-directed denial. If he would see visions let him prolong that period between waking and dreaming, and select for his contemplation the theme most favorable and desired.

*Somnambulism* is a state in which some one or more of the voluntary powers seems to be awake. It has three forms or conditions. The natural, morbid, artificial. The first is that which may occur in ordinary sleep. The second occurs when some disease is active in the body, and the artificial is induced by another person's instrumentality. Walking in sleep is the most common form of somnambulism. Some one of the organs of sense is usually in the use of some one of the organs of bodily motion. A servant girl dreamed she went to her old employer's office and called for him; and when relating her dream was surprised when told she had actually put on her hat and shawl and had called, not at his office, but at the bedroom door of her present employer, where with wild eyes and earnest, smuggled voice she called the name of a former employer.

In the Morbid (or magnetic) somnambulism, there

seems to be some extraordinary outside mental force at work, on the mentality. In some instances this state leaves the person in extreme nervous or diseased condition. Which should show that only one's Self should have control of one's body or faculties.

In somnambulism the Representative power is most strongly active. All the dreamer then lives for is in his dream. To him it seems the real. And it is claimed for the Morbid state, that the dreamer is able to perceive material qualities and objects without the medium of the organs of sense. He is also known to be able to solve problems he could not master when awake. He is quick in repartee, reasons accurately, sees passing events with keen perception. This comes from giving undivided attention to one subject. He concentrates upon a few objects only and penetrates them, because he leaves out all else, just as focussed rays falling only upon the point under its unobstructed beam, will strike fire.

He does not then for the first time have the question he desires to solve before his mind. The operations of his thought are then in line with previous thinking and have frequently been the object of earnest speculation. He has for the time being, the gift of divination, to some extent prophesy, though he usually forgets his action when in sleep. Valuable articles have been found, interesting statistics have been gathered, from this sleep condition, when failure had followed all waking effort.

The *Artificial* somnambulism differs from any other in that it is induced by some other person. It is little different from the state called hypnotic, the chief feature being the control of one mentality by another. The human mind is so constituted that hypnotism is impossible to it unless it is willing to be hypnotized. But there is a strange law governing that

mind which willingly subjects itself to the influence of another. That is, where it wholly gives up its own will to that of another, while to all others it is inaccessible. I am opposed to all forms of hypnotism; and so far as I am concerned it would be an impossible thing. Once hypnotized, the act is easy next time in the same subject. Indeed there is a tendency to be influenced the second time, in a similar manner.

Thinking right thoughts when awake, and these only, will inaugurate right sleep, especially when its calls are heeded, and the time for sleep is allowed for that purpose. After waking from good sleep, let the thoughts not deviate from the right course, but be kept alive and earnest in every good cause.

Let those who do not wish to dream never tell their dreams nor ponder over them. It is in the True Consciousness every soul should walk, not as in the darkness, but in the light of understanding.

Clear seeing comes from the higher self. And they need no light of the candle, for their Lord giveth them light, and for this reason they shall rule forever.

Out of the shadows of ways and means, through magic, or mesmerism, or hypnotic influence, or demons, or principalities, or powers of the air, where soul and its limitations wrestle, let us rise on the wings of a wholesome Understanding—where everything is clear and fair and right, and let the light of it shine over people far and near, until all untoward mystery is made plain.

C. J. B.



**C**OL. Warder says, Man is a second edition of God epitomized, and in his enlightened spiritual nature thinks like God, reasons like God, and has the moralconscience, goodness and love that emanates from God.

Good people talk about fast times, and do not realize that motion signifies life. Measured steps on their way to church do not consider that the earth beneath them is going faster than a cannon ball, and that the swiftest bullet could never overtake her at the speed she is going. So let us be willing for fast times.

Mrs. Anna S. Gillet, of Milwaukee, has written an excellent Outline Story of the Book of Job, for her Bible class:—

“The book of Job belongs to the Wisdom Literature of the Old Testament and is a dramatic poem, which also possesses the quality of all Hebrew literature, that of teaching some essential truth.”

It is printed on deckel-edge paper, bound in delicate gray, and tied with heavy, white silk tassel. I do not know the price, if it is for sale. I can find out for you.

C. J. B.

**A**BOUT one year ago a young man came to THE LIFE Home School from Kentucky to take the Elementary Course of lessons. A few days ago I received a letter from him in which he said:

“In THE LIFE I read many eulogizing letters from your many friends all over the world. I read there, too, your kind words of appreciation of the same. Why, bless your life, it seemed to me when I was there last May that you were too busy to read very many letters written in such style as I would be likely to frame one. However, if you will accept one from me, here it is. I shall not attempt with my

language to express the affectionate feeling contained in my heart which throbs full of love for you. I want to say that that which was to me a dark and somber future, is changed into brilliant and blooming prospects.

"It seems to me that success is surely yours since in harmony with universal good you are helpful in stilling the tempest of restless souls and pouring balm on so many aching hearts.

"I shall expect to take the Normal Course in your school in the near future.

"With a great big heart full of good feeling for you, I am

Yours for Truth,

"A. J. L——."

I HAVE a wise little four-year-old friend living in Staunton, Va. His mama writes me some of his cute and intelligent sayings. She says:

"He has great ideas of God and is constantly asking all kinds of questions about God. One day he said, 'Mama, did God make me?' I answered 'Yes.' 'No he didn't,' he replied; 'I just growed.'

"The other day he said, 'Mama, we are going to have peaches on that honey suckle bine this Summer.' I asked him what made him think so, to which he replied, 'Cause, I told God to put 'em there.'

"One evening I had quite an argument with him about the dark. He said he was afraid of the dark, and I told him, among other things, that God or Good, was all around him to take care of him so that nothing could hurt him. 'But,' he replied, 'how can I b'eye 'at when I can't see it?'

"When he asks me a question and I tell him I don't know, he will say, 'Well, *fnk, fnk!*'

"One very warm day last Summer, when he was only three and a half years of age, his father came in to dinner, and all in one breath he said, 'Dad, 'is is suffocatin' wever, and 'at means *hot*, Dad.'

"He is full of animation and is bright and quick and never forgets anything. He is ready with a reason for anything he does, no matter how unreasonable the thing he is doing may be."

## METAPHYSICAL PERIODICALS



—High class journal of Evelyn Arthur See and Agnes Chester See. Will begin in July number a series of 12 Lessons. Subscribers may get full course free. One page for children. Quarto, 50 cents a year; three months, 10 cents. Address: The Higher Thought, 459 LaSalle St., Chicago.

**EXPRESSION**.—A journal of Mind and Thought, published monthly. 6s6d per annum net (\$1.58). W. Isacke, 211 Edgware Road W., London, Eng.

**DAS WORT**.—A German magazine, devoted to Divine Healing and practical Christianity. \$1 per year. H. H. Schroeder, editor and publisher, 2622 south 12th street, St. Louis, Mo.

**HARMONY**.—A monthly magazine devoted to Divine Science, the Christ method of healing. C. L. and M. E. Cramer, editors and publishers 3360 17th St., San Francisco, Cal. Send stamps for sample copy.

**DOMINION**.—Twentieth Century Ethics, Edited by Francis Edgar Mason, No. 424 Greene Ave., Brooklyn, N. Y. Published Bi-monthly at \$1.00 a year, with Two 25 cent lectures as Premiums.

**OCCULT TRUTHS**.—A monthly journal of occultism, published by Chas. W. Smiley, Washington, D. C. \$1.00 a year. 10 cents for sample will be applied on subscription.

**UNITY**.—A monthly metaphysical paper, \$1 a year. Published by Unity Tract Society, 1315 McGee street, Kansas City, Mo.

**THE INTERPRETER**, a monthly periodical of 40 pages devoted to the interpretation of The Sacred Writings of the world: Visions, Dreams and Dream Stories: the Restoration and Consummation of All Things. Price per annum, \$1. Sample copy, 10c. Address "Mahanaim" Home and School of Interpretation. Conductor, Rev. Geo. Chayney, Williams Bay, Wis.

**FULFILLMENT**—A Journal of Advanced Thought showing the way to the fulfillment of man's deepest longings. Published monthly by Fulfillment Publishing Company, Colorado College of Divine Science, 730 Seventeenth avenue, Denver, Colo. \$1.00 per year, sample copy free.

**THE EXODUS**, a monthly magazine, edited by Ursula N. Gesteifield, and devoted to the systematic exposition of the Science of Being and to the leading questions of the New Thought movement. Price per annum, \$1.00; samples free. Address Exodus Publishing Co., 203 Michigan ave., Chicago, Ill.

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## OUR OWN BOOKS.

Evangel Ahvallah; or the White Spectrum; by C. Josephine Barton, illustrated by the Author, a romance, 430 p.	\$1.50
The Bible, An Historical and Critical Study, from original tongues, by A. P. Barton; over-lapping cover.	.50
Healing Thoughts, by C. Josephine Barton, paper, 50c; cloth,	1.00
The Mother of the Living, by C. Josephine Barton, paper,	.50
The A B C of Truth, being 26 Basic Lessons in the Science of Life, with Key-notes and Application; A. P. Barton, paper	.25
Faith's Fruition, or The Prayer That is Answered; A. P. Barton,	.15
The Bible and Eternal Punishment; proving from original languages that the Bible does not teach the doctrine, A. P. Barton,	.15
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# C O N T E N T S

Miracles.....	3
My Love and I, poem.....	10
Meditations.....	11
Glimpses of Roycroft .....	15
Bible Lessons.....	19
Key-Notes.....	26
Health Thoughts.....	27
Correspondence.....	35
About World's Fair.....	37
An Income .....	39
New Books.....	40
Opportunity.....	41
Little Lessons.....	43

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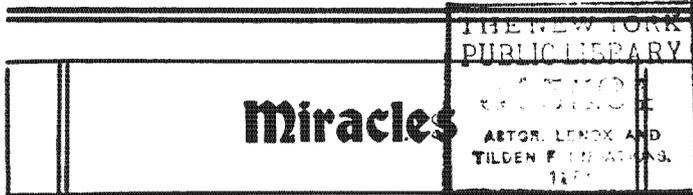
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# THE LIFE

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J U L Y, 1 9 0 4



**T**HE word miracle means exciting wonder, or that which is out of the ordinary course of occurrences. The common understanding of a miracle is that it must be a deed or occurrence or work done by the word or will of some person, a performance that is not natural or explainable by the laws of nature.

People who have a bible do not believe in miracles not recorded in their own bibles.

We read about the wonderful things done by Hercules, Mahomet, Buddha and Joe Smith and only smile at the fancy or folly of it. But we have taken our bible stories of wonderful works to be sacred truth, being the "Word of God."

If we were to read in a newspaper that a man in Boston last week called a corpse four days old back into life, we would laugh and sneer at the story. But if we read in an old sacred book that this was done in a far country by a demi-god or mystic almost two thousand years ago, we are ready to fight for the truth of it. We send people to hell who express a doubt about the extravagant stories found in our bible, while we are inclined to do the same for those

who believe in similar stories found in other bibles.

It all depends on the bible we worship. Buddha did more wonderful things than Jesus did, according to the stories, but we don't take Hindu tales for true, while those of the Jews we accept as the word of Yaveh, a purely imaginary being, not less mythical than Isis or Brahma. There never was any Jehovah, or Brahma, or Isis, in personal being, nor even a Satan—in reality. These are all figments of weak brains, sick souls and ignorant intellects.

Poor humanity! They are, in the main, a pitiful outfit. They have been for ages struggling along over the mediterranean ground between blank monkey, lice-eating sensuality and that of a semi-angelic eminence where superstitions fade away before the light of intelligence.

And the worst of this transition state has been the tendency of those who got a little glimpse of light, or thought they did, to persecute and kill those who did not see as they did. Calvin had Servetus burned at the stake because he persisted in saying that Jesus was the son of an Infinite Father, while Calvin contended that he was the Infinite Son of God. It would never do to allow a dangerous heretic like Servetus to live in that day.

And only recently the Y. M. C. A. of Philadelphia cancelled an engagement to lecture for them by an eminent preacher because he said in a sermon that he did not consider Jonah's big fish story divine inspiration. That must be swallowed with all its absurdities along with the story about Joshua causing the sun to stand still in order that his army should have more day-light in which to kill people who had other gods than the Jewish god.

Of course now we know better. We know that Elijah did not increase the oil and flour of the widow

of Zarephath unnaturally. We also know that no fire ever came down out of the skies and consumed Elijah's heifer, altar of stones and the water in the ditch. Nor did the dry bones of the valley of death ever rise up and become clothed again in flesh and sinews at the preaching of Ezekiel.

We also know that many of the stories about Jesus' wonderful works are but violently exaggerated accounts of deeds which could be explained under nature's laws, deeds of healing and restoring to life that could be done now as well as then.

It is a peculiarity of the belief in miracles that they all occurred long ago. The day of unnatural miracles is past. This is because the day of the most dense superstition and ignorance is past.

Nothing unnatural was ever done by any one. All occurrences are absolutely under the laws of nature, always have been and always must be. If any occurrence seems mystical or arising out of causes which we are not, for the time, able to explain and classify under our very limited vocabulary of science, so-called, that is not a warrant for declaring it to be a miracle, an unlawful, unnatural thing.

How am I warranted in saying that no unlawful event ever transpired? By the simple truth that all being resides in law or principle and law is the basis of all action. There can be no occurrence without an adequate cause, and cause is founded in law.

Law is not an edict of a legislator. It is not predicated upon a law giver or law maker. Law is not given nor made. The idea of giving or making principle, or fundamental causation, is not rational, to say the least. Statutes or rules of action promulgated by legislatures, are not laws. They are only commandments issued by men to control the conduct of community. These commandments are supposed

to be more or less in accord with the law of peace and the perpetuation of life and social institutions. No one makes law; not even a supreme deity could make or unmake law. Law is supreme and co-existent with being itself. Being could not be without law or principle. Being and law are co-ordinate.

No individual, however powerful, ever yet has intervened between natural cause and effect, by word of mouth or manual passes and ocular ogings. It is utterly unthinkable that a Jewish captain, or any other creature, could say, "Sun, stand thou still upon Gibeon; and thou, moon, in the valley of Ajalon," and by so saying stop the Earth in its everlasting, majestic, law appointed rotation upon its axis. It could not be so even though Jove or Jehovah should say it.

Why? Because it would be an abrogation of law, the principle in being by which all the universe is sustained, whose integrity yields not to any personal will or whim, human or divine. There is no more foundation in truth or reason for this story than there is for the one about Jupiter causing the sun to turn black in the face.

Yet, it is true that wonderful things have been done by mystics and students of the occult, things that the unthinking cannot understand nor do. But to those who understand, the law is known and it is always natural law. Any effect comes out of certain causation under exact law, and not otherwise. That causation may, however, be applied under different environment, by different immediate means. An egg may be hatched under a hen or in an incubator. A seed may be caused to sprout and the scion to grow by the influence of sunshine, rain and soil, or by the application of the same incentives through chemistry.

If Jesus caused water to turn to wine in a jar, and loaves of bread to appear out of silent space, he did so through the application of natural law by a method not understood by the uninitiated many. If the grape vine stands up before you and draws sweet wine out of earth, air, sunshine and water, and the little wheat stalk gets the grain out of seemingly empty space, may not a soul imbued with power and knowledge of the impalpable Everywhere full of all Essence and life, remove time limitations and secure the same results by means of a word? The fact that you do not understand it does not prove that it cannot be done. You have no more knowledge of the way nature does it through vine and wheat stalk than you have of the way Jesus may have materialized wine and bread through mind. If it were a perversion of nature, we should readily say he never did it.

If Moses made the waters of Marah sweet by putting billets of wood into the pool, it was a natural chemical change which he had probably learned about during his forty years' shepherd life in that region under the pagan priest Jethro. If he got a stream of water to gush out of the rock in Horeb by striking it with a rod, it was because the water was there and he knew the stone that blocked its way or turned the stream aside, and removed it with a stroke. Men to-day get water by smiting rock with a rod or drill. He had possibly watered Jethro's herds there many times and knew just how the water was kept from wasting between times. But, as it was when he laboriously chiseled the Ten Commandments on slabs of stone up in the mountain, he must lead his ignorant, rebellious people to believe God did it in order to maintain control over them. They might have asked him why it took God forty days to do this little job since he was reputed to have made all the world and

stars in six days. They did not think of that, I suppose.

Moses had a hard, hard task on his hands. He was undertaking to manage a people who had been reared, generation after generation, slaves to a pagan, cruel race, uneducated, unenlightened, untamed. At the same time he was trying to found a new religion after the ideals of an old Arabian ancestor, Abraham, and organize a government different from any on Earth, a theocracy without a visible ruler. So it was most important that he bring to their attention as often as possible tangible signs of the presence and power of the new god, their king. And he must also impress them with his own importance and superiority as the oracle and prophet of that god. Kings have ever since followed Moses in claiming that their authority comes direct from God. And, by using the most consummate strategy and the exercise of executive ability and organizing skill equaled by few men who have ever lived, he succeeded admirably. His "miracles" were a means to an end resulting in the establishment of a peculiar and wonderful people. So far, so good, even though he did have to mix a little deception with it all. Deception is a very common article and sometimes results in good.

We may be sure that no prophet ever caused an iron axe to rise to the surface of the water and float by cutting a stick of wood and throwing it in over where the axe lay on the bottom, unless he had a powerful magnet attached to the stick.

But Jesus no doubt healed the sick with a word of faith, they or their friends believing he could do it, and may have called the dead back to life, for sickness and death are unnatural conditions and in doing such works he was only restoring people to their natural state. His words were acting in accord

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with law—not in perversion of it. Such things can be done now, and, in a measure, are being done every day. It is easy to secure results if you understand how to speak words of Truth co-operating with the impulse of life in all being. Your word only applies the power ever ready to be applied and used.

It is not a miracle to heal by the word if by the term miracle we mean a work which sets aside a law of nature.

But tricks that have no utility or service in them are only deception through legerdemain or hidden apparatus. Those old altars on which the Hebrew priests had miraculous fire to appear to consume the sacrifices, have been found to have been constructed with secret sources of fire. This was a fraud with a pious purpose behind it. But mere tricks for show, like those performed by Hindu and common American fakirs, may be curious, but are neither miraculous nor useful. Jesus never did such things. If the means by which they are accomplished were understood, they would be contemptible even to their dupes.

If Elisha restored the Shunamite woman's little boy to life after he had been stricken down by sunstroke, he did a good, natural thing. If he called some bears out of the woods and fed forty-two little children to them, only because they called him "bald-head", it was a bad, wicked deed and he deserved the penalty meted out to the worst murderers.

Let us be wise and reasonable about our bible as we are about other books, and not say we believe a story when we do not. And let us believe in and help to bring about miracles of healing and life-giving now as of old. God is not dead nor gone away from the world.

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Subscribe for **THE LIFE** now.

## My Love and I.

BY A. P. B.

**T**HE ululation of the sprites  
 I hear in babbling brooks,  
 Lifts up my soul on winged flights  
 Ne'er conjured in the books.  
 The voice of good in whispering wood  
 Sings praise from leafy nooks.  
 My love I find in birds and bowers,  
 In nature's gladsome dells;  
 Her lips are petaled, dewy flowers,  
 Whence life's sweet troth she tells.  
 Her kisses oft in zephyrs soft  
 Trance me with holy spells.  
 Away from sordid, sated things  
 And men and pelf and pride,  
 I love to fly on Love's glad wings  
 And in her tryst place hide.  
 There she and I let time go by  
 Unheeded as the tide.  
 No rival has she in the world,  
 Nor cause for jealous tears;  
 No taunting word is ever hurled,  
 Nor cruel, scathing jeers.  
 Our arms entwine with bliss divine  
 While peace our love endears.  
 My love and I shall never know  
 The pangs of parting fate;  
 For anywhere that I may go  
 I find my soul's true mate.  
 In Earth and sky, o'er mountain high,  
 Spreads her and my estate.  
 When apocalyptic trumpets sound,  
 If sound they ever may,  
 My love and I in wedlock bound  
 Shall dwell in endless day.  
 On beams of light with angel might  
 We'll sing love's vibrant lay.

## Meditations

By Kanton

©

**F**OR every difference in character there is a pre-existing cause for that difference. If the American is restive and full of pent up energy, it is because his environment has made him so. If the English people are the economic leaders of the present age, it is not because the race was born so in the beginning, but because there have been conditions active in their history which by the force of evolution have made them masters of commerce. It was their insular position, in part, but to say that this was all would be a false attempt to make simple a very complex problem. That the German mind should lead in the elucidation of abstruse and scientific problems is one of the incidents of individuality as determined by the persistent conditions which have acted upon these people in their past history. It was the river Rhine, swift and deep, lying across the line of march of the victorious Roman legions, and lending its majestic force to the stern defense which these sturdy people offered to the invaders,—it was this historic stream which has for generations taught the Teutonic blood lessons in firmness, directness and persistence. The Rhine is as thoroughly woven into German character as the Alps are in the character of their freedom-loving denizens. But the Rhine was and is only one factor in the evolution of German character. The dweller on the banks of the Rhine was human before he was German. The same is true of the English, the American, the French, the Spanish,—they were all human first, and must ever remain complex, inscrutable, and impossible of complete analysis.

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Many have been the conditions which have combined to evolve racial individuality, but, though the complexity of these conditions is almost infinite, they are as far surpassed in intricacy and complexity by the original human ego itself as the husk is surpassed by the ripened grain.

\* \*

But the race problem is wider and deeper than any one race. Race differences are probably accidental. Back of and prior to the Caucasian and the Mongolian is the human. This original, essential human element is the basis of the true brotherhood of man. We here use the word, "human," not as distinguished from that which is held as divine, but with the meaning that it must have when we have learned that there is nothing more divine than humanity. This divine essence in man has been buried by conventional formality, almost obliterated in many individuals, and generally has been distorted and stifled, and excluded from its natural and legitimate function in the regulation of human conduct. It is not at all strange that the great majority of the race should altogether overlook the existence of a divine human spark, and conceive the human and the divine as direct, exclusive contraries. That this element of divinity is prior to and infinitely nobler than anything man has received from his environment through evolution or otherwise, is a fact that materialistic evolutionists have steadily refused to admit. But without it there would be nothing to evolve, and the theory of evolution itself would lack a fundamental element of its existence. The fact is, evolution has not yet proceeded far enough to show what it really is. The very best in man is as yet unevolved. The evolved, at the present, is largely composed of chaff. This flying chaff dazzles the

common eye and obscures the real good in man. Evolution has, as it were, with the varying caprice of fortuitous conditions, clothed the different races in varying fashions. The human atoms with child-like simplicity look upon these outward differences in complete ignorance of the deep-seated and essential oneness covered by the variegated exterior. When evolution has proceeded further, man will see more deeply, think more profoundly, and understand more correctly.

\* \*

In a war between races, it is the outward conventionality of the one race in conflict with that of the other. It is not a battle of real manhood. It is a very superficial affair,—a mere clashing of externals. The real man, adorned in Cossack garb, has no quarrel with his Japanese brother. If the real brother in each were only evolved, emancipated, and placed in control, the very form of war would vanish. Perhaps, after all, this wholesale butchery of men in the game of war is not so serious a matter as some of us have come to think. War has always existed since the coming of life to the world. It seems to be one of the ways by which old, effete and useless systems are ground to powder and blown away. Of course, war can not be justified on the principles of ethics as we understand them. But it is very evident that the principles of ethics as we understand them are not now and never have been in control in human affairs. If war were not the best thing for Japan and Russia and the world in the year 1904, why was it permitted to take place? If it is not the best thing under present conditions, then we are either drifting blindly without omniscience at the helm of human affairs, or we are being driven into evil ways by a malevolent power that wills not our good. It is with-

out reason that some bewail the loss of human life entailed by war. The thousands that have fallen in war have simply given up their earthly career in obedience to conditions made by the enlargement of the soul of man, or more correctly, by the simple fact of human growth. Every death occurs in obedience to similar conditions, and why should the one be any more shocking than the other? Why should the one be any more a loss than the other?

\* \* \*

Among the Japanese there is a feeling that it is great gain to be permitted to die in battle for their country. The disregard of death is frequently referred to as oriental fatalism. Some philosophical mind has said that it arises from the crowded condition in which the oriental races live. It is pointed out that life in the presence of great multitudes makes an individual life seem cheap and insignificant. Observation will easily prove that this is not true as regards the life of another. It is not true as regards one's own life. It is a fact that men on our western plains have shown as great willingness to give up their lives in battle or otherwise as anywhere. They are proverbially less fearful of death than the so-called "tender-foot" from the crowded city. Again, Japan is no more crowded than England, yet in the former there exists a most pronounced "fatalism," and in the latter the opposite condition. The fact is, the Japanese disregard of death is more natural and human than the Englishman's dread of it. So-called Christian nations have generally imbibed an unnatural and even morbid dread of death as a result of the very general persistent inculcation of the abominable doctrine of an eternal hell. In every nation where a rational doctrine of a future state has been inculcated, the people have not been in great awe of

death. The Roman and Greek of ancient times rationally met death in preference to military disgrace. Oriental Fatalism is a mere name. There is nothing back of it except a very natural willingness to choose death rather than a continuation of life under ignominious conditions. Here is where the Christian might learn a valuable lesson from the heathen.

## Glimpses of Roycroft.

### IV. INDUSTRIAL FEATURES.

BY C. L. BREWER.

THE common belief, fostered for advertising purposes, that Roycroft is a Communistic or Co-operative institution, is not correct. It is run on the wage system, with wages lower than elsewhere, because its peculiar features help to attract and hold enough people to do the work. These features cost money, but not as much as the saving they make possible in wages; and in addition they more than pay for themselves in advertising value.

The various evening classes, which comprise the alleged educational feature, are the work of some of the employes, are slimly attended, cost nothing, and worth little. During most of my time Physical Culture was worked to the limit as a show feature, but the Physical Director won the dislike of nearly everyone. When the daily recess was denied to those who did not go into his classes, many kept at their work rather than appear on the playground; and repeated threats of discharge were needed to keep up a fair daily exhibit for the visitors. Mr. Hubbard, with characteristic stubbornness and treachery, backed the Physical Director against the whole shop for a while, and then gave him the sudden and unexpected bounce.

At one of the Sunday afternoon meetings Mr.

Hubbard told us of having met a lady on the train who had been at Roycroft some months before, on a day when a noted musician was with us, and the Shop force was called out to the Chapel. This really happens just often enough to make it available for advertising purposes without actually lying. The lady had been an enthusiastic advertiser ever since, and made a specialty of telling everybody that all the happy Roycrofters left their work for an hour every afternoon to go and hear beautiful music in the lovely little Chapel. She was delighted to meet the Fra again, and tell him how she had been spreading the Gospel. "And" he concluded, with one of his fine, soulful smiles, and a penetrating glance around the room, "of course I—couldn't tell—couldn't make any—disappointing correction—you see."

We all laughed very appreciatively—being among the Elect, of course we understood.

We never heard Bro. Hubbard's famous Roycroft lecture at East Aurora, but knew very well it was largely fiction. He often admitted that himself, by way of encouraging us to do better work so as to "make good," to some extent. He took Sammy the Artist on one trip, and afterward, in the Directors, meeting, smilingly asked what he thought of the lecture. Sammy was also of the Elect, and gallantly replied:

"Well, I learned a good many things about Roycroft I never knew before."

Whereat there was a peal of merry laughter from Those who Knew—that the Fra took care his audience, whose money was safe in the ginger jar, should not know that he was serving out fiction.

Roycroft is a stock company on paper, but hardly in any other sense. Mr. Hubbard owns most of the stock, and sells it in limited quantities, to 'hon-

est Roycrofters" only. The board of directors is another show feature, intended to give a fictitious appearance of democracy. Its members have no regular term or number. The Boss proposes a new member whenever he feels like it, and he is always elected unanimously—to pose until he quits or is discharged—it being well understood that it is only a question of time when one event or the other will occur.

The Board is composed of men only—perhaps because it is intended to be a dummy in more ways than one. Sister Hubbard owned a lot of stock, attended the meeting at which the organization was effected, and wanted to be on the Board; but Mr. Hubbard wouldn't allow it. I made a number of inquiries as to why the Board never had a lady member, and received but two definite answers—one that Mr. Hubbard would not have a woman there; the other that the Board meetings were such coarse, vile affairs that no woman would want to attend them anyway.

Mr. Hubbard is reputed to be the best advertiser in the country; and it is also said by one in a position to know, that it takes constant watching to keep him from ruining his trade by his reckless and unbusiness-like methods of aiming fiction at the pocket-book of the public. One day, in a fit of genuine Roycroft inspiration, he wrote a letter to his subscribers, saying that if they would write to the advertisers in the Philistine for their catalogues, not letting them know they had been asked to do so, he would send them free a set of the hand illuminated Roycroft Mottoes, price \$1.50. The scheme was to inundate the advertisers with answers from people who had no notion of buying anything, secure their testimonials to the value of The Philistine as an ad-

vertising medium, and print them as bait for more suckers. The plan was approved by the advertising manager in Chicago, and great stacks of the circulars making the offer were printed. My first impulse was to show Elbert what the result would be; but I knew him well enough by that time to realize that he would be much more likely to kick me out for interfering with his business than to thank me for taking an interest in it, and kept still.

Of course the advertisers caught on to the game, and kicked like steers. The moral sense of the Chicago office was aroused, and word came to East Aurora to suppress the circular. There was no moral sense there to be aroused, and they quarreled with the Chicago office, and tried to bluff the scheme through; but finally surrendered to a cash-box demonstration of their mistake.

Such thought and conduct naturally draw a set of people around the Fra who will return measure for measure. One Sunday evening he made some rank misstatements in the Chapel about the Shop, and a day or two later one of his most "valued helpers" jumped on to him about it in the office. He listened a while to the indignant advocate of honesty, and then asked:

"Well, what do you want?"

"I want twenty-five dollars a week, instead of fifteen," was the reply.

He got it, and went on doing his work as well as he could—perhaps—and was kind enough to keep still about his master's faults, which was the main thing. Some months later he quietly went to another city, and continued the same work for fifty dollars a week. These sketches show the industrial life of Roycroft. There is good work done there, just as there are good things written; but it is only incidental to the general scheme of graft. Every piece of solid oak furniture is put up as veneer for fraud and fakery. There is a rotten place in the New Thought philosophy—a perfect cess-pool of degeneracy; and Roycroft represents it, perhaps, more perfectly than any other place on Earth.

**: Bible Lessons :**

1804. THIRD QUARTER.

*Lesson I.—July 3.*

**T**HE KINGDOM DIVIDED.—1 Kings 12:12-20.  
LESSON KEY-NOTE:—"Pride goeth before destruction and a haughty spirit before a fall."

*Time:*—About B. C. 937.

*Place:*—Shechem, one of the cities of refuge, about 27 miles north of Jerusalem. This city was noted as the first encampment of Abraham when he arrived in Canaan, and of Jacob on his return from Padan-aran. And here, too, the law was proclaimed and the covenant renewed by Joshua. Joseph was buried here.

One year ago we traced Israel's history through David's and Solomon's reigns. Solomon had a peaceful but licentious reign. Under him the kingdom was united for the last time. All the twelve tribes were subject to this much-married, lovelorn king. He got a reputation in some way of being the wisest man that ever lived, a reputation he has yet among church people. But there is very little in history outside of the stories told by the Arabian queen from Sheba to sustain it. His own claim that God told him so is the chief foundation for it. Our "Teddy" is a wiser man by far than Solomon was.

At this time Rezin I. was King of Damascus and Shishak of Egypt.

Solomon died of old age at 65. He left uncounted sons and daughters and step-children, but his weak son Rehoboam is the only one we read about. Jeroboam, an officer in his court, now an exile, was a

much stronger man. The northern tribes rebelled against Rehoboam and chose Jeroboam for their king.

Rehoboam was about 21 years old when he came to the throne, a son of Solomon's heathen, Moloch-worshipping wife, Naamah, an Ammonite. He drove the people away from him by threatening to be even more cruel than his selfish, tyrannical father had been. So he was left only the tribe of Judah, a people faithful to the memory of David, and a part of Benjamin.

He fled to Jerusalem. He was a cruel, weak, foolish son of a man who wrote better than he acted. One writer says, "Solomon had a thousand wives, but only one son, and he was a fool." What a record for the "wisest man"! He was like many who tell us all about how to bring up children—they are total failures themselves. He was the one who said, "Spare the rod and spoil the child," and, "Train up a child in the way he should go, and even when he is old he will not depart from it." So much for empty precept.

1. What of the character of Rehoboam?
2. Why did he lose the kingdom?
3. Who was Jeroboam?
4. Why had he been banished?
5. How should a child be trained?
6. What was Solomon's greatest weakness?
7. Give causes leading to this failure.

*Lesson II.—July 10.*

**JEROBOAM'S IDOLATRY.**—1 Kings 12:25-33.

**LESSON KEY-NOTE:**—"Keep yourselves from idols."

*Time:*—Jeroboam's reign extended from B. C. 937 to B. C. 915.

*Place:*—His capital was first at Shechem, and then at Tirzah, among the hills a few miles north of

Shechem.

At the time Jeroboam began his reign he was 22 years old. He married an Egyptian princess. He was the son of Nebat and Zeruab. Nebat was an Ephraimite.

26, 27. Rehoboam still kept up a pretense of Jehovah worship, although his mother was a Moloch worshiper and had induced his father to build shrines and altars to her god. He kept up the temple service at Jerusalem and some of Jeroboam's people would go down there to pay tithes and get their sins burned up with beef and mutton. So he got afraid of losing his kingdom and his head.

28, 29. So Jeroboam set up two gold calves, one in Bethel and one in Dan, and told the people these were the Gods that brought them out of Egypt, and that it was too much work and expense to go to Jerusalem to worship. It was a grotesque idea that calves were gods to be worshipped and prayed to by people. People have always made ugly, deformed, frightful, ridiculous images to stand for their gods. They have been images of beasts, and reptiles and unshapely monsters. The purpose seems to have been to prevent the people from adoring the image itself, so they would look back of the form to the ideal.

30 31. Priests who were not Levites were appointed and altars were built at Dan and Bethel and the people went and worshipped before the golden calves. Poor dupes!

32, 33. Jeroboam inaugurated a feast day and bowed down before the calves and burned incense, with all his people.

They were a weak, idolatrous people. Yet we constantly hear the children of Israel called "God's people." They were never true to Jehovah very long at a time. When Moses staid up in the moun-

tain forty days once, they got Aaron to make them a gold calf to worship; and they were always more or less idolatrous, forever lapsing.

1. Why was Jeroboam an idolater?
2. What is idolatry?
3. Is there any idolatry in the Christian churches?
4. Were these people much worse than the Jehovah worshippers?
5. What is worship?
6. Do you worship anything?
7. What is worthy of our veneration.

*Lesson III.—July 17.*

ASA'S GOOD REIGN.—2 Chron. 14:1-12.

LESSON KEY-NOTE:—"Help us, O Lord, our God; for we rest on thee."

*Time:*—Rehoboam reigned over Judah 17 years, or to B. C. 920. His son, Abijah, reigned three years, or to B. C. 917. Abijah's son, Asa, began his term B. C. 917, three years before Jeroboam's 22 years' reign ended.

*Place:*—Jerusalem.

Rehoboam followed closely after his father. He had many wives and lapsed into idolatry. Judah and Benjamin readily followed their king's lead and Moloch became their God. Sodomites were favored and the licentious orgies of Ashtoreth became common among them.

Then Shishak, king of Egypt, came down and cleaned up about all they had, even to Solomon's gold shields that hung as ornaments on the temple pillars.

Then Rehoboam temporarily repented, but idolatry continued and Shishak held Judah under subjection.

Then Abijah became king and fought a great battle with Jeroboam in which he was victorious. But he was an idolater too and lived to rule only three years, when Asa, his son, became king.

1. Ten years of peace followed Asa's accession. He inherited a good heart from his mother.

2, 3, 4. He destroyed the idols and altars and high places of the gods in the land and restored Jehovah's worship. His people seem to have partially yielded to this renaissance of the old religion, and for a time consented to "do the law and the commandments."

5, 6, 7. Then they fortified the towns, and peace prevailed for a time and they prospered. They said God gave them rest.

8, 12. Then Zerah, king of Ethiopia, came against Asa with a million soldiers and three hundred chariots. But Asa prayed to God very humbly and they beat the Ethiopians and ran them out of their kingdom. Then he made another attempt to clean out idolatry from his realm.

Later, Baasha, Jeroboam's successor, made war on Judah. Asa did not pray this time, but bribed Ben-hadad, king of Syria, to attack Israel on the other side. This scheme was as successful as the other and the victory as complete. Hanani prophesied evil and Asa put him in jail for it. But trouble came just the same. In the 39th year of Asa's reign he got gout and yet did not pray but sent for the best doctors he could hear of. So, after two years' intense suffering, "Asa slept with his fathers." It is usually so, but don't take so long now since the drugs have been improved so much in severity.

1. Who was Asa and how long did he reign?
2. Was he an idolater?
3. What were the weak points in his reign?

4. What can you say of the character of the Hebrews?
5. In what did Jehovah's worship then consist?
6. How did it differ from idol worship?
7. In what does God's "service" now consist?

*Lesson IV.—July 24.*

JEHOSHAPHAT'S REFORM.—2 Chron. 19: 1-11.

LESSON KEY-NOTE:—"Deal courageously, and the Lord shall be with the good."

*Time:*—Twenty years after Jehoshaphat's reign began, which was B. C. 875.

*Place:*—Ramoath-Gilead, east of the Jordan, was the place of the battle with the Syrians. The place where they shouted and scared the Syrians away was Tekoa, south of Bethlehem.

Jehoshaphat was the son of Asa and Azubah. He ruled Judah 25 years. He was wise, prudent and good in his life. He is classed with Hezekiah and Joash. The only bad thing recorded of him is his alliance with the wicked Ahab, king of Israel, through the marriage of his son Jehoram to Athaliah, the daughter of Ahab and Jezebel. At Ramoth-Gilead Jehoshaphat and Ahab were defeated by Ben-hadad II. and Ahab slain, as the prophet of evil, Micaiah, had foretold.

1, 2. Jehoshaphat returned from this defeat "in peace," that is, not hurt, sound. But Jehu, son of Hanani, the prophet Asa imprisoned, met him and severely rebuked him for his alliance with Ahab and concluded with, "for this thing wrath is upon thee from before the Lord." The King seems to have taken all this meekly.

3. Jehu did acknowledge finally that there was some good in the man and God would be lenient with him on that account.

4-7. Then the King went to work in earnest to get his realm in line with the prophets of Jehovah, who were a sort of privileged set. And he issued an address to his many judges. The best part of this address was the reminder that they were not working under him, but under the Lord, who was no respecter of persons and could not be bribed to grant favors.

8-11. In Jerusalem he made Levites and the heads of families judges to settle controversies, and gave them a charge also.

The best parts of this charge were that they should be perfect in heart, courageous, just and merciful, at the first offense sending the litigants away with a lecture and warning.

Amariah the chief priest was made supreme judge and Zebadiah special judge in matters in which the King should be a party.

1. Give Jehoshaphat's history.
2. What sort of ancestry had he?
3. What sin did he commit?
4. How does prosperity lead to sin?
5. What charge did Jehoshaphat give his judges?
6. Is it right to fear God?
7. How is sin punished?

*Lesson V.—July 31.*

OMRI AND AHAB.—1 Kings 16: 23-33.

LESSON KEY NOTE:—'Righteousness exalteth a nation; but sin is a reproach to any people.'

*Time:*—Jeroboam's reign over Israel ended B. C. 915, having continued 22 years. His son Nadab succeeded him. Baasha, a common soldier, conspired against and murdered him and all his kindred in one year after his accession. Thus the house of Jerobo-

*Continued on page 33.*

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# THE LIFE

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## NOTICE.

Our silent Hours are 6 to 7 a. m. and 7 to 8 p. m., central Standard time. All are requested to observe at least a part of one or both of those hours in the silence with us.

## Key-Notes.

July.

(CONQUER)

1—15

**I** OVERCOME EVERY OBSTACLE. BLESS IT AND MAKE IT A STEPPING STONE TO A HIGHER PLANE.

16—31.

**I** AM SUPREME OVER MY OWN ENVIRONMENT AND SUBDUE THE FORCES OF MORTALITY.

## Health Thoughts

**T**HE basis of all health is a healthy mentality. No one can long have health of body who has an unhealthy mentality \*

One may claim health for his body, yet never can his body respond and be well until his mentality unfolds out of its afflictions \* \*

Now the mere consciousness of ill will not hurt a man so long as he knows the unreality of the nature of the appearance, the *powerlessness* of the thing itself to do him harm, and so long as he holds to the truth of the knowledge of its impotency and insubstantiality.

Every healthy mentality *knows* that unhealth and wrong are both negative qualities, quickening under mental belief in them, and fading at their denial. There is in every man an Infinite Candle, whose flame is the breath of the Almighty. It is not having any regard for the flesh, for it knows nothing of limitation. It is there in every man, woman and child, and the soul's *knowledge* of it is its health-bringer. The mentality discovering that this Breath of the Almighty is its health and that it is the truth it is showing, gets well if it had any ills, and just as soon as it comes thus into understanding it. It does this the quickest by diligently acknowledging each ray of light as it appears \* \* \*

One who knows all about this Candle in himself, can find it in another, although that other may not yet have made the discovery for himself. And when it is found it is seen as the image of the Powers and known as his perfect self. Then John Smith, who told you he was sick or poor or troubled, disappears,

and a new John Smith is seen: not only is he sound and well, but new and fresh and vigorous, efficient, happy, perfect. Yes, the Real Man, when you get at him, is always without flaw. Even the moles and other fungi which appeared upon his person are found to not really exist. Too much flesh is not true of this self, while there is fulness, roundness, perfect harmonious development throughout the Individual.

You recognize this John Smith at once. You have got hold of the man and you next prepare to bring him forth into manifestation which you do by introducing to the sham John Smith the Real one, "Behold, John, your perfection."

Right here there are two reasons why demonstrations are not always the same, not equally spontaneous, and they are, first, the outer man may not yet be tired of playing sick or abused or unsuccessful and therefore may cling harder to the reality of his apparent condition. Second, there may be a large amount of *debris* in the way, which must first be removed.

More than one or *two* "invalids" have written me, when I thought it time for them to behold the Candle in themselves and be well, who have volunteered the acknowledgment that they were loath to give up their invalidism! And this is why they did not duly respond, for no one *can* come except "whosoever *will*."

The *debris* to be removed consists usually of habits formed under the old teaching that man is a snake in the grass, a crawling, helpless, sneaking hyaena that ought to be killed every day for his very best allowance. Such songs as "O, to be nothing," and "Amazing grace, how sweet the sound that, saved a wretch like me," also "Come ye sinners, poor and needy, weak and wounded, sick and sore," fed such beliefs and kept them alive. However sincere these

good people were in making such hymns to sing in public, it cultivated the belief in shadows in one's self, and helplessness instead of awakening the soul's energy "to work out its own salvation," through finding the Breath of the Almighty in itself.

Under such circumstances you begin by removing the *debris*. There is something wonderful in telling the truth in understanding, in speaking by the light of your own Candle within.—Every such truth you tell takes effect. When you say in the spirit of truth, "John Smith, you are not sick or poor or needy," he sees by your Candle that it is the truth. And thus seeing brings him into the *knowing*. And any man who *knows* he is well or wealthy springs into *oneness with his already and forever perfect self*. And when this occurs there is but one self left and that is the perfect Self. The imperfect is swallowed up in victory of the perfect, and John Smith rejoices in the New Self and new Consciousness \* \* \*

The "lower" animals pay attention. Your faithful Fido attends when you call him though he may not fully understand you. To *consciously* attend brings light. It is the marshalling of the Invisible Powers. It is through purposeful attention to our own spiritual understanding that we bring forth the shining light of Health and of Wisdom.

So it is necessary to take a *mental stand* in regard to the health or wisdom or peace or prosperity we seek. Mrs. Hopkins spoke of the power of the thought of the mind to expose all good. "The science of ancient *massage* declared that all good is exposable by rubbings. There has been an almost discarded theory that inside all mankind there is hidden a sac of vital ether which if kneaded will let its aroma steal through the body and permeate every fibre with glowing health. It was the ancient system of

beauty. Much manipulation was supposed to jar and startle the aromatic ether through the flesh and skin. And things of splendid delight are within all bodies alike. Startle them forth. The present mechanical massaging people take up, to give life and health and ease to the body, is only the revival of this old idea.

"All things thrive by right attention to them. Whence do they obtain that thrift and beauty? Do they catch it from you or do they have it inherently within themselves? If each thing works for itself it can draw forth from its Secret Wells the beauty, strength, health, and the prosperity, in every way that it wishes."

There is but one kind of massage that will permanently help the body, and that is mental massage: The true exercise of the mind in relation to the Breath of Life, with conscious purpose. When the mind thus consciously attends, the body will be exercised only when it needs exercise. It will be bathed when it needs a bath, (which is pretty often, on this dusty globe) and fed when it requires food. Yet never over-fed nor over-bathed.

Every great or good thing that is ever brought to light, out of the Invisible Powers, is brought to light by understanding that *it is so already*, and by saying it is so. We are made like the Infinite Understanding who brought forth light through knowing it already existed, and by agreeing to it in speaking the words "Let there be Light."

The intellect that has not given conscious thought to the fact of light has not been letting the light shine. There must be a willingness, a purpose, conscious interest and steadfast changelessness of design. There is a Science of Life without attention to massages of body or mind. It is the *knowledge* of the already absolute Perfection.

Our inner consciousness of the Infinite and our relation thereto, has never been contaminated by error nor weakened by ignorance. To repent means to re-take-up our understanding of Absolute Truth, and so let the Light of Holy Spirit shine in us and tell what it knows and speaks and is.

The fruits meet for repentance would be the perception in the outer world of the same spiritual quality shining in all things. By the light of my true spirit within, I see in all people only the true light and life \*

By this I do not mean you cannot see what is going on around you, good, bad and mixed, for your senses are more acute than ever. If a man is beating his horse because it cannot pull his load up hill, you at once recognize this as a barbarous act of ignorance; but as instantly you say, "*Stop: You shall not.*" Then you add, "You do not wish to beat your horse." Beyond his meanness, you perceive deep in him the the same spiritual qualities shining in all things. You see him by the light of your own vital Candle within and perceive only his Perfect Self, full of grace and Truth.

Thus thinking about the man's true self makes *him* think of that self, and thinking brings *knowing* and knowing this truth makes him free from the old beliefs, uncertainties, ignorances. You do thus prepare the Way of the Lord Self through the renewing of the mind of the barbarous and ignorant self.

Just as soon as he has said "*no*" faithfully to all the negative qualities that present themselves, new life begins; for the promise is new *life* to him that turneth from the error of his way. When you said, "*Stop: you shall not,*" you spoke to the ignorance of the man who, when guided by that ignorance, did not know whether to beat or not beat, but was using that

means to find out. He was relieved when you mentally told him to stop. When you said "You do not wish to punish your good, too faithful horse," you was preparing him to look toward his true Self where he could see why he did not wish so to do \*

Next you had only to see the spiritual light shining in him. You had only to perceive loving kindness, Trueness and Wisdom in him, and say it with your lips, to help him to conduct all his affairs in righteousness. He was wrongly taught. He has been under the old instruction of vileness as power.

So long as a man says he is vile he will act to prove it. So long as he claims to be a worm he will crawl through uncleanness. Whatever he sows in his mind will hatch there and multiply in its bringing forth. Wheat never springs from Spanish-needles. The man who wants a harvest of wheat must sow wheat. It may seem strange some will sow hemlock when they desire wheat, yet such is the law of ignorance.

The one who is sick has two things to do: First, he has to deny every appearance of sickness and failure, and next fill his mind with thoughts of health and strength. This is not a system constructed or invented out of necessity, but it is the lawful and scientific way of evolving out of the imperfect old, into the more perfect New. Thoughts of sickness do not themselves hurt the thinker. He is hurt because they are not thoughts of health, not natural but abnormal thoughts, standing in the way of right and wholesome thinking.

For this reason evils should never be fought, but simply turned down, destroyed by denial. Their helplessness and powerlessness should be told, so that no one could be deceived into thinking evil has any but borrowed power. We hear talk of the artificial

and abnormal. The only artificial and abnormal things possible are those which appear as opposites to Spiritual Holiness.

If ever called to help the sick, you will do so most efficiently by beholding the *beauty and health of the real man* instead of magnifying the deceiving suggestion before you by dwelling in thought upon how sick he is. The mental picture in your mind of the absolute truth of his Health already will roll back the cloud of darkness when you speak and reveal the divine Perfection \*

Even a poet once said the great sun was blotted out when a little cloud hovered a moment over our heads, and when the sun's shining was so great it did not see the cloud or know it was there! It kept shining until the cloud dissolved and was seen no more. So shines the Son of Righteousness in you, and though you claim sickness obscures it or a cloud envelops you, it will keep on shining until every cloud is dissolved and every form of error, including sickness, is melted away. The setting forth of the spiritual body is accomplished when the True Self or "mystic Christ power" and glory and beauty are addressed.

When the human soul's mentality is so filled with thoughts of absolute power, absolute wisdom, absolute health and with Love absolute, then will the body continue a suitable temple for the indwelling of the Perfect One.

C. J. B.

### **Bible Lessons.**

*Continued from page 25.*

am became extinct and Baasha reigned 24 years. His son Elah followed with a weak rule of two years when he was murdered in a drunken revel by Zimri, one of his generals. Zimri reigned but one week

when he perished in the fire set to his palace by himself because the army had chosen Omri to be king in his stead. But the people chose Tibni and a four years' war followed. Tibni was killed and Omri became King.

While all this was occurring in Israel, Asa was peacefully reigning in Judah, and for ten years after.

23, 24. Omri went to the limit in wickedness, but did a wise thing when he bought the hill of Samaria for \$4,000 and built the city Samaria on it. It was a much better site than that on which Jerusalem was built. Samaria continued to be the capital of Israel as long as the nation existed. It is now a miserable village, although the columns of the palace of Herod the Great and the ruins of the great Gothic Cathedral built by the crusaders are still to be seen there.

25, 26. I do not believe the wickedness of Omri vexed or provoked the Lord nor made him angry. God was never guilty of anger nor jealousy. Such a supposition was an ignorant, foolish superstition.

27, 28. After 16 years of war and wickedness, Omri "slept with his fathers," and Ahab his son became king in his stead. The "Chronicles" mentioned in verse 27 are not in existence.

29-33. Ahab was the worst yet. He had a very wicked wife who put him up to most of his meanness. Baal became the god of Israel in place of Jehovah. Baal, or Baalim, was a name for a class of gods. The Baal that Ahab and Jezebel worshiped was Melkart, the Baal of Tyre. Jezebel was the aunt of Virgil's Belus.

1. Who were Omri and Ahab?
2. What of their character?
3. Was Israel at this time God's chosen people?
4. Did God get angry or provoked?
5. What can you say of the prophets?
6. Were they oracles of God?
7. Can any one foresee coming events?

## Correspondence



**P**LEASE give in THE LIFE a formula for the treatment of cancer in the mouth.

MRS. H. H.

*Answer:*—First deny it. Refuse the doctor's statement about its being a cancer. Such sores usually come from decayed tooth and are not cancers at all. They result from corrosive matter generated in the roots of the decayed teeth and are not in the nature of a cancer at all.

I have recently had for treatment three cases of this sort. The doctors had declared all of them cancer. I denied this stoutly, got the sufferers relieved from this fear and instructed them how to treat themselves and gave treatments myself. They are all well now.

Follow denial with affirmations like these, if it is yourself:—

"I am now cleansed from all bodily impurity. I am washed with the waters of Truth. I am healed by the indwelling spirit of life. I rise above fear and am free. My mouth is filled with good words, healing words, Truth words. I taste only the sweet savors of health and life. I am perfectly healed."

Hold such thoughts often and *expect* results. Direct your words to the place of need.

A lady in England for whom I have been giving some treatments and advice with instructions, writes, "Dear Mr. Barton:

"Your letter of the 18th inst., received this morning, is evidently inspired for *this* occasion, and hence so definitely meets the need that I must write at once

to thank you.

“My daughter read it aloud at the breakfast table—(as we three were alone)—and afterward remarked to me about its being so very *apropos*, as one of this trio had given way to such discouraging thoughts and expressions that your letter came just as if it were an answer to what had been said, and I assure you it was a ‘boon and a blessing’.

“Thinking that there may be many readers of **THE LIFE** who would be greatly helped by this letter, I have made a copy of it (as you probably do not use a letter press) and herewith inclose it hoping you will publish it—or perhaps use it as the foundation for an article.

“With highest appreciation and many loving greetings from us all, I am ever most sincerely yours,”

Following is the portion of my letter which she inclosed a copy of, given with a hope that it may meet the needs of many as it did for these good people:—

“We must not allow ourselves to be impatient in anything. Impatience and hurry are bad for attainment. They are signs of weakness.

“Let us not be disappointed at anything. A feeling of disappointment means a letting down, a yielding of the victory to that force or condition which for the time seems to have defeated our purpose. To rise above the feeling and see in the seeming reverse, or failure to realize, only the working of law, the legitimate result of antecedent conditions or actions, and affirm victory in the face of it all, is to win, and no doubt about it.

“There is an attitude of demand with a feeling that the withholding has been unjust, a wrong—in short, a sort of pouting at the Infinite—that will al-

ways keep back what would otherwise come. To say in your heart, 'I ought to have better things. It is all wrong that others get what they want while I am denied. I am just as good as they are. I have not been justly treated. I can't understand why it is so. I can't see how such things can be right,' is to surely prevent realization.

"To be happy and free about it and know that our own certainly awaits our readiness to receive it and is not held back by any one—only pushed back by us—and get ourselves ready to receive, is the right attitude.

"While it is true that outside persons and influences may hold back from us what is ours for a time, a long time if we do not draw as we should, yet I claim that our drawing power upon our own is greater by far than any retaining power that others can exert, *if we are ready to receive* and use the right words faithfully.

..... "Let no fear enter, nor impatience, nor complaining, nor discouragement.

"Let us come to *know* that our own surely comes to us, and we *go to our own.*"

### About World's Fair.

**A** DR. YOUNG of Fort Wayne, visited the Fair and fell among thieves. This is easy to do in any great city even where there is no fair.

But he got mad at the Fair and city about it and wrote an article for the papers giving the Fair a very bad name, as well as the city of St. Louis.

We have thoroughly investigated the charges he makes, and have procured affidavits and certificates from the management, as well as lists of names of several thousands of persons having rooms to rent at

from \$2.00 to \$10.00 per week, and of hotels whose proprietors have given in their rates—very reasonable. Meals are no higher than at all other times. One can get a meal at from 10 cents up, according to what he wants.

Mr. C. M. Reeves, Chief of the Dept. of Domestic Exploitation, writes me a long letter in which he says:

“I beg to say that there are many of these criticisms going the rounds of the press in the smaller cities and towns. For the most part such complaints are made by inexperienced men, who seek to excuse their own oversights or lack of discretion by censuring the Exposition management and the city of St. Louis.”

Dr. Young could come to Kansas City and get buncoed just the same. But he need not. Let him keep in good company, and there is no danger.

If any of our readers wish to secure rooms at the Fair at very reasonable rates, we can give them lists and prices that will suit them. Write to me. I am getting no fees nor commission for this, but am doing it only to accommodate our friends. Mr. Reeves has kindly made this possible by furnishing me with the lists.

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### Our Bible Offer.

**F**OR \$1.75 we will send THE LIFE to a new subscriber for one year, and to you or any one else as you may direct, or to the new subscriber, an elegant Teachers' Oxford Bible. This Bible used to sell for \$5 00. It has concordance, indexes, tables, maps, illustrations and all other modern helps to Bible study. Everybody who gets one is delighted with it. *You can't afford to miss this.*

## **An Income.**

### **READ HOW TO GET IT.**

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The commercial demand for rubber is unlimited and constantly increasing.

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If you are interested, write to **THE LIFE** office and we will put you into communication with the owners from whom you can get full particulars.

See that your friends get **THE LIFE**; they will bless you for the good they will derive from it.

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## • • New Books • •

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**H**ARRY GAZE, the young man who teaches people how to live forever in bodily manifestation, that is, to preserve the physical form indefinitely, has had his lessons printed and bound in a book.

The name of the book is, "How to Live Forever." It is in evergreen cloth, gold lettered. It covers 205 pages, followed by 17 pages of advertising setting forth the merits of books issued by the publishers, Stockham Pub. Co., Chicago.

It is on good paper in primer type, easy to read with age-dimmed eyes.

There are 20 brief chapters to it. I like short chapters. They give frequent breathing spells.

In the first he proves that life is worth perpetuating and then gives the science of living. Next he shows how every body is young, about eleven months old, constantly being renewed, and that age is a delusion. It's a very stubborn delusion, forsooth, and very much in evidence as a reality. All will be pleased to have it dispelled—almost all.

Then he shows that birth and death are really the same thing and are inseparable from life—but by the word "death" he does not mean the orthodox article.

Conscious evolution is unquestionably the key to immortality, as our author says. Then he goes on to show how to awaken and foster that consciousness of unfoldment, through sex laws rightly applied, training the child before birth, proper breathing, concentration on ideals, body culture, bathing, relaxation and rest, sunshine, proper nutrition, etc.

There is one chapter on Health and Beauty, one

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on Natural Purifiers, one on Garments of the Immortals, one on The Laws of Safety and one on The True Religion.

Harry's style is clear, concise, English and to the point. He is an adept in giving very plain talk about sexual matters in the most inoffensive, clean, elegant phraseology.

His logic is convincing and his theories pleasing. As yet there can be no proof, no examples to establish the correctness of the teaching in so far as the ultimatum, perpetuation of bodily existence, is concerned. It does no harm, and may do much good, to try it, anyhow.

Mr. and Mrs. Gaze are personal friends of ours and are very pleasant people to know. They were our guests for a short time last winter while Mr. Gaze gave a course of lectures in our parlors.

We are going to keep this book for sale, price, post-paid, \$1.25. Send here.

### Opportunity.

IT NOW transpires that the poem called "Opportunity" and heretofore accredited to John J. Ingalls, late U. S. Senator from Kansas, is but a free or unfaithful translation of an Italian poem by one Dr. Nicoli Gigliotti, of Erie, Pa., entitled "Il Fato." He says so and proves it by friends and by producing the poem as first published in an Italian newspaper in June, 1837.

But it was published without his consent and it made him angry when it appeared, writing in a letter to one Guiseppe Colani, "I am not satisfied with 'Il Fato'. It is the worst poem I ever wrote. I don't see why my friends should persecute me to such an extent, putting continually under my eyes the horrible proof of my worst poetical sin."

I do not believe Mr. Ingalls intended it to be published as his own creation. His widow probably found it among his papers and, supposing it to be original, published it.

And some silly people have gone crazy over it, almost.

It is utterly unscientific and fatalistic in its sentiment. I do not wonder that the author was ashamed of it and called it his "worst poetical sin."

It is not true that opportunity knocks but once at everyone's door and then goes away forever if not admitted. The very opposite is true. Every moment is a golden opportunity to each one. It is never too late to begin to do good and succeed. Away with such fatalism!

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**D**ID you ever notice a mistranslation of the latter part of John 10:10? The common version, so extensively repeated and commented on by New Thought people, reads,

"I am come that they might have life and have it more abundantly."

"They" refers to the "sheep" mentioned in verse 8. It does seem somewhat awkward when we come to examine the statement, to talk about the sheep having life from the shepherd and having it more abundantly than before, since they are supposed to have had none otherwise, none of that species of life.

The modern translators have brought out the true translation which needs no construing to render its meaning clear:

"I came that they may have life, and may have abundance." In the new way of living we have not only the aionion life, but have abundance of everything we need.

## Little Lessons

### SOME QUESTIONS ANSWERED.

**I**N THE East the word is being spoken for Mrs. Aron who greatly desires offspring, and in the west, for Mrs. Baron who greatly desires not offspring \* \* \*

Also Mrs. Caron of the North is having her husband treated for exceeding meanness at home and exceeding the opposite away from home. She had her \$8,000 home put in her husband's name after her father had given it to her, "thinking he would appreciate the act," yet he is close with his money at home while he gives liberally to the church. To crown it all "a woman on the out-look for a comfortable home and nosing round that way, as good as told him *she* was his soul-mate, and not that careworn mother with five children! Now Mr. Caron is the only one in our family who quarrels; and he is worse since that woman came to the neighborhood. I have stood this with my heart breaking, for I loved him when I ran away with him to get married. Do advise me, dear Mrs. B., I need you, oh, so much."

Thus ends her little letter, which I will answer in this way as I have other letters of the same trend, though not all from women. \* \* \*

Mrs. Daron, I presume of the South, wishes to have the servant problem solved. She asks, "How do you deal with your servants?" To her one was "impudent." "What would you do if your servant girl should jaw you?"

These very material questions can be answered correctly only through metaphysical guidance. Some of these questions are among the most vital of this

or any age.

In the first instance, although both Mr. and Mrs. Aron were at first checked in their progress by their fears, that very apprehension helped to make and keep the mentality more awake to conception, more impressible. Thus fear favored Mrs. Aron's cause, while it disfavored Mrs. Barons', since fear un denied, throws down the defenses for the thing feared. With the first, fear was the beginning of wisdom or success: with the last, fear unconquered left down the defenses and paved the way for the condition.

In the second instance, I do not wish to be very startling when I say that very few marriages have so far been made by contracting parties in love with each other! Real Love is never in haste, knowing itself to be eternal. It would be as likely to object to marriage, at first, according to the poet's idea who said, "I'd offer thee this hand of mine, if I could love thee less: but hearts as warm and pure as thine should never know distress."

Most marriages are the result of magnetic attraction. Personal magnetism is material magnetism, whose law is, get there, regardless of consequences. It is plain physical magnetism assuming the garb of love-power, which draws the pair together and which makes them both believe they are dealing with the real article in its most genuine form. The soul has nothing to do with magnetism only to be conscious of its drawings and submit to or resist them. When the two opposite forces become unified, balanced, charged alike, the most honorable, well-meaning people in the world find the mutual "attraction" weakened. The twain are still twain, though one in polarity. They are then as brother and sister in their feelings, and happy is their lot if they con-

tinue as harmonious. (Separation for a time will in a degree reorganize the electric attraction, though not often if ever, up to its first intensity. This is because the higher nature has been appealed to, and the entire subject is seen in a clearer light.)

So when a pair is drawn together by the look of a pair of eyes, or by the curve of a smile, or by a fine physique, and "love at first sight" is proclaimed it is only the work of magnetism; the slyest, smoothest sham-imitation of the higher sentiment, one could imagine, for those who are unacquainted with the genuine. The youth wins the maid through mutual attraction, because of the complement of his own quality he finds there and not for any known beauty of soul or mind. He wins: when all the opposition possible is brought to bear from friends and relatives, for they have not the "number of the beast" and are without the same drawing power. Like the Magdeburg Cups they cling to each other when every other material force, moral suasion tinctured with sincere interest, and prayers and fastings are all employed \*

Real love is everlasting. It is best to *know* the one you are to connect your interests with for life, even if the glory of novelty and the fire of magnetic attraction are swept aside, and only the commonplace is visible. Know whether he or she will do to trust after the animal magnetism has worn off, and whether or not the sentiment experienced is based in higher principles and will be worthy to endure. Will it always foster respect? will it do to call by the matchless, unchangeable Name of Love?

Servility to strangers often points to the opposite attitude at home. Yet your husband should feel that he has a right to a degree of relaxation at home he does not take anywhere else. You say he is con-

siderably older than you, which was your mistake. Elderly men who say they love "little children and God," do not usually include the boys, while elderly women remember them. In that pretty poem, "The Children's Hour," even Mr. Longfellow neglected to mention the boys \* \*

You should not have given your dear father's present to your husband or any one else. He ought to have been satisfied to have it with having you. Sometimes the woman's head is the best for keeping the home. In the light and progress of today, most women who have children, and especially when the property is inherited, or she has helped to make it as is often the case, are in the habit of having their own names in the deed equally with their husbands. Not "Mr. Baron & wife," but A. B. Baron and C. D. Baron. This kind of management often saves the mother from little annoyances, including those like that in the unsettled woman of whom you write, who is in want of a home. It would thus save the latter the trouble of looking in that direction. \* \*

My argument for such equality is founded in the fact also that the evolution of woman out of the dark ages of subservience has been correlative with our civilization in all its grand steps, and it is surely the main-spring of our true progress. Not because woman is superior to man but because she is his mother and for this reason his promoter. Forever and forever, so long as man comes and goes, gifted sons and daughters can never spring from ignorant and enslaved mothers! On the Mother chiefly depends the future of the race. We have wondered why Shakespeare had weak children, when the reason is plain enough: Their mother was weak.

Looking backward we glance up and down at a man who earned \$400 a year at the ministry, and we

try to find out where Henry Ward, Harriett B., Catharine E., Thomas K., Chas., Edward, Geo., James and others, got their splendid gifts from. Quit looking at Lyman. He was a pretty good and worthy man, but it was their *Mother*, who gave these men and women their prenatal endowment of character. She found time to make the principal part of the income teaching private schools, and at the same time had a faithful ear for her husband's sermons on "Temperance and Right Living."

An honorable woman would rather go to work and make a dozen homes than to covet another woman's home and work to get it. She is a sort of catty woman who cares only for the comforts. Cats purr at comforts, but have little regard for any one, however much they pretend to, and will desert the one who has befriended them when all the comforts are gone. The dog is different. He will faithfully follow his master through all dark and difficult ways, and lie down at his feet, even when he has felt his cruelty, and stay by him to the last to protect him from harm. The catty nature is a freak, an abnormality, a cheap character, in any creature \*

Deny that she is catty. Treat her for goodness and honesty. Tell her mentally she is not mean, covetous, cheap, selfish, but good, noble, true, kind, honorable, and that she now manifests what she is. Show her that she has a spiritual nature that knows not littleness, and she will stop purring and evolve out of her narrowness. No true woman would want a husband a minute who didn't want her. You do right not to quarrel. There is a power in well-meant silence that outweighs argument. He that ruleth his own spirit is greater than the conqueror of cities. Along with every cross there is a crown, and a lesson in overcoming. To be true to your higher nature will

touch a manly man to the quick, and arouse in him his own higher thoughts.

There are two kinds of women in the world, the true and the false. In season and out of season keep your crown of womanliness, and you will have the best husband possible. Let your sweet "yes" and "no" stand for all the power there is in an affirmation or negation. Think of your husband's good qualities. Magnify his virtues until only his true nature appears.

The servant problem is not difficult when rightly understood and dealt with. I cannot imagine a servant saying unkind things to me. Your servant should know her place and you should know yours. The whole secret is in this. I am called a good servant trainer, and yet I do not do any such training it seems to me. I know my neighbors like to have help that has been with us. No unkind word ever passes between me and our help, yet they are always ambitious to please, and they always like to come back.

I believe that if the stronger intellect in every family or business would keep supremely to the RIGHT in every act and thought, all these things would naturally and duly adjust themselves, as surely as Mind is superior to and in control of all material things.

There is a law in nature which preserves a whole house because of one good man or woman or child who understands the law of being and lives it. A city is saved from calamity for the sake of fifty? Of twenty? Of ten? Yes, for the sake of *one* who is RIGHT. So powerful is his Thought; so straight are his lines; so true is his Number.

Spiritual things are spiritually discerned; yet when they are seen, they are known as sure. No veil clouds them or obscures our seeing. Spirit has nothing over it. That which has seemed so vague to us is the very principle of all things. None of our problems are ever solved without it.

C. J. B.

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The Kansas City Journal said of our internal revenue collector the other morning: "Feeling slightly indisposed three weeks ago, he, by the merest chance, consulted a physician and was advised to go to the Springs at once, which he did. His condition has since grown rapidly worse."

He died. Was it not, then, an unlucky or misguided chance that he consulted a physician? I think so. I believe he would be now a well man if he had not done so. Yet the inference intended to be conveyed by the paragraph was the contrary. Will people ever wake up?

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A little girl was asked by her Sunday school teacher to relate the story about Pharaoh's daughter finding Moses in a wicker basket among the bulrushes. She said,

"Well, Mr. Foray's girl she went down to the creek one day to go in swimming. About the time she got her clothes off, she saw a little baby in a wicker basket sailing along in the water. But just as she picked him up, the bulls came rushing down to get a drink and she skipped home pretty fast, I tell you! I would too, you bet."

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The New Thought movement grows and spreads. We are very busy giving lessons and responding to calls for healing. It is delightful to be busy when you love your work and know you are doing good. The letters we get from grateful hearts would fill a volume every month. A story is told of the poet Bryant how glad he was to get a grateful letter from one who had been helped by one of his poems. He said, "Then I have not lived in vain." How glad we should be with so many such letters!

The Eddyites are building a magnificent and costly temple in two and a half blocks from our home. It has three domes, one on each side of the front part and a very large one in the middle on top. This dome is to be covered with glass and during the night electric lights are to be kept alight within so that the great dome will glow and can be seen all over the city. It is built of gray dressed stone and is located on the highest point in the city.

We have now on sale that weird and most interesting book, "The Idiot and the Insane, A Twentieth Century Tale of Romance and Tragedy in the Badlands, by The Madwoman of the Rockies." It is a story of facts that are immensely more strange than fiction. The price, post paid is 50c. Send for one and help a worthy woman in need. It says on the front cover, "For Ladies Only," but we will sell it to men, too.

"A Journal of Success" ought to be a success, should itself succeed, or take down its sign. One who writes a book telling people how to get rich should be able to at least pay the printers for advertising it. They who make a complete conquest of poverty—on paper—should not be compelled to beg for contributions to pay themselves out of trouble. Let us be what we pretend to be and not work grafts on the confiding people.

A subscriber in Florida writes, "I told you to stop my LIFE the first of the year, but I am glad you *did not*. I expected then to leave this town, but *did not*. I am glad on both counts. The little greenback inclosed will pay me a bit ahead. That 'Prayer' article in the June No. is a *daisy*. It pulled the last dollar out of my pocket."

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# The Life

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Aug, 1904

Vol. 6, No. 2



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## CONTENTS

Worship.....	107
Our Golden Gates, Poem.....	114
Meditations .....	115
For The Children.....	118
Bible Lessons.....	123
Key-Notes.....	130
Health Thoughts.....	131
Correspondence.....	139
Glimpses of Raycroft.....	143
St. Louis and the Louisiana Purchase Exposition...	147

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# THE LIFE

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SEPTEMBER, 1904

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## WORSHIP



**T**HE word "worship" is derived from the word worth, or worthy, with the termination ship, and etymologically signifies, in the noun, ascription of worth or worthiness. The verb predicates the action of ascribing worth.

The thought that is commonly attached to the term comprises four ideas or notions:—Adoration, adulation, subjection and service.

The history of the human race is largely and prominently interwoven with the woof and warp of worship. Cain worshipped God without a precedent and sought to win his favor with gifts of grain, fruit and vegetables. His brother, equally without precedent, offered the flesh of animals. The historian tells us that God preferred the flesh offering and Cain was so chagrined and envious that he slew his brother.

Human life has been a favorite sacrificial gift to the gods, especially among so called heathen peoples.

But the chief idea has not been the enriching of the gods, or that the gods took or made any sort of use of the things offered in worship by their devotees. They were not supposed to eat the flesh or profit in any way by the lives taken or the gifts brought to their shrines. They were believed to be placated or

pleased with the sacrifice made by the worshipper in the fact that he had given up something dear or valuable through his love, fear or veneration of the gods. He had deprived himself of something voluntarily on account of his feeling of dependence or his awe and devotion to his deity. This redounded to him in solace to his heart and peace and security of mind and life. He thought his god was pleased, not so much with the gift itself as with the deprivation he had endured on account of his worshipful regard for the god.

Self-sacrifice and self-denial have always been a part of worship. This is excellent where self means selfish and redundant personal pamperings and hurtful indulgence of low desires. To give these up in a worthy cause or for good or great ends is both noble and ennobling, although the gods have no part in it.

It has been said that we are like that which we worship. Why is this true? Because we create or give origin to the ideal of devotion. It is an ideal of Higher Being than that which is commonly manifested. It is true also because in the attitude of worship or self-sacrifice we naturally become more or less unified or identified with the adored ideal.

It has also been said that the gods are no better than the people who worship them. This statement is not quite true. The ideals of those who seek a higher manifestation of life are always better than their practice. It is not true that we all do the best we know, and yet farther from true that we all act out our highest perceptions of excellence. In fact none of us do this.

I am glad we do not; for, if we could embody in our lives and work the highest thought we are capable of, we would stagnate there and all incentive to unfoldment and improvement would cease.

A sculptor wept after he had finished a beautiful

figure in marble and a warrior wept after he had subdued all the nations of Earth. These men had reached their one ruling object in life and were incapable of seeing any excellence beyond. I cannot conceive of a sadder state.

Perhaps the chief value to the world of the life history of Jesus is that it furnishes an ideal beyond that which has been attained, a model for mankind to strive after and pattern their lives by—not in imitation of his personal peculiarities, but through emulation of the virtues and powers set forth as innately possible to all men.

A worship of Jesus in this way is profitable. But I have somewhat against our modern idea of worship. Adulation or praise is not pleasing to God or Jesus, supposing that either can know about it. Nor would they be angry if we did not praise them, not even if we were to speak disrespectfully about them.

I remember once when I was a big boy a storm came one night and destroyed a large part of a neighbor's fencing. This man was what church people call "wicked" because he was addicted to the use of cuss words and was not afraid of God.

He was very angry about the fence and severely blamed "old Billy God," as he called him, with it all. He said he thought he had very little to do to be sneaking around in the night tearing down people's fences.

I was shocked and wondered why God did not strike him dead for his ugly words; for I believed he must be very angry about it. Now I know God was not angry at all. The man had an ideal of a personal God, who, he had been taught by the church people, was wrathful towards him because of his irreverence. He believed this God had torn down his fence to punish him for not worshipping him. So he could not be justly blamed for being indignant about it. He had

been misled by the prevailing theology of his time. His ideal was wrongly placed. The only harm done by his so-called "blasphemy" was in degrading his own life through a false and unworthy ideal for which he was not alone responsible. Jesus was not grieved about it, nor was God ready to curse him for it.

Praise of a great or holy ideal, whether it be embodied in a God, a hero or a sweetheart, or whether it be not embodied at all, means that the one bestowing it appreciates it, feels a responsive chord in himself, has some of the same in his own make-up, is like it. So the act of praise ennobles.

The same is true of adoration. There is no deity who demands that we adore him, and will punish us if we do not. To adore Goodness, Greatness, Truth, Love, Virtue and Life is ennobling, lifts up, helps to unfold the best that is in us. It should not be done for the purpose of courting the favor of any deity nor to please Jesus.

Subjection is another idea attached to worship as commonly understood. In the act we are supposed to subject ourselves, our wills, our lives to a power greater than we and able and ready to destroy us if we do not worship it.

It is right to subject the personal will to the Wisdom and Power of our Source Being. But not in the attitude of humility and self-degradation. I must maintain the dignity of my highest and best thought and claim for myself not abjection and depravity—but unity, friendship, mutual relationship and co-operation between my ego and the Essence Principle everywhere. This is the only subjection worthy a son of God. No father is pleased to have his son act like a whipped, cowering slave before him.

Sometimes when I have listened to begging prayers at church I have wondered what a father would

think of a son who would ask a favor of him in that way. He would have a jury *de lunatico inquirendo* impaneled at once and would grieve for his poor boy as one gone insane. The other idea attached to worship, mentioned at the start, is that of service. The church people talk much about serving God. They call the preaching, singing and prayers at church "divine service."

Now you cannot serve God. God does not need your aid in any way. You may need service, but Infinite Spirit needs nothing. You may serve humanity, and there is where your good works are needed, among the unfortunate people of Earth. Go and give your efforts where they are needed. Teach, comfort, encourage and strengthen those who have for the time being stumbled and fallen. Do not waste your time and energies any more drawling fulsome praises of a dead hero and begging your God to do your work for you. This is not service of anything.

I once attended a protracted meeting in a grove. It was before I became a church member and I had no interest in the "service." I went because my girl was there and they had fine dinners on the ground.

Every day when the preaching and singing got the audience worked up to the required state of hypnotic insanity, they would begin to laugh. One good brother or sister would get "unco happy" and begin it, and then the contagion would spread until all the "saved" would be rolling on the ground, hugging one another and screaming with laughter.

One comely young woman, "Sister Eleanor," it was observed, always hugged some young man when she got happy. So one day the older sisters, three or four of them, took "Sister Eleanor" by force to a near by school house and kept her there until dinner time. Then she came with a complaint to one of the preach-

ers, saying, "Bro. J—, they would not let me be happy". Bro. J—, who was an old gray haired man whom the young sister had not hugged, replied, "Well, Sister Eleanor, you know the good book says we should do all things with decency and in order." But I shocked the good man one day when he said to me, "Did you ever see such a display of the presence of the spirit of God in all your life?" I replied, "It looks to me more like the spirit of the devil."

They called that worship and service. A church was organized of the converts of that meeting and a house of worship, "the Lord's house," built. But the very next winter the converts went back to their old practices of dancing and card playing and had to be disciplined. They had not been "soundly converted."

The seat of the emotions in the brain is very near that of the sexual passions. So emotional religion has always conduced to amorous feelings and actions.

A preacher of K. C. once told me about a woman who came to a minister of his acquaintance to be prayed for. She was very much distressed over her sinful state. The minister kneeled by a chair on one side of the room and the woman on the other side. As he prayed he found the woman had crawled on her knees to him and put her arms around his neck. He gently withdrew, and, as he kept on praying, crept on his knees to the other chair, so that when he got through he and the woman had changed places. She seemed ashamed of herself and he acted as if nothing had occurred.

Emotionalism in worship must be well grounded and tempered with reason. Otherwise it opens the way to sensuality and arouses animal passions.

The servility of worship must be eliminated. I plead for the dignity of the soul, for the nobility of man, for the divinity of humanity. Let not this divine

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nobleman crouch to anything, nor cringe before any power.

Let worship be adoration and praise of the beautiful, the grand, the lovely and the holy. Let the heart be lifted up and opened in dignified adulation and claim of spirit kinship when 'a flower, a little child, a babbling brook, a bird, a forest, a sunset, a storm, a kindly deed, a great achievement or a holy life of sacrifice, shows forth the divinity within and proclaims the God of the everywhere. This is true worship. There is more genuine worship in the glad response of a great soul to the sublimity of nature's whispered messages than there is in the songs, sermons and prayers of a thousand churches. There is a higher, holier worship in the jubilant responses of a heart so attuned to the vibrations of universal life and peace as to respond in harmonic accord, than there is in the genuflexions of a host of cowed monks.

I plead for soul freedom. Let worship be recognition of kindred virtues and powers and the removal of every bond and bondage, the unfurling of buoyant wings and the rising of the worshiper to meet the object of adoration on equal grounds. Worship should elevate and benefit the worshiper—not humiliate and degrade. The old sack-cloth and ashes idea should be done away, since we know there is no angry, cruel, irresponsible God to appease. True worship ennobles and dignifies the soul.

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Our little Beatrice one day looked up at me with her honest blue eyes aglow with a new thought and said, "I am rich in Love, but not in hatefulness." And this is true of her as well as all of the little ones fresh-born from the realms of Infinite Love. You older ones, who have learned hatefulness from weak or unwise contact with selfish strife, be sure you do not contaminate the souls of these angels of light. It were better for you and for the world that a millstone be fastened to your neck and you cast into the sea than that you should thus offend.

## Our Golden Gates.

BY ANNIE J. C. NORRIS.

**T**O RIGHT, to left, are golden gates,  
Our eager, hurrying feet  
Pass by, unheeding, as we toil  
Along Life's dusty street.

So strained our eyes toward some goal  
That lies just out of sight,  
We head-long pass the open ways  
That lead to many a height.

Ambition, fame, success, reward,  
Are beckoning far away,  
And on we press with burning brow  
Throughout the heated day.

Weary at last, we lay us down,  
With the long toil well spent,  
And see in dreams those golden gates  
Where happiness, content—

And all that makes life worth the pain,  
Waited beside the street—  
Our golden gates—that we passed by  
With eager, heedless feet.

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Concord, N. H., Oct. 7.—A decision of the Supreme Court in favor of the defendant in a suit brought against the Rev. Irving C. Tomlinson, first reader in the Christian Science church here, by Mrs. Jennie Speed, is taken as establishing the right of Christian Science doctors to practice in this State. The complainants held that Mr. Tomlinson's treatment of a case of appendicitis by Christian Science methods was malpractice. The lower court decided against the complainant, and the Supreme Court overruled exceptions taken to that finding.

**Meditations**By **Rastan**

**T**WO STRUGGLE day after day for the common necessities of life; to sleep only with brooding dreams of dreaded hardships; to smother in the heart the upheaving wish for something that cannot be obtained; to know that the hearts of loved ones are filled with longings and aspirations which are doomed to final disappointment; to feel that everything attainable in life must be attained at the cost of a wasting struggle with stupendous forces accumulated and entrenched by the errors and prejudices of ages; to witness the advancement of heartless sycophants and the debasement of truth and honor; to see nations bound hand and foot by self-seeking politicians; to behold religion devitalized by hypocrisy and subserviency to empty formality; to see the superficial gloss of pretense preferred to genuine culture;—these fill the cup of bitterness for many an honest soul. But this same honest, truth-loving soul has it within his power to cast out these imaginary devils of torment and introduce in their stead at least a few soft-winged angels of peace and comfort. These angels may be quite as imaginary as the devils, but they are not only harmless, but also helpful. Angels, either black or white, follow us according to our attitude.

\* \*

Let me make two pictures to show the difference of the outward aspect brought about by difference of the inward condition.

The first is a sandy plain with a lonely trail leading across it. Mountains rear their heads in view in several directions. Myself and son are in this trail

with our horse's head directed toward a neighboring mountain. The sun gleams brightly on the sand and we are hot and thirsty. The herbage of the plain seems clinging to mother earth in a desperate effort to penetrate with its rootlets the life-giving waters far below the burning sands of the surface. We see in the distance a group of vultures with drooping wings and outstretched beaks. On our approach the grim and ominous flock spread their black pinions and fly away. Of course we knew a carcass lay at the scene of their recent revels. A large ox had fallen a victim to the fierce thirst of the desert. That which followed was perfectly natural. The black pinioned flock settled there, because a life had gone out and left its accumulated wealth of muscle to fall into decay. This condition alone attracted the vultures, and a very desolate picture they made.

\* \* \*

But we pushed on toward the mountain and early in the afternoon we had begun its ascent. After climbing laboriously for an hour the songs of strange birds greeted our ears. We could see a clump of green trees some distance up the gorge in which we were ascending. From these trees issued the sweet music of the birds. We hurried on and soon stood in the delicious shade of the trees. Under these trees was a pool of clear water from which our horse drank with great eagerness. A short search was rewarded by the discovery of a tiny stream of clear, cold water, trickling from a rift in an immense ledge of rock. From this little stream we drank copiously and rested. As we sat under the shade of these trees we could look down on the sun-parched plain below and follow with the eye the thread-like trail over which we had journeyed, and we were forced to make the comparison between the picture of desolation below, and the restful

---

spot we had reached. Below was death, brooded over by grim-visaged messengers of evil omen. Above was happy, buoyant life, comforted and nourished by the ever-flowing fountain of pure water.

\* \*

In some souls are to be found the conditions of death and desolation, and there the vultures flock and flap their black wings, making harrowing discord. In other souls are to be found a never-failing fountain of good cheer, and hither flock the song birds of hope and prosperity, and sweeten life with the music of true harmony.

\* \*

To know the truth and trust in its efficacy; to know true goodness with experimental knowledge; to view all human frailties as essentially superficial and fleeting; to have all faith in omniscience and omnipotence; to have an ear and a soul for the deeper and truer harmonies of the universe; to be brave in the consciousness that we are absolute masters of our own affairs, and give ear to no other suggestion;—these are the chief chords with which a happy and beautiful life is attuned. With the swelling symphony of such lives the black vultures of woe have no part.

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### Look Up

**B**OTH our Bible offer and that notice of the Mexico rubber land. Both are good yet. Send on your orders.

And, for your own good, I am sure you should look into that rubber land matter. Write to me and I will have full information sent you. There is no fake about this. It is a sure thing. I know one man who realized \$7000 for the rubber he got off of ten acres the first year. And this increases rapidly.

## For The Children.



**O**H, YOU should see my splendid shop—  
 I hope you'll make a call—  
 I've pigs and cats and frogs that hop,  
 And pictures for your wall.

I've dolls and birds and mice that squeak,  
 And pretty doves that coo,  
 And rubber dogs that wag and speak,  
 And speckled cows that moo.

And I have houses large and small,  
 With chimneys high and low,  
 A pretty church with steeple tall,  
 Where your doll folks all may go.

My baby cradles are the best—  
 I'll tell you "they're from France"—  
 And as for babies, ready dressed,  
 Oh, here's your splendid chance.

Such lovely flowers and splendid trees  
I'm sure you never saw,  
All covered o'er with golden bees  
And saucy crows that caw.

I have the latest things in signs,  
As glancing up you'll see.  
A look will show 'tis very fine  
And matchless, you'll agree.

To serve you well, I'll quickly run,  
If you will only call,  
But I cannot sell a single one,  
Unless you take them all.

If some should go and leave the rest,  
Sore would my dear shop leak;  
For to the wall so close they press,  
With each comes out a piece.

For they're not made with cloth and tin  
And pins and tacks and wood,  
But with pencils, ink and writing pen  
Within a tablet good.

So now, dear friends, come, as you should,  
And view my shop so neat.  
Should you search the wide world over, you'd  
Not find one so complete.

### LITTLE KINDNESSES.

BY JOSEPHINE F. M. MITCHELL.

We may call them little, but they are really great. A small act of kindness may not seem great to the one who does it, but it may seem very great to the one who receives it. Kind deeds, good words and pleasant smiles are good things to scatter about wherever we go. Sometimes we do not feel like doing and saying what we know we ought to do and say; then is the time to call up our real selves—they are always good and willing to do good.

Once when Papa was at work in a distant field, Mama and I sat down to eat a 9 o'clock lunch and Ma-

ma said: "How much Papa would enjoy lunching with us—suppose you go down to the field and take him some." Now I didn't want to go at all, for I was real busy with my dolls that day, but I just turned that feeling down at once and cheerfully agreed to go, because I knew it was right and kind to do so. When I got there, Papa was so glad of his nice lunch, and kissed me and called me his dear, thoughtful girl, you may be sure I was glad I went, and then, as I came back through the woods, I found a splendid Orchid. I ran and told Mama; then we took the spade and went and took it up and put it in the garden. The next day was Sunday and we went walking and found some more.

A little playmate of mine has a big brother who chews tobacco, uses rough language and likes to tease little girls and take away their playthings. I felt sure I could never like him, but Mama said, "Be kind to him and he will respect and like you." So when he would come and take up our playthings and his sister would scold him, I would say, "Let him look at them, Fanny," and maybe I would hand him something else to look at, and then he would look real sheepish and soon go away. Once we were making leaf hats and he wanted to tease and bother us, but I immediately made him a lovely hat and gently put it on his head and told him I had made the prettiest hat for him. You can't imagine how teased and sneaky he looked wearing the little leaf hat on his head and holding his real hat up on a stick like an umbrella. In a few minutes he went away. One never knows how a small act of kindness may turn out.

Once Mama was trimming the grass around the the flowers and she saw, standing off to itself, what looked like a little weed with curious looking, reddish leaves. She was going to cut it, but she looked at it again and thought she would let it stay a while if it *was* in the way. Papa came along and said, "That is

a weed." "Yes, I know," said Mama, "but it is a real *pretty* little weed." Papa had a good laugh at her; but she let it grow, and it grew taller and taller and redder and redder and finally showed us that it was a splendid Princess' Feather with large, rich, velvety, dark red tassels as long as one's fingers and many of them much longer. It grew to be seven or eight feet high.

Now I will give you a little verse that I wrote for Mama when she was away from home and I was keeping house for her. I wrote it on the white side of a big silver poplar leaf. When Mama came home and read it, she went and wrote it down in a book.

I live not for mere pleasure of living,

I live to do good in life—

To be kind to the poor by giving

Them Truth and destroying strife.

By the poor, I mean those who don't know the right way.....I had my essay ready for the July No. but didn't get to send it, and then failed to get it off for the August No. We live away out in the country and can't send mail every time we want to; but I am almost glad of it now as it caused another little girl to write. Write again, May Atkinson, and tell us how old you are, and how many pets you have and what their names are. Let us not allow the Children's place in THE LIFE to be empty again.

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We come to you this month in a new dress of type. How do you like it? It is the style of type originally designed for the Century Magazine by Theo. DeVinne, of New York, the master printer. It is therefore called "Century." It is pleasant to the eyes and easy to read. Next we are to have a new cover design. THE LIFE moves on in the front rank.

"Men may come, and men may go,

But I go on forever."

## A New Premium.

**WE** HAVE now made arrangements by which we can almost give away an elegant World's Fair book for new subscribers. This is a great book of nearly 500 pages and with 200 large photographic illustrations. It is just out and you cannot help being delighted with it. *How to get it:*

Send us \$1.75 and get this big book for yourself and **THE LIFE** one year for a new subscriber. *Don't wait—Send now.*

This month I give you the fourth of my series of leaders on subjects of special interest to a church-trained people. We have thus far had "Prayer," "Miracles," "Inspiration" and "Worship." "Religion," "Temptation" and "Salvation" are to follow. I have had many commendatory expressions from readers about these articles and only one note of disapproval. This came from across the ocean and was received with loving kindness, although not so given. I invite free responses.

In answer to a reference we made in our August issue to some of the writing of Robert J. Burdette, the following was received: "My Dear Mr. Barton: 'Pleasant words are as an honey comb, sweet to the soul and health to the bones.' And I thank you for some pleasant ones you have said about

"Yours Truly, ROBERT J. BURDETTE."

We hoped to give you the program of the Oct. New Thought convention in this issue. The committee had planned to send it about Aug. 1. But some delay in getting it to us so that we did not get it in time. You will appreciate it in our Oct. No.

## : Bible Lessons :

### *Lesson X.—September 4.*

**E**LIJAH ENCOURAGED.—1 Kings 19:9-18.

LESSON KEY-NOTE:—"Fear not, for I am with thee."

*Time:*—Forty years after Elijah's juniper tree experience, about B. C. 870.

*Place:*—Mt. Horeb, between the northern arms of the Red Sea. It is the same place where Moses got up the ten commandments and the law, called then Sinai.

9. In the cave the voice of the invisible seemed to ask Elijah why he had come there. He was really hiding from Jezebel, after walking 200 miles on a meal composed of a Johnny cake and water, requiring forty days to make the trip.

10. He answered that he was the whole thing now, the only servant Jehovah had left on Earth. He thought his life was hardly worth preserving, as they were looking for him to slay him. He believed Jehovah was about played out on this planet, having only one poor, fleeing, hiding representative left.

11, 12. And the old prophet was called out on the hillside where he witnessed a hurricane, an earthquake and a mountain fire; but he said he did not see God in any of that strenuous bluster. There is no noise about power. It is the inertia or resistance to power that makes a noise.

14. But he thought God was in the still, small voice which repeated the question, "What are you doing out in this wild region, Elijah, you who met Ahab and his hosts and slew 450 priests of Baal and caused fire and rain to come out of the skies? Why are you now playing the coward so cravenly?" His answer

was the same as before, "I am the only representative you have on Earth, and they are about to kill me."

15, 16, 17, 18. Then the voice told him five very startling things:

1. Hazael, the powerful confidential officer of Ben-hadad II, is to be king over Syria in his stead; 2. Jehu, the great warrior, after slaying Jezebel and her son, Jehoram, will rule over Israel and restore Jehovah worship in the realm; 3. Elisha, the son of Shaphat, is to be prophet in your stead, you shrinking weakling; all of these you are to sanction in the name of Jehovah by anointing them; 4. These three will about clean up Baal worship with the sword. They will kill off more than you have, Elijah; 5. Instead of your being the whole thing, I have 7000 devotees in Israel who have never worshipped Baal. Elijah must have felt pretty small about this time.

1. Why did Elijah hide in the cave?
2. What occurred?
3. What five things were told him?
4. What was the purport of the message?
5. Why was he to be succeeded?
6. How was Jehovah worship to be restored?
7. Was this the true way?

*Lesson XI—September 11.*

ELIJAH TAKEN UP TO HEAVEN.—2 Kings 2:1-11.

LESSON KEY-NOTE:—"He was not; for God took him."

*Time:*—Very uncertain. Elijah may have anointed Hazael and Jehu, but if he did, it was done a long time before they became kings. Jehoshaphat and Jehoram both reigned between Ahab and Jehu, and Hazael became king of Syria long after Elijah's disappearance, by murdering the king, his superior.

*Place*:—A journey southward from Gilgal through Bethel and Jericho to Nebo, east of the Jordan.

Elisha had been set apart as Elijah's successor all right.

1, 2. Elijah did not want Elisha to go with him to Bethel; but he refused to turn back, taking a solemn oath that he would not leave his teacher. He had been under Elijah's instructions for a time.

3. The sons of the prophets at Bethel came out and told Elisha that his teacher was going to be taken up to the skies that day. Elisha replied, "I know it; shut up your mouths about it." Elijah's premonition had become known to the other prophets.

4, 5. Elisha swore he would not remain behind at Bethel. So he went on with Elijah to Jericho. There the sons of the prophets again informed Elisha of the impending translation of Elijah, and his reply was the same as at Bethel: "I know it; shut up."

6, 7, 8. At Jericho Elijah tried again to shake Elisha; but he swore he would not leave him, as before. He wanted to see it out.

Then fifty prophets came down by the Jordan and saw Elijah smite the waters with his mantle or cloak, and cause a dry road to appear for the two prophets to go over on.

9, 10. Elisha asked a big blessing—to be doubly more powerful than his master. Elijah said it was a hard request, but if he saw him go up, he would get it. If you are able to see my translation, you will be able to do greater things than I.

11. A chariot of fire and horses of fire, as it seemed to Elisha, parted the two men as they walked along and talked, and a great whirlwind carried Elijah up out of sight. Translating the Hebrew literally, "Elijah went up in a great storm into the sky." There was a storm of great violence and much lightning, and

Elisha did not see Elijah any more after that—only found his cloak. So he said the Lord took him. It was really a tornado, as the original indicates, and Elijah was carried away by it. It is not stated that he went up in a chariot of fire. If this is history at all, it was only a tornado and the imaginative prophet who saw it, thought he saw a form like horses and a chariot in the lightning.

1. Where did the teacher and pupil go?
2. Relate incidents by the way.
3. Did Elijah divide the waters?
4. Why did Elijah wish to go alone?
5. How was Elijah translated?
6. Could this be literally true?
7. Why not?

*Lesson XII.—September 18.*

ISRAEL REPROVED.—Amos 5:4-15.

LESSON KEY-NOTE:—"Seek the Lord, and ye shall live."

*Time*:—About one hundred years after the death of Elijah, in the reign of Jeroboam II.

*Place*:—Amos, the prophet, lived at Tekoah, twelve miles south of Jerusalem, but delivered his prophecies at Bethel, thirteen miles north of Jerusalem. So he had a walk of twenty-five miles between his home and his office, as they had no street cars nor hacks over that road in those days.

Amos succeeded Jonah as prophet in Israel. It may be that Hosea and Joel lived part of the time covered by the career of Amos.

Peloubet says this prophecy was given "a century after the death of Elijah." So this commentator, who is one of the most orthodox, admits that Elijah was killed by a tornado, which I suppose is a fact, if the story is to be taken as historical.

4, 5. As a rule, Amos predicts only evil. He was a pessimist and an impetuous denouncer. In this lesson he makes some promises of good, if they will be good. He tells them to stop going to the places of idol worship, but to seek the Lord and live. His prediction of evil against those towns I believe was not fulfilled.

6, 7, 8, 9. Here the old prophet breaks out again with dire threats of what Jehovah will do to the people if they do not seek him. He makes his God out a terrible destroyer, with unlimited power. Fear was the only incentive appealed to. There was no love or winning appeal in it. It was all seek or be damned.

10. They hated the prophet and the outspoken denouncer of their ways. No wonder.

11. The tithes were heavy and out of the profits the idol priests got rich. But the old prophet says here they would not get to use their fine houses and vineyards. They did, however.

12. There were boodlers in those days, too, it seems. They should have had a Joe Folk instead of Amos. They cared nothing for his wailing. They had too often known his predictions to fail of fulfillment.

13, 14, 15. Seek good and not evil, he says, and maybe God will relent and save the fragment that is left.

If those people were as bad as Amos thought them to be, and could not be checked by anything but fear, then Amos did the best he could. We have people yet who have to be deterred from public wrongs by fear of the penalty. But this does not make them any better.

1. Who was Amos? What was his business?
2. What was his message to Israel?
3. What was the incentive appealed to?
4. Is it a true incentive?
5. Why not?

6. What incentive makes people better?
7. Were Amos's predictions fulfilled?

*Lesson XIII.—September 25.*

REVIEW.

LESSON KEY-NOTE:—"The Lord is merciful and gracious."

According to old Amos, and Isaiah and Jeremiah and Jonah, God was very cruel and unmerciful. But they studied evil and closed their eyes to the good. In this way you can come to see only evil.

This closes the third quarter of the year. We began with the dividing of the Hebrew people into two petty kingdoms after the death of Solomon, about B. C., 937. Elijah died about 87 years later and Amos delivered his tirade one hundred years after this event.

Following I give the titles, references and key-notes of the lessons, with comments on the key-notes.

1. *The Kingdom Divided.*—1 Kings 12:12-20.

"Vanity leads to destruction, and a haughty spirit to downfall."

This is true for both nations and individuals. The reason is, such a spirit is not founded in Truth, but in error.

A good old lady once told me a funny story on herself as a literal application of this text. She lived in the country where most of the women wore very plain clothes. But this lady bought her a silk dress. The next Sunday she went to the church, and upon entering held her head very high and "pranced" down the aisle swishing her silk skirt to attract attention, but not condescending to speak to anybody on either side. When she got to about the middle of the church and everybody, including the preacher, was looking at her, her foot caught on something and down she came at full length in the aisle. She said, "That text rang in my

mind, 'Pride goeth before a fall,' and I just got up speaking to everybody."

2. *Jeroboam's Idolatry*.—1 Kings 12:25-33.

"Keep yourselves from idols."

Idolatry is worship of image or form things, animals or persons. To worship the Bible or Sunday, or the Virgin Mary, or the man Jesus, or a man-shaped God, is idolatry.

3. *Asa's Good Reign*.—2 Chronicles 14:1-12.

"Help us, O Lord our God; for we rest on thee."

To rest in the full trust of Truth and Love is to be secure, prosperous and healthy. And a cry for help is not needed. It is a cry of weakness and shows lack of trust.

4. *Je'oshaphat's Reform*.—2 Chron. 19:1-11.

"Deal courageously and the Lord will be with the good."

The brave man is safer than the coward—especially if he is good as well as brave. Things "happen" to cowards that do not come to the brave. But foolhardiness is not bravery.

5. *Omri and Ahab*.—1 Kings 16:23-33.

"Righteousness exalteth a nation; but sin is a reproach to any people."

The man who is supposed to have written this text, Solomon, was very far from practicing what he preached. His conduct domestically was rotten, and his dealing with his own people was shamefully oppressive and selfish. But precept is often good, although it comes from one who has proven the opposite to be bad in practice.

6. *God Taking Care of Elijah*.—1 Kings 17:1-16.

"He careth for you."

There is really no "he" in the skies or the everywhere to care for you. The Law is inexorable and without mercy. You reap what you sow and meet results that inevitably follow causes. Be true and in harmony with the law, and you will have fair sailing—not otherwise.

*Continued on page 138.*

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# THE LIFE

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## Key-Notes.

SEPTEMBER.

(I am fortunate)

1—15.

**O**PPORTUNITY IS ALWAYS WITH ME AND I WIN WHAT I ASPIRE TO.

16—30.

**I** DO NOT BELIEVE IN BAD LUCK OR FATE: ALL THINGS ARE MINE AND ALL TIMES ARE OPPORTUNE.

## Health Thoughts

**Y**OU can worship your highest idea of God, or you can made that idea the hill-top from whence you stretch out your arms toward Limitless Extension and worship the Infinite Wisdom and Power and Life you know is there and here and everywhere \*

Prayers have been sent up to a man's idea of Infinite Power instead of to that Power Itself, and such a sender has received answer from his own idea instead of from the God he would reach. Answers to prayers have seemed rare indeed; yet always successful are they who, from the hill-top of their praying, set their hearts on the Actual and accommodate themselves to its ways \*

The Eastern occultists tell us that the condition of the soul when it lives for sense-gratification instead of metaphysical attainment, is restless, oscillating, changeful as distinguished from fixed or settled and moving easily in the right course. The restless crowds seeking and never finding satisfaction through the channels of sensation, are illustrations of the restless condition of that way.

The sense-following man who condemns the knowledge-following Tolstoi as a fanatic, because he wrote a criticism on art, and artists who lacked moral incentive, was forced in a moment of knowledge-loving devotion to say also of Russia's great man, — "Nobody who holds the world's ear to-day speaks on public questions with anything like the sweep of Tolstoi."

If you, my gentle reader, will let me hold your ear, I will not depart from the Health Lesson while I explain to you this Russian man's secret of power in a time when his sense-led countrymen, seeking power

through killing, are being mown down on every hand by the little Japs. I would show you that it is not mere genius that speaks in him, but a subtler, mightier force, impelled by his intuition of things and events.

"When Tolstoi roars out his faith," says this same man in "Collier's" for August, "we listen as reverently as if we believed his every word. With what majestic irony he regards the fighters and their machines:—'People speak of the loss of the brave Makaroff, who, as all agree, was able to kill men very cleverly; they deplored the loss of a drowned excellent machine of slaughter which had cost so many millions of rubles; they discuss the question of how to find another murderer as capable as the poor benighted Makaroff; they invent new, still more efficacious tools of slaughter, and all [the guilty men engaged in this dreadful work, from the Czar down to the humblest journalist, all with one voice call for new insanities, new cruelties, for the increase of brutality and hatred of one's fellow-men.'"

Well may this man listen reverently, for though writing to suit his patrons, there is deep in his heart a star of wisdom shining whose light touches with the Infinite Light, so that he may get its truths first-hand. This prose-laureate of rugged Russia knows from within a better way than his countrymen are finding out by fightings, and it matters not whether his youth was as rugged, his sword once as ready, his judgment as carnal as any of these; he is the more to be trusted now if he has through earnest effort overcome and put all these things under his feet. What are added years for, if not for growth in grace and knowledge? \* \*

The soldiers prayed to their idea of God as "a god of battles" and not of peace, while Mr. Tolstoi is looking to the real principle of righteousness and truth and is speaking words in his heart to the Actual Almighty, who, truly, does not know any battles are waged, yet

who is the Power by which all things are accomplished, all wars controlled, all affairs settled in righteousness, in prosperity and peace \*

It is time we all knew that the Universe of Life, Wisdom, Power, Substance Absolute, that so many people have reduced to a miniature idea and called God, *is not a doer of things*. It is simply the great Fountain Source out of which all things are accomplished by mankind and the Word \*

All rivers, springs, showers, come out of the Sea as their Source. Yet who, when thirsty, would pray, "O, Sea, come to me and quench my thirst; place a full chalice to my lips, O River, or Spring, or Fountain!" Rather would you not thoughtfully conclude to go to the fountain and drink. It is the same with God. As there is no Ocean around knowing that you are thirsty, so the Source of Life, Wisdom, Power, just only remains Life, Wisdom, Power, ever ready for you to get on top of your little idea and find, and quench your thirst at.

You would not stand far off and rave at the Ocean, hoping to beg or flatter or persuade it into coming to you by describing to it how you have sinned and repented; how you have partaken of foreign substances, rye-water, hopped tea, quinine, arsenic, and how you have by these false things been whipped back, to plead with purity and peace at the true fountain. The ocean wots not of your woe, nor of your return. It is as full as ever whether you drink or not.

A white-haired Methodist used to come to my father's church, and when called on to "give an evidence of the hope that was in him," with tears streaming he would talk about his past sins, his forgiveness, and his present devotion to his (idea of) God, the everlasting Good. The dear old man had not been forgiven by infinite Justice and Truth, but by himself, af-

ter he had been convinced, convicted, and converted from wrong doing. Tears often indicate self-pity. When self-pity is conceived forgiveness is born, worry rolls off, burdens fall, the man rejoices in salvation. All things seem new. And all things would continue new if he would hold on to the same idea. But human ideas very soon change.

Most of the chronic cases are caused by one's consciousness of some past sin. Self-forgiveness alone will remove the condition. Yet it is the law a man cannot forgive himself until he has repented and turned from the way of that error. And he can never rise above the results of a "broken law" until he has cleansed himself—mind, heart, desire—of it. People in the understanding of Nature's laws do not often and never, for themselves.

The great calm that follows conversion from error's way comes down from a man's projected idea. His highest idea is the best he can do. It is at the door of man's most earnest, spiritual seeking that the Infinite mingles with him in his consciousness. Conception of peace brings forth peace; of the concept of hate hate is born; of sickness, sickness; of health, health, just as certainly as that any child's birth must be preceded by its conception. No condition ever manifests itself in the world until it has been conceived in mind.

You have noticed how unsatisfied some people are after they have been praying. It is because they did not clamber to the top of self, of their own idea, and so did not mingle with the Absolute. Hard praying for a child that has fever may increase the appearance. The parents pray with fear to a far off Idea, as far as they can reach, the farther they suppose the better; they pray at it, and slight the Absolute, their power, altogether.

Now the Holy or Whole-making Spirit they seek is

not far off. It is nearer than one's own ideas. It is in the soul, the heart, the mind, the body, the air, the earth, the sun and stars. It is in the pray-ers who are reaching out after It. So let the anxious parents put down their ideas and fears and anxieties, for then will the big door of the Absolute swing open, and great power and confidence will sweep in, when only the *word* will need to be spoken, and the child will be well from that hour.

Judging him rightly, he was well even before that hour and always. It is only when judging by appearances that the condition of sickness can be claimed. Knowing this, it is then only the awakening of one from the delusion of the senses, and pointing them to the fact that they have a Spiritual Self that cannot get sick, which makes them turn and show forth their health. Let such parents say mentally to their notion of sickness in the child, "Get hence. There is naught to fear. He is sound and well in every part, and can never be otherwise." (Make the denials *staccato* and the affirmations *legato*.) After this, they need not use the denials for the child, but simply affirm his health and peace, and keep it up till the appearance abates.

Here doctors and church people might call me radical, and so would they Jesus, now, if he were here and should instruct men in a storm at sea to deny appearances and just stand up amid the storm's roarings and say calmly, "Peace; be still." In this instance he used the affirmation of what was already true in reality, first. Then he said to appearances, "Be still".

In Christian Science we do not often pray audibly, for we know that our daintiest whisper, yea, our gentlest thought rightly spoken or expressed, mingles directly with infinite power; and we know that spoken words are only the music of thought, its sound or symbol of harmonious or inharmonious action. They but

imperfectly reflect, however, the varying shades of thought-feeling that run through the soul like threads of silk and gold. In this world language is thought's most efficient instrument and auxiliary, but Power is soonest reached in the sublimity of silence.

The swift and certain knowledge called intuitive, differs from the ordinary knowledge which is gained by studying things, in that, intuitive knowledge comes by direct insight, independently of any relation to phenomena.

Man's soul "dwells like a star apart." It is of the Individual, and is to become like it. It gets its truths in the silence.

"Silence! coeval with eternity!

Thou wert ere nature's self began to be;

Thine was the sway ere heaven was formed or earth:

Ere fruitful thought conceived creation's birth" \*

—Alexander Pope.

Solomon built a temple, slew animals, in worship of his own idea of God. Chas. Spurgeon preached damnation for the erring, while Micah took quite a different course, had a different idea of God,—“Who is a God like unto thee that passeth by transgressions.” Yes, it is true; the real God does not take note of sin. The good and the bad are treated alike: rain falls on the just and the unjust the same. God is not an observer. God is our Life, our Perfection, our Love, our Substance, our Wisdom.

Every soul is lighted within by this Perfection, this Life, this Love; and a man is not praying to the Actual Powers unless he gets above sense ideas and finds the Absolute. No doubt Martin Luther had experienced this life of faith which brings to a man the sure fruit of his prayers, and he knew what he was saying when he wrote: “All who call on God in true faith earnestly from his heart, will certainly be heard, and will receive what they have asked and desired, although not in the hour or in the measure or the very thing which they ask; yet they will obtain something greater and more glorious than they had dared to ask.”

“Prayer” is the good old-fashioned word for “treatments”, or mental practice. It is speaking the word for that which is desired. Most of the prayers

took on a back-action because they prayed to their own idea instead of to Principle itself. They said (trying to believe in their vileness), "Have mercy on us miserable sinners." And as the real God did not know they were sinners, being unable to look upon iniquity, God did not answer their prayers. Only an echo came from their own idea, which was not "I fully forgive all sins up-to-date," but which was only the echo,—"Miserable sinners." Another said in his prayer, "Thou knowest I am not wicked, for thy hands fashioned me." So he got back from his most exalted idea of God the words,— "not wicked," and it brought him peace and comfort \* \*

How can you worship a thing higher than your conception of it? By making your idea the hill-top from whence you view the Absolute as your Power and Source. In this way you can put aside the selfish desires, hear original truths, have original ideas. And when you are thus free, you become able to speak the word only and it brings to pass the desire of your heart. Then may you say, to one troubled with insomnia,— "You do not need to sleep," (knowing the real self has no needs), and sweet sleep will close his eyes; "You do not need healing from any trouble," and health will shine, and the old appearance, of sickness, melt away; "You do not lack for money or lands, or for friends and honors," and lo, the truth of the statement is soon proven.

A man is so much like God, so honest, so just, he cannot sin and forgive himself, without first punishing himself in some way. Sin is of such constitution that it naturally brings out of itself judgment for sin. So if we would all avoid our own righteous condemnation, and the fruit of trying to break Nature's laws, let us be busy acquainting ourselves with the intuitional, until we make of our innocent and beautifully constructed bodies a fitting instrument for the indwelling of our divine Selves.

Napoleon said that if conscience should get rein with him his own reign would cease. He was too full of worldly ambition to fore-see that the cultivation of his conscience would have brought him a reign with an enduring crown.

C. J. B.

## Bible Lessons.

*Continued from page 129.*

7. *Obadiah and El jah.*—1 Kings 18:1-16.

“I, thy servant, fear the Lord from my youth.”

Fear is a poor motive for right doing. Coercion makes no one better. To have a due reverence and respect for Truth and Power is good. To act under stress of a threat is bad.

8. *Elijah on Mount Carmel.*—1 Kings 18:30-46.

“If the Lord be God, follow him.”

Follow the good. That is your Lord. Be true to the highest and best you know or perceive.

9. *Elijah Discouraged.* 1 Kings 19:1-8.

“In my distress I cried unto the Lord and he heard me.”

Not many who have been in distress and prayed beggingly have found help. Usually only leaden silence is the answer. When help has come, it has invariably come through faith and consequent buoyancy of spirits in the person needing it.

10. *El jah Encouraged.*—1 Kings 19:9-18.

“Fear thou not, for I am with thee.”

This is excellent counsel and should be taken in its fullest sense. Fear nothing, not even God.

11. *Elijah Taken up into Heaven.*—2 Kings 2:1-11.

“He was not; God took him.”

This was said of Enoch. If God took him, then he was as before, unless he was deindividualized, absorbed in the universal.

12. *Israel Reproved.*—Amos 5:4-15.

“Seek the Lord and ye shall live.”

The Lord is your highest ideal. Seek, approach, reach after, and live.

1. With what history does this quarter deal in these lessons?

2. Give the lesson titles.

3. Repeat the key-notes.

4. Name the chief persons.

5. For what was each noted?

6. What is the lesson for us?

7. Give three applications of the lessons.

**Correspondence**

**A** FRIEND living in London, Eng., writes, "What do you think of compulsory education? In this country all children have to go to school, beginning at the age of five years. If they do not go, the parents or guardians are fined and compelled to send them. Give us your opinion of compulsory laws in general."

**ANSWER:** I believe it is well to compel parents and guardians to send children to school when they are inclined to neglect it. Such laws are for the protection of the children as well as the commonwealth. There are many people having control of children who do not appreciate the value of education, or who would compel the little ones to work instead of going to school. Such persons should be compelled to send the children under their control to school.

In most civilized countries of the world now, schools for children are free, that is, supported by taxation, so that the poor, although they pay little or nothing toward the support of the schools, have equal advantages with the wealthy. In many places the books, pens, paper, etc., used in the public schools are free, or paid for by taxation.

So you see no one can have any valid excuse for keeping children away from school. If they are kept out, it is because the parent or guardian either does not realize the value and importance of early mental training and discipline, or they are being forced to do work which retards their development in both body and mind.

As to compulsory laws in general, I have to say that any statute, in order to be operative at all, must be compulsory—that is, must have a penalty attached

for violation and officers to enforce it. A merely advisory enactment, or a code of moral suasion, would be of little value. Perhaps you and I do not need to be compelled to refrain from public wrong-doing by laws, police and jails or fines. But there are many who do, and it is for the protection of the rest of us that penal statutes are needed.

But there are bounds over which legislators must not step. They may not infringe upon our private rights and privileges. I may do as I please with my own so long as I do not violate the sanctity of another's personal prerogatives or public rights.

The people send legislators to the capital to make such laws as they, the people, wish to be enforced. If they enact statutes which the people do not wish, they cannot be enforced. If the people wish statutes enforced, they are enforced. If not, they cannot be. So we need not be afraid of any law. Laws are for the preservation of peace and the safe pursuit of happiness, are made by the people, for the good of the people and the people, as a whole, may be trusted to decide what they want.

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Luther T. Townsend, D. D., in a recent issue of "The Ram's Horn", undertakes to answer the question, "Does Satan Actually Exist?" A subscriber to THE LIFE wishes me to notice some of his attempted points.

His effort all the way through is to throw the burden of proof back on to those who deny that there is a personal Satan. He thinks orthodoxy was there first with its belief in Satan and we must prove that he is not. But he seems to forget that orthodoxy has never produced in person or proved the existence of the Satan they believed in. So we have a right to demand the proof pro before we are called upon for the proof

con.

It no longer passes current to settle such questions by citing "holy writ". But if it did, it can easily be shown that the Bible does not teach the doctrine of hell. So the devil has no foothold there, no excuse for being.

But here is Mr. Townsend's contention in a nutshell:

"Orthodoxy points to the persistent and widespread belief in unseen personal beings and demands a rational explanation which liberalism in all its attempts has not yet succeeded in giving. Who invented the idea of invisible evil beings and what has kept that invention, if it is such, so prominently and continuously before the minds of men? are questions asked by orthodoxy, but as yet liberalism has given to them no valid answer."

Now, it seems to me that these are very easy questions to answer. But whether or not orthodoxy will consider my answers "valid," is another matter.

There was once a persistent and widespread belief in witchcraft and witches. In what was that founded? We all now agree that it was superstitious ignorance which education and advanced free thought have dispelled. It was once a persistent and widespread belief that our Earth was flat and stood on a turtle or something while the sun and moon chased each other around it among the little stars. Now we know better, and say that old belief was founded in ignorance.

Now the belief in a personal devil or Satan is rapidly passing away as the light of Truth and the spirit of freedom lift men's minds above superstition and fear. This cannot be gainsaid or denied. That old belief surely passes away, and rapidly, too. It will soon be remembered as a dark ages belief like that of witches and hobgoblins and impossible miracles.

Who invented the idea? It had its origin, like all other superstitions, in ignorance and the fear that always attends it. Difficulties, not being understood, were called evil and the most natural thing in the world was then to invent an origin or agency for the so-called evil. It was, of course, a personal being. In the race's infancy the shower, the thunder, the dew, the sun, the moon, the woods—everything in nature—was personified, a personal being was back of every phenomenon. All of that has been swept away before the evolutionary progress of the free man of thought—all except the personal devil, and he is going rapidly.

The other question Mr. T. propounds is, "What has kept the idea so prominently and continuously before the minds of men?"

It seems to me he ought to know the answer to that question: The preachers. They must maintain fear or lose members. Almost the entire orthodox structure is built on fear. For this purpose the preachers must have a hell and a devil. But intelligence dispels both. They are certainly about *ausgespielt*. And, according to Mr. Townsend's own argument, this proves that they were erroneous beliefs. If a persistent and widespread belief in a personal devil proves that there is one, then a persistent and widespread belief that there is no such fellow, proves that there is none.

Would you recommend the use of postum cereal instead of coffee? M. G.

ANSWER:—No; I would not. I do not consider postum cereal a wholesome drink. It seems to be made of stale bread and corn cobs burned and ground up.

Another thing that has lowered postum cereal in

my estimation is the many very gross and ridiculous falsehoods against coffee published by the advertisers of the stuff.

It is a fact well established by long usage and careful analysis that good coffee, well made, is a wholesome beverage, an excellent appetizer (no food does good work unless it is eaten with an appetite) and a mild and harmless stimulus. When it was substituted for beer and ale in the army the good effect was marked. The soldiers could endure more and were more orderly and healthier with coffee in their rations. And with cream and sugar, it is highly nourishing. Of course one can use too much coffee, or drink poorly made coffee, just as he can eat too much or bad bread, and not be so well in consequence. And there may be some who do not like coffee, or some with whom coffee does not agree. Then do not use it. Be your own judge about it. Do not allow advertising writers to prejudice you against anything. They write for business, and not for health, either yours or their own.

## Glimpses of Roycroft.

VI. The Boss Roycrofter,

by C. L. BREWER.

**E**LBERT Hubbard is a great character: active and ambitious; a natural leader of men and master of circumstances. He represents types, like the generic hero of a powerful novelist.

He personifies the American instinct to lead the game, whatever it is. The country has gone daft on advertising, so he must be the best advertiser of all. The people like to be humbugged, so he would take and regild—with brass—Barnum's throne. It is smart and popular to abuse preachers, lawyers and millionaires, and his bark must lead the pack.

But that is cheap—and common. He must be the startling voice of the voiceless: the war cry of armies yet to be; the well posed specter of Socialism and Anarchy at the banquet of the Lords of Mammon.

But more. There is the rising wave of Brotherhood to be ridden. Co-operation, kindness, Love—they are the new catch-words, the surest stepping-stones to money making, fame and picturesque fortune. In discussing this just before leaving Roycroft, I said:

“If Captain Kidd was alive now he would read up on Mental Science, memorize our mottoes, train his voice so he could lie easily by the hour without getting clergyman’s sore throat, and then start another Roycroft Shop.”

So far we see Mr. Hubbard as the representative worshiper of Success—a fine machine for doing things, unhampered by heart, soul, conscience or principle; and yet using them, in canned and predigested form, as the corner-stones of the business. He has published, in capital letters, the statement: “TRUTH IS THAT WHICH SERVES,” meaning that any lie that serves the purpose of the hour is the true thing to use.

Roycroft harks back to the dead ages for more than style in books and furniture—feudal despotism, and the morals of the pre-Revolutionary courts, for instance. The novelist would hardly dream a hero who would spring a medieval monarchy in the heart of the American Republic, make slaves and courtiers of our brightest citizens, run it as the advertising department of a money-making scheme, use the scheme as the basis of a brilliant literary career, and stage the whole game before an admiring public as a quiet, modest attempt to realize the world’s millennial hopes. And yet the man who has really done it walks among us in blue shirt and overalls, and chops wood, shovels dirt, flirts with the girls, and throws boiled potatoes at his chums

across the dining-room.

Many people, seeing something of this, attack and damn him with the cheap vocabulary that fits their comprehension. They make me tired, and deserve the descriptive "two by four" argument with which he is always ready to defend himself. I don't blame him for his choice of weapons—the stick is for the dog.

I have hinted at Mental Science. There is a phase of it that helps one sink to the lowest and most hopeless depths—the teaching that "All is good; there is no evil," taken as the stamp of Divine approval of all selfishness, lust and crime.

There are people—I had met them before going to East Aurora—who strive for the Cosmic Consciousness that reduces them to the elemental state of being neither moral nor immoral, but simply unmoral. They abhor every instinct favoring one course of action above another as indicative of crudity and lopsidedness. They hold the New Thought as requiring them to be in tune with murder and rape as part of the partless Infinite, equally divine with all the rest—as the orthodox Christian used to regard the Bible. Their philosophy eliminates every line of difference and all ground for discrimination between the red-handed pirate and the peaceful mariner, makes Joaquin Miller's "Ode to Columbus"—Mr. Hubbard's favorite poem—equally true and inspiring to both, and enables each to sing it with the same unclouded poise and purpose. The denial of all physical existence on one hand, and of all moral values on the other, are the two great present day delusions of the unbalanced mortal mind.

Mr. Hubbard is the leading representative of the unmoral class. We do not need to explain away the grand and beautiful features of his life, or excuse those of the opposite nature—only to realize that he tries to hold himself in Cosmic Wholeness above such petty

differences in the untutored brain. People regard him as a mystery because they have not learned to comprehend such a strange and awful character. He himself may not have studied it all out; he may be to some extent the blind instrument of his own propaganda; but he writes himself large for my reading as a man who has intelligently chosen darkness rather than light, not because his deeds are evil, but because the light that is in him is darkness—as a man whose intellect has polluted his flesh, whose spirit has corrupted his body, and whose conscience has debauched his passions.

From his own view-point we see the strength and skill of his work, the method in his whim and caprice, the daring plan to emancipate the world from slavery to truth and virtue by throwing their other advocates in his own shade and making every teacher of honesty the echo of an emblazoned hypocrite. We see how the carrying on of this propaganda fits in with all personal desire and ambition for wealth, fame and leadership, and opens illimitable vistas of fun and frolic with the Unknowing and the Non-elect.

We need not be afraid of Bro. Hubbard, nor quarrel and fight with him. Let him play his part—it is needed in the scheme of Cosmic Evolution. But it is important that those who wish to be sane and true should know the meaning and purpose of the cross-currents. I trust that even this study of topsy-turvy Roycroft will help some in the giddy whirl of Evolution to keep their heads level.

There is not much in any teaching but the personality of the teacher; life is meaningless aside from the liver. We can do no better than to put ourselves fairly into the mutual life of the race to give and take, guide and be guided according to our true value. I am thankful to Bro. Hubbard for his unique and public character, for his strenuous life, for all his good work, and for the horrible example he has set, in some respects, for us all to profit by.

## St. Louis

and the

### Louisiana Purchase Exposition.

**T**HE Philippine Encampment at the World's Fair covers 40 acres of ground, and there are about 1,000 "Filipinos," making this feature of the Fair the most pretentious attempt of the kind ever undertaken by an exposition. There are houses in which men and women are seen at work in their native manner, with their little folks about them. There is a market, a theater and church. The houses are mostly of bamboo, built on and about Arrow-head Lake. The native Moro houses are built on bamboo poles, split and woven bamboo bridges lead above the water to their door-ways.

In walking upon these bridges one can see through into the water of the lake, all the way, and though it is claimed these bridges are very strong and to be trusted fully, one almost doubts his safety, for the bamboo gives at every step causing the entire bridge to sway.

While in the middle of one of these frail-looking pass-ways, up came a little, long and narrow canoe with two Filipino boys about nine or ten years old. They were paddling first upon one side and then the other with their one little oar. On reaching the bridge, it being too low for them to pass under while sitting erect, the little naked fellows with close-shaven hair and smiling faces leaned back, but not quite far enough to avoid the bridge and their canoe capsized. I looked about to see their parents or friends come to the rescue; but no one came, though there were some men not far off. Pretty soon the boys came up to the surface, and giving only one quick swipe at their smiling faces to get the water off, They caught the little boat,

turned it right side up and again jumped in. All this while they were laughing and jabbering in a friendly way to each other as if enjoying it all as a fine joke. I thought their language very round and musical and the boys were handsome lads with very intelligent and happy countenances.

The little light brown lads then went on upon their errand, for it was an errand although they were making it a pleasure trip also. And I thought how it would lighten everyone's burdens to make of them a pleasure trip, knowing that a general good and not merely a selfish one is going to be the outcome.

They went across to the other side of the lake to where some of their fishermen, with very peculiar nets had been gathering some fishes and things from the water, took on the cargo and returned to their bamboo home with it.

There is a reproduction of one of Manila's fine cathedrals which is used very appropriately as the Ethnology building. This contains some wonders I had not dreamed of. A handsome young Filipino Guide, dressed in a pretty uniform, very kindly but solemnly answers all questions. I saw here one of our American girls, very evidently attracted by his interesting appearance, eyeing this youth from head to foot, and coming back again and again, even after her folks had gone through and were sending insinuations from the arched door-way. The youth did not change countenance, but when she had asked all the questions she she could think of, and he had answered all with all his usual courtesy, he did not get out of the way, but just let her study him with the rest of the race specimens, while he answered the questions of other people. It is a wonderful collection. Don't fail to see this building.

See also the wild, fierce (sham) battle of the Filipi-

nos. It will remind you of the fierceness and the passions, the wierdness and hopelessness, the cruelty and unkindliness of the way of ignorance while depending only on main strength. Some day all the battles on earth will be only *sham*. They will be presented to show how much we have improved, how much we have been born, how rapidly we have unfolded our true characters in ourselves. The half is not told, yet I must turn to other departments.

There are conventions and congresses in Festival Hall, the Hall of congresses; the Olympian games; we saw two balloon ascensions; air-ship contests, military drills, and the great Boer-English battle. In the different state-buildings there are social events, the celebration of special days by nations, states, territories. The Missouri building is a very fine one, and a continual benefit of music from a quartette of fine voices may be enjoyed there.

To give an idea of the great size of the important buildings, that of Machinery Hall covers ten acres, and cost \$600,000. Across the way is the Transportation building. It covers over 15 acres and cost \$700,000. It is 1300 feet long by 525 feet wide. Here in the midst of all kinds of vehicles, † “a steel turntable, elevated some feet above the level of the surface of the surrounding exhibits, carries a mammoth locomotive weighing over 200,000 pounds. The wheels of the locomotive revolve at great speed, while the turntable, revolving more slowly by electric power, carries the engine around continuously. Electric headlights on the locomotive and tender throw their searchlight beams around the interior of the building. This moving trophy, emblematic of the great engineering force of civilization, bears the legend, ‘The Spirit of the Twentieth Century.’ ” On the side of this big engine is written “The Big Four.” It is one of the Big Four

engines that took us to the "Pan American" at Buffalo, N. Y., a few years ago,—fine accommodations.

The Missouri building covers an area of 366 by 160 feet, and cost \$105,480. It surmounts Government Hill, is of Roman architecture, and is the largest of the *state* structures. It consists of three monumental masses connected by balconied links, dome crowned and towering, and profusely decorated with sculpture. The dome a perfect hemisphere, unembellished by a single rib or moulding, is gilded and crowned by a figure representing "The Spirit of Missouri"—a beautiful conceit of the sculptress, Miss Carrie Wood, of St. Louis; a handsome colonnade of coupled Corinthian columns, each crowned with a seated figure, surrounds the drum of the dome. This construction surmounts the central mass, at each corner of which is a gigantic sculptured group symbolical of the arts of Peace, Music, Literature, Art and Architecture. The building is completely surrounded on two floors by balconies and porches, which supply an uninterrupted promenade around it at two levels one 30 feet above the other, and furnish a view of the Exposition from all sides. Another similar promenade 15 feet wide surrounds the dome at its base, *130 feet above the Exposition grounds.*" In this building a fountain artificially cooled keeps the temperature of the surroundings cool and inviting.

I will not have space here to describe a 100th part of all there is to be seen.

In the department of Wireless Telegraphy or Aerography, we learned many things. It is claimed that the principles of sending wireless messages were known as far back as the old Gauls—Caesar tells of the fire-signals of the ancient Gauls, of their warnings shouted from one signalmen to another, over long distances. This was mouth-to-mouth telegraphy, and wireless, of course. They could thus carry news over a distance

of fifty leagues in one day, or, as Caesar says, "between the rising and the setting sun!"

Throughout France there are old stations, which make interesting relics of the past. They were two-stories high, with an index signal of wood or light iron mounted on top of a pole on the roof. They were operated by hand. The men got the signals by observing the towers through a telescope.

Wonderful improvements have been made. It is astonishing as well as immensely gratifying to look at wireless telegraphy of today. Its wonder is accomplished by means of electrical vibrations which, like waves, radiate out from the transmitter antenna every time a spark passes across the spark-gap. This spark, they explain, means the discharge of the positive and negative charges which have been previously stored on the condenser. The transmitter key controls this charging, and hence the duration of the sparks. The electric waves are thus sent forth in groups representing the dots and dashes of the Morse code.

It is interesting to know that the radiations thus sent out are through the Ether, not through common air. This is why they are independent of wind or weather, "and can penetrate all substances which are not conductors."

How wonderfully constructed is nature throughout! It is thoroughly adapted to mankind to fill every need; as soon as man adapts himself to it to know and appreciate its stores.

The vibrations travel outward with the rapidity of light. They cross the ocean, go on below our horizon, in search of the number that is attuned alike to it.

I will give you one example of the value and uses of Aerography or Wireless Telegraphy, and then I will close this article:

"Perhaps the most striking proof of the value of

Wireless Telegraphy to-day is furnished by the case of the famous war correspondent of the London Times, who equipped his dispatch steamer with the de Forest apparatus. He has kept the world in touch with every move of the Japanese fleet around Port Arthur, though 150 miles away from the cable station at Wei-Hai-Wei. Not long before the Japanese bottled up Port Arthur harbor, this little dispatch boat, Hai-mun, was overtaken by the Russian cruiser Bayan, far out at sea. Capt. James, knowing the temper of the Russian toward the London Times, appreciated full well what might result to him and his party. But he had with him a waapon more powerful than guns or armament. Invisible, following wherever his boat sailed, was an Etheric Call, an intangible news channel linking him with the very heart of London, on the other side of the world, and keeping him in touch with the might of Great Britain's power. So, as the Bayan drew nigh, he aerographed to Wei-Hai-Wei. 'I am about to be boarded by the Bayan. If you don't hear from me within three hours, notify the Times and British consul.'

"It was a moment of dramatic interest and suspense. Perhaps the peace or war of Europe hung on the outcome of the Bayan's visit. Which should it be? Would the world and England know his fate? Prompt and faithful as on a wire came back the reply from Wei-Hai-Wei, 85 miles across the sea: 'O. K. Will notify as requested.'

"The Bayan's officers approached and boarded the boat. They read the message and its reply. They knew they were at that instant watched by the eye of London, and they departed, leaving the plucky correspondent and the Wireless boat unharmed.

"It is safe to say that nowhere in the annals of telegraphy has any service performed a more faithful work at a critical time than did the de Forest system on board the Times' boat, Hai-mun, on that morning far out in the Yellow Sea."

C. J. B.

**T**O DIVIDE the people of this nation politically on social, business or economic lines would be to cause the downfall of the Republic. For example, if a labor party were to win the day over a money party in general election, or vice versa, or if the people were arrayed in parties founded on any sort of class distinctions, the result would be disastrous in the extreme.

Laborer and capitalist, the educated and uneducated, the male and female, the man who drinks and the man who does not, the rich and the poor, the union and the non-union worker and artisan, must go side by side to the polls, not to fight one another, but vote for men who represent, not one or the other of these divisions or distinctions to the exclusion of the others, but great principles of national economy and civic welfare and peace, principles upon which all classes can unite and either agree or agree to disagree, amicably, principles which do not have for their basis the kind of work one does, a social standard.

We all agree that religious distinctions in politics are dangerous and to be strictly avoided. Social distinctions would be no less dangerous and destructive of our institutions. All efforts to make such divisions among our people should be discouraged and prohibited. Labor and capital must agree and unite. Otherwise they destroy one another.

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**O**N THE Calendar of the Temple Baptist Church, of Los Angeles, Calif., of which Robert J. Burdette is pastor, is the following request:

"SPECIAL.

"Out of Christian consideration for others, will the women please remove their hats during service."

This should be enforced in all public assemblies. Some of the hats are simply enormous, large enough, with their veils, to shut out the view of two or three

persons. If the old country church style of putting the women on one side and the men on the other yet prevailed, it would not make so much difference about the hats. The women could have it out among themselves.

I once heard a pastor in this city ask the ladies of his congregation to remove their hats. A good many hats came off at once. Then he came back to the front of the pulpit and added, "Of course my request does not apply to you ladies who are bald headed. You may keep your hats on." A good many more hats came off.

The mama of our wise little four-year-old friend in Va., writes: "One day Arthur thought I was bothering about something. He got out of his little bed where he had gone to take a nap, came in where I was and, putting his arms around my neck, said, 'Mama, I came in here to help oo out of trouble. What's matter?'"

"The other evening his grandpa wanted him to take a walk with him, but he said, 'No; Dap-pa; its 'tirely too tiresome for me to walk. I must take my tricycle, every time.'

"Yesterday he said, 'I 'mell gas 'caping.' The colored girl said no; there was no gas escaping. He replied, with dignity, 'Why, Carrie, haven't I a nose?'"

"On Sunday he and his father were talking about God, etc., when he seemed to get a notion that his papa did nct have the correct idea about what God is. So he informed him: 'Why, Dad, God is Good, and Good is God.'"

Dear Mr. Barton: I write to inform you that I am greatly benefitted by your treatments. I feel uplifted and strengthened by your powerful words, which have improved my condition in every way.

C. G. S.  
Vineland, N. J.

## METAPHYSICAL PERIODICALS



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# The Life

New Series

Oct., 1904

Vol. 6, No. 4



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## CONTENTS

Religion.....	159
What is Love? poem.....	166
Meditations .....	167
For The Children.....	171
Bible Lessons.....	175
Key-Notes.....	182
Health Thoughts.....	183
Correspondence.....	191
Program, St. Louis Convention.....	196
Little Lessons in Elohim.....	199
Faith, poem.....	201

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# THE LIFE

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O C T O B E R, 1 9 0 4

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## Religion

**T**HE word "religion" is derived from the Latin *re-ligens*, pious, from the verb *relegio*, to gather together or collect again, from *re*, again, and *lego*, to lay, to arrange, to gather.

It was once thought to come from *relego*, to bind back; but this is now believed to be incorrect.

It is a little difficult for us to understand how what we now call religion has any connection with the idea embodied in the origin of the word.

Objectively, the term as used now means, "A system of doctrine and worship regarded by its adherents as of divine authority." We can hardly see how this thought could originate from "to gather together, to collect again," as the original word signifies. It would seem to apply more aptly to a system of collection of relics, or of property scattered by a tornado.

Mr. Darwin, in his "Descent of Man," says,

"The feeling of religious devotion is a highly complex one, consisting of love, complete submission to an exalted and mysterious superior, a strong sense of [dependence, fear, reverence, gratitude, hope for the future, and perhaps other elements."

He gives the steps of the development of the religious instinct in man, the simple love of a dog for his

master, belief in unseen spiritual agencies, then in fetishism, polytheism, and ultimately in monotheism. We may now add one more step to this: The discarding of the personal god idea and seeing God in all things and space, everywhere, manifest in all objective creation.

We may catch a hint in view of the complexity of the religious ideal as given here of the meaning of the term. All of these emotions and beliefs gathered together constitute religion. Or, we may see the original meaning expressed in the fact that the people are gathered together under a system embodying religious beliefs and practices.

If the old idea that the word is derived from *religo*, to bind back, be correct, we could see in the term a reference to a system that connects man with his origin, or a code of beliefs about our origin from, dependence upon and allegiance to a God.

There is a modern use of the term which prevails among people commonly. A man's religion is determined by the church he belongs to. Or, a religious man is understood to be one who prays and fears God and does not use cuss words. One who does not swear, nor steal, nor lie, nor cheat, may be called a moral man, but not religious unless he prays and fears God and belongs to a church. One who is honest, honorable, charitable, kind, industrious and just, but uses swear words, is not considered either moral or religious—in fact, is often called a "very wicked man," if he swears much.

My grandfather on my mother's side was one of these men. He was honest, sternly so, charitable, kind hearted and industrious. The poor were never turned from his door unaided and no widow or orphan suffered in his neighborhood if he knew about it. Many a tramp got a new suit of clothes of him under a promise of working it out on the farm and then went

away without doing the work. But he never would charge up the sins of one tramp against another. The next one who came would be taken as honest on his own account. He treated his colored slaves as members of his own family, and when the civil war broke out, voluntarily set them all free; but all except one young man stayed with him.

He was brave—never seemed to know what fear was.

But he had a habit of using language commonly called swearing. And he would sometimes "pitch into" a man who crossed him. I remember seeing him one day take a gun and make three big strong men who had built a log house on my father's land, claiming they had "entered" it, stand off while my father and uncle tore the house down and hauled it away. Another day he snatched up a fence stake, jumped over the fence and knocked a very large burly negro down who had a pistol aimed at him. True bravery is a sign of honesty and integrity.

Yet, he did not permit his sons, hired hands or negroes to swear in his hearing. One day he ran a hired man off the premises with a volley of stones because he heard him swearing and the man refused to stop when he told him to.

And the church people said, "Old man Pool is a very wicked man." When the preacher preached his funeral he told about his many virtues, but gave no hope that he was "saved". He only delivered him over to "God's mercy".

Now I believe I can name a long list of things that are much worse than what is called "swearing". Here are a few of them: Cheating, even to the beating of a street car Co. out of a nickle, slander, back-biting, wearing tight corsets, lying, nagging, scolding, whipping a little child, shooting animals for sport, cruelty

to your horse or dog, acting the hypocrite, flirting, especially if you are married, endangering the lives of others, over eating, sensual acts, etc. You "religious" people, how many of these faults are you guilty of? True religion is of the heart and conduct and not of the sort of language you use. Swearing neither hurts nor insults God. It only shows a lack of reverence for him. But the ideal called God which we have had held up before us by the church and the Old Testament is not entitled to much reverence.

People have called becoming converted, or "born again," getting, or experiencing religion.

So we have drifted very far away from the original idea of religion in our thought and practices. We have made it mean church adherence, denomination-alism, belief in a God, creedism, a sentiment, an emotional experience. It is none of these.

If people would cease to attend church services altogether and the edifices should be used for other purposes, and no one could be found who ever uttered a begging prayer or sang a hymn, and the Bible were to become as other ancient literature in the estimation of all, all this would not mean that religion had died from the world. It might mean, as I believe it will when it comes to be so, that mankind has developed on up from an age of fetish worship to a higher religious life and expression, a holier mode of thought and conduct, a nobler religion.

In what does true religion consist? James wrote once to a church of which he was pastor,

"If any one who does not bridle his tongue thinks himself religious, he but deludes his own heart and his religion is vain. Pure and undefiled religion with God the Father is this: Seeing to the welfare of orphans and widows in their affliction and keeping unspotted from the world."

Here are three things named referring essentially to conduct:

1. Control your tongue, saying only right words and helpful words and loving words.

2. Minister to those who are poor, unfortunate and afflicted.

3. Do not allow error ways and the material world to contaminate your soul or make you hard or unspiritual.

This covers about all there is in religion; yet there is in James' definition no mention of prayer, in the old way, of church membership, of conversion, or the Lord's supper. These are all entirely ignored and omitted. Yet I consider this a much better rule of life than the ten Commandments or the Westminster creed. If you do these three things from the heart, with earnest sincerity—not as a matter of form or because you are afraid not to do them—you are all right, your religion is a soul allegiance to God, the Everypresent Spirit of Truth. This triple definition of "pure and undefiled religion with God the Father" not only eliminates all wrong words, thoughts and conduct, but guards against material mindedness, or lack of spirituality: Keep free, unspotted, from materiality, or the surface ways of the world.

And, by the way, the Greek word translated "religion" in the quotation from James given above, gives us another thought about religion. It is *threskeia*. The verb is *threskeno*, to hold scrupulously. It is the thought of faithful, unshaken adherence and devotion to principle.

We now have a great new religion in the New Thought. It is not only a religion of character and doing things for people now on Earth, but a religion of a higher life, a fuller life, a freer life, the religion so grandly taught and exemplified by the Christ so

long before the world was ready to receive it. Even now there are many who take hold of it with glad enthusiasm and continue only for a season, then, failing to "keep unspotted from the world," listen to scoffers and unwise friends, fall away into the old ruts. This often reminds me of the parable about the seeds that fell in stony ground where there was little soil, and of what Paul said once:—

"If we should voluntarily sin after having received the knowledge of the Truth, there is no longer any sacrifice left for sins, but a certain terrible expectation of judgment, even of a fiery indignation which is about to consume the opponents" (of the Truth.)

There must be a firm adherence to what we in ourselves have proven to be Truth to us.

Once a colored woman got up to talk in one of our meetings. Speaking of the opposition she encountered among her acquaintances, she said, "Wy, dat don't trouble me at all. They don't know what they are talking about. Suppose I have a five dollah gold piece, an' I *know* its good gold, and some of dem fool niggas would come to me an' tell me its copper or lead, would dat make me thow it away? I spec not!" And she has never thrown it away. I met her a short time ago and she is still "on de high hoss."

One said, "Save us from our fool friends." Many of our New Thought people want to pray this prayer.

Ours is the greatest religion the world has ever had. It proves what it is by the works emanating from it.

Once a preacher said to me, "It is of the devil." I replied:

"By their fruits ye shall know them. If it is the devil who has made my family and myself happy and healthy, has cast out sickness and the bottles, has rendered us kinder and more loving and efficient for good

works, and given us a greater power to lift up and help those in need, then this devil is to be preferred to your God whom we once tried to please." He could not answer.

When this religion has succeeded only in removing fear and worry from the lives of people, it will be enough. Fear is the only devil there is, and Belief-in-evil is his mother's name.

We believe only in the good and thus eliminate fear. We give it the same treatment Mr. Ingersol did hell.

I once heard a lecturer, in the course of a comparison between Mr. Ingersol and Mr. Moody, say that both were earnestly engaged in an effort to save souls from hell. "Mr Moody hoped he saved many, but Mr. Ingersol saved them all by abolishing hell." He took a short cut.

The church has always taught fear as an essential to religion. And they have fostered it by holding evil to be a greater power in the world than good.

I once heard a noted evangelist say that he had preached and "labored" in every city and principal town in this U. S. and he concluded, "I tell you now, in the light of the knowledge I have thus gained, that this entire country is in the absolute and undisputed possession of the devil." I thought it a very poor showing for what he and the other preachers had been doing. Their work, then, had been a total failure, and they had better go to doing something else. This was my first thought; but my second was, "Maybe this is the direct result of their preaching and influence. They spread belief in evil, fear and depravity everywhere," and depravity follows.

The new religion saves from sin, the only salvation needed. The old taught that sin is unavoidable and tried to save from a place called hell, now known to

have always been a heathen myth. The old religion made much ado about fighting the devil. The new does not fight at all. It has discovered that the devil the church has been fighting was only a phantom formed by the smoke of the battle. The new religion is progressive; the old is tied to a stake. It looks back and is a pillar of salt: Ours looks forward and is an exponent of Life.

### What is Love?

FANNIE HERRON COOKE.

**O**H! tell me what is love? I trembling cried.  
 Is it the tender heartthrobs of a bride?  
 Is it the fancy of a poet's brain?  
 Or is it heard within the sweet refrain  
 Wherewith\* a mother soothes her weary child?  
 Perchance an angel 'tis, from heav'n beguiled.

I sat within the silence, vast, and, Lo!  
 My soul was borne beyond all tho't of woe;  
 And from within there seemed to come a voice  
 Than tones of music, sweeter. "Soul, rejoice!  
 Let not dull terror rule thy doubting heart,  
 Bid Fear, the enemy of Peace, depart."

"Each form of love is part of the divine,  
 The bride's, the mother's, e'en the poet's line.  
 Love is the central principle of life,  
 'Twill make this earth with peace and pleasure, rife,  
 Yea, e'en a heaven like to that above.  
 Know, then, that love is God, for *God is love.*"

\*Or, with which

That rubber land proposition is still open. See particulars in July and Aug. issues of THE LIFE. It is selling rapidly and I verily believe you will miss a most excellent opportunity to make a paying investment if you miss this.

**Meditations**By Kanton  
•

**WE** HEAR often in these latter days that the rule of brute force has ended; but when we consider the active elements of modern civilization, we must acknowledge that there is a more extensive and complicated use of physical force in the march of progress to-day than ever before. The mammoth, the dinosaur, and megatherion have indeed passed away, but the modern battleship has come to take their places. War is by no means a thing of the past. The war-like spirit still moves the hearts of the nations of the Earth in the twentieth century. Every year brings forth some new device terrible in its efficacy in destroying human life. Every nation is ranked according to its ability to marshal physical force for the destruction of antagonists. The influence of physical force goes as far to-day in fixing the nominal rank of a nation as it ever did. There is just as much reliance upon it now as there ever was, and its use in maintaining national rights is more terrible and effective than ever before. When it is asserted that the reign of force has ended, we might meet the assertion with flat denial and support our denial with convincing facts; but the true philosophy of the matter prompts us to say that the rule of force never yet began, and consequently has not ended.

\* \*

The giant lizards of past ages waged fierce warfare with each other for the mastery of the Earth; but they never became masters of it, and soon passed away. In like manner, in modern times, the shriek of big guns

proclaims the fact that men are contending for the mastery—fighting, not like beasts, but only as man can fight, to gain the mastery over a larger portion of the earth. But after the war-cloud has lifted, to the victors complete mastery does not yet belong. Shells and torpedoes may demolish a wall or sweep an army from the field, but they are powerless to grapple the forces by which the world moves. In the very nature of things brute force can not control the movements of the spiritual realm. Physical force is of a lower order than the forces we call spiritual, and occupies an entirely distinct field. History says that Rome conquered Greece. This was true outwardly only. The refinement and culture of Greece reached the Roman mind and wrought a work far more elevating and lasting than that accomplished by the Roman legions on the field of battle. This result is legitimate and natural. Very little is decided on the field of battle except the mere question as to which side can fight best. It sometimes seems that questions of great weight hang upon the issues of a single battle. But this seeming is only to the outward view.

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Our own wars may be counted, at least by us, as involving questions of human liberty far more grave and far-reaching than those involved in most other wars. The war of the American Revolution brought to the American people only the outward forms of liberty. It could do nothing more. Our Civil War only brought the outward forms of freedom to the slaves of the South, and many of them are to-day as truly slaves as they were before the Civil War began. True liberty is not the gift of armies and navies, but is the reward of soul-struggle. A slave in spirit can not be made otherwise by executive proclamation, nor by any outward forms of law. There are forces involved

in the uplifting of a people which are too subtle to be reached by the roll of the cannon's thunder. The tornado may rend the giant oak, but is powerless to affect the tiny spear of grass that grows at its foot. After the storm has spent itself in its work of destruction, and the sunshine comes to heal the shattered life in its path, the young scion and frail floweret respond first to its life-giving influence, while its only influence on the prostrate form of the giant of the forest is to hasten its decay. In like manner, after redhanded war has shattered the strongholds and battered and sunk navies, the angel of peace visits the scene of carnage and breathes healing into the wounds of the struggling nations, and finds those who were manifest in the raging strife least responsive to the healing balm of peace. The march of true progress is not the march of hostile armies, but is the march of those who think profoundly and love with hearts untainted by the lust of self. It has always been so. The leaders in the world's progress have not been the leaders of armies, but the highest in the possession of those elements which make men not beastly, but good. The carnage of war, though ghastly to behold, like the glitter of its uniform, is superficial and short-lived.

\* \* \*

Is brute force the dominant element in the administration of government to-day? Outwardly, it is. Our executive relies upon guns and prisons, the electric chair and the gallows to make men conform to the law. But what bungling work they make of it! The starred policeman with his club blunders continually and is as often a breaker of the peace as a conservator of it. All over the world, wherever brute force is given prominence in the administration of government, gross injustice prevails. But true progress is not measured by official acts. Nations have always gone forward,

crawfish-like, with their war-tools in the rear. The outward forms of law which recognize force as the vital element of the executive have always stood in the way of true progress. Every forward step a nation takes must be taken in the face of the most determined and persistent opposition of those who claim the right to administer the forms of government. Governmental machinery is a dead weight on true progress—yes, worse than that, it has always been used to oppose every forward movement. The mental forces of nations are the real rulers, but the administration of the rule of mind is not through governmental machinery.

THE LIFE remembers a very brief but pleasant call from Mrs. Katherine Holmes of New York City this summer. Mr. Holmes is bright, vivacious and brimfull of spiritual enthusiasm for the cause of Truth. And she is not an old, failing, desperate fossil, either. She is full of youthful life and vigor and presents a handsome appearance.

She has recently published a little book entitled, "Why we suffer—The Remedy. A Letter." You remember she published "How to Gain Health" some time ago, and, "Some Facts About Flesh Eating," "Some Substitutes for Flesh Foods," "How to Win Wealth" and "Epigrams" are to follow.

This little book, just out, "Why We Suffer—The Remedy," is printed in warm brown ink and bound tastily in soft buff flexible paper board. It is replete with Truth and good sense and is really worth much more than its price, 25 cents.

Every page of the book radiates sunshine and hope and healing just as its author does.

Send to this office for a copy, or to the author, 2 Jane St., New York City. My word for it, you could not invest a quarter more profitably.

## For The Children.

WHEN  
DADDY  
WAS A  
LITTLE  
BOY.



(Child)

When Daddy was a little boy  
All the little boys were good,  
And did just what their mamas  
And their parents said they should.  
And sometimes when I'm naughty,  
He takes me on his knee,  
And tells, when he was little  
How good he used to be.  
He never stole a cherry-tart,  
Or hid in passage-ways  
To "bo" at Gene as she came by  
With dishes on a tray;



- a' forgive all  
my 'little sins, for  
Jesus' sake.  
Amen.

He never once put currant jam  
Where Grandma'd probably sit,  
And when he fell and hurt himself  
He never cried a bit.  
He didn't pinch Aunt Lucy's legs

When going up the stairs;  
He never told poor little Ted  
His bed was full of bears;  
He never kicked good Mary Ann,  
Or hit her with a spade.  
I guess perhaps my daddy was  
The best boy ever made.

Dear Children and Friends:

A sweet poet friend writing from Revere Beach, Boston, Mass., says some interesting things:—

Dear Mrs. Barton,—Across the many miles, I again clasp your hand. I have much I would write you, but I'll begin with the subject that prompted this letter—the *Children's Department* in *THE LIFE*. Please do not stop it. Surely there would be many thousands who would miss it.

Let me tell you of one use I've put it to: About a year and a half ago I started a little magazine for Harold. He is the editor, of course, and his editorials are highly amusing sometimes. Mama is publisher,—which means mama does all the work, as Harold, is as yet, too young to do much, but little by little, I intend to have him prepare for it until it is *all his own* in every sense.

Possibly some of our little readers would like to be *editors*,—and their mamas would find it a very helpful, and I think educational enjoyment for the children, and oh, how the mamas would appreciate it on rainy days. I get a block of papers (white and fairly stiff) and take off as many sheets as I think we'll need. Then I catch them together with the brass-headed paper holders (or paper clips).

On the first page, or cover, I paste some appropriate picture taken from some magazine cover, or I draw something fitting the month. My first page always

has a little poem, then come editorials, which I write, but which is every word Harold's. I take it down exactly as he utters it, writing the words even as he pronounces them. As he gets older he'll have great fun reading them over, I feel sure.

All the lessons are along the lines of Truth. There is a page or two headed, 'Sayings of the Editor.' Here are recorded the brightest or curious expressions of my little son. Here's one, for instance:—Harold saw a bird on a telegraph wire, picking at a bit of thread stuck there:

'O, mama,' exclaimed he, 'look at the bird on the wire eating the words off!' Another time after he had treated our dog for a lame leg and it had gotten well, mama drew his attention to the healed leg:—'O, I always get my prayers answered', he said, then added, 'why can't you grown people have faith like us little children?'

So you see mine are funny, and full of truth. But don't you think some day, he'll enjoy reading these 'sayings', or, perhaps *his little* boy may.

Every new baby born in the family gets its horoscope read in the magazine; and we always tell the good traits of the sign and leave out *all the bad*. We don't talk up error, in the little book. You know, all through the month one can gather little sayings, quotations, poems or jokes for the next number and it's lots of pleasure for mama as well as Harold. We cut out of illustrated papers generally, of course the ones that appeal to Harold. Then he draws on one page and writes on another, just to show from month to month his progression.

Last month we inserted several letters to his papa while the latter was on a trip. It is very interesting work and if some of our LIFE children would start little magazines for themselves, what bright little ex-

tracts they might send in to this department; and how all the other little editors would enjoy the extracts. . . .

Believe me, my best wishes and thoughts are always with you and yours, and of course THE LIFE—God bless it. Lovingly yours, ANNIE J. C. MORRIS.

Oelwein, Iowa.

Dear Mrs. Barton:

As Pa is going to send for THE LIFE I will write you a little letter. I love to read what the children write in THE LIFE. I read a piece in THE LIFE a short time ago about Melvin Hoppes; he is my cousin. He lives in Kansas City now. I would like to see him. I am eight years old and live in the country and go to school. I have two brothers and three sisters.

Good by. I will write more next time.

INEZ POND.

I hope to see this printed in THE LIFE.

The great meat strike is over. The strikers lost. Some good results came of it. It taught many people that flesh is not an essential of their diet. They can live and be happy and strong without it. It taught many of the workers that the people do not sympathize with force and unfairness and hold it as a settled principle that a man has a right to work and win a living whether he belongs to a union or not.

It taught many that they do better to think and act for themselves and not allow bosses to call them off from a good job as a result of the howls of the Howler. A good point was gained here for individuality among men, the most needed of all things. Verily, all things work together for good.

THE LIFE grows better all the time. It seems to put new life and vigor in me as I read it.

With love, LIZZIE FOSTER HALL.

## : Bible Lessons :

(FOURTH QUARTER.)

*Lesson I.—October 2.*

**E**LISHA SUCCEEDS ELIJAH.—2 Kings 2: 12-22.

LESSON KEY-NOTE:—"Let a double portion of thy spirit be upon me."

*Time*:—About B. C. 850. The date is uncertain. Elisha lived through the reigns of Jehoram, Jehu, Jehoahaz and Jehoash.

*Places*:—Jericho, Samaria, Dothan and Shunem.

According to Herodotus, the Greek poet Homer lived about this time.

Elijah, in obedience to the command given him at Horeb, had found Elisha plowing in his father's field with a yoke of oxen. With him were eleven servants, each plowing in the same way. Elijah threw his mantle over him and anointed him to be prophet in Israel in his place.

He went with the elder prophet and was taught by him during ten or twelve years. When Elijah went away in a mysterious manner, Elisha got his mantle.

12, 13. Elisha thought he saw a form in the lightning, which accompanied the storm that took Elijah away, like horses and a chariot. He naturally supposed God took his beloved teacher away in a chariot. But the text does not say so. A literal translation of the Hebrew, 2 Kings 2: 11, is, "Elijah went up in a storm into the sky,"—not into heaven, but into space above the earth.

Elisha tore his own mantle in two, expressive of grief, and picked up Elijah's, which had fallen off, and started back.

14. He crossed the Jordan as Elijah had done.

“Where is the Lord, the God of Elijah?” expressed doubt of his existence. But the waters obeyed the spirit of the master of the mantle, and parted. So the story goes.

15, 16, 17, 18. The young prophets insisted on sending fifty strong men to find Elijah’s remains. They thought he might have been cast upon a mountain or into a valley. Elisha reluctantly consented. They searched for three days, but did not find any trace of him. So they concluded he must have been translated to heaven. Elisha said, “I told you not to go.”

19, 20, 21, 22. Elisha purified the waters by putting salt into the source, the spring which fed the streams that supplied Jericho with water. Bishop Warren says he visited and drank from that same spring a few years ago. As he stooped and drank he remembered Elisha’s promise of perpetual sweetness, and adds, “The waters of the river of life could not have tasted sweeter.” He was thirsty.

1. Who was Elisha?
2. What training had he?
3. What were a prophet’s duties?
4. Did the waters of the Jordan divide at the stroke of Elijah’s mantle?
5. How was Elijah taken away?
6. How did Elisha purify the spring at Jericho?
7. Do you take this story as history?

*Lesson II.—October 9.*

THE WIDOW’S OIL INCREASED.—2 Kings 4: 1-7.

LESSON KEY-NOTE:—“Trust in the Lord and do good; so shalt thou dwell in the land and be fed.” The Polychrome translation has this text:—

“Trust in JHVH, and do what is good,  
Dwell in the land, and act with fidelity.”

*Time*:—About B. C. 850.

*Place*:—Unknown.

A black basalt stone, 3 feet, 10 inches high; 2 feet by 14½ inches thick, has been discovered in Moab, east of the Jordan, on which are chiseled inscriptions by Mesha, king of Moab, who reigned in the time of Elisha. Some of them are said to refer to events recorded in 2 Kings, 3d chapter.

Elisha was the son of Saphat, a wealthy farmer, of the tribe of Issacher. While Elijah was strenuous in his life, always causing trouble and getting into trouble, usually pronouncing judgment of vengeance against kings and potentates and hiding out to save his head, Elisha was peaceful, calm and a friend of rulers. They came to him for counsel and advice and he healed the sick.

Yet he did some forcible and cruel things. He had the children killed by bears and leproused his servants. He devised the plot that led to the overthrow of the house of Abab and refused to speak to Jehoram, king of Israel.

1. A widow's two children were about to be taken as slaves to work out a debt their father had contracted. She appealed to Elisha for help. The old version says "sons", the revised version says "children". The Hebrew word is not the same as the one usually translated "sons".

2, 3, 4. The plan devised by the prophet was to increase the oil she had until she had enough to sell and pay the debt and plenty left to live on.

5, 6, 7. The plan was a success, and the widow and her children were happy. It was olive oil which she had. It had a ready sale and brought a good price in the market.

Of course, if this ever occurred, it was an event out of the ordinary ways of life. Olive oil does usual-

iy materialize in that way. The atoms must have grown into molecules and the the molecules into globules and the globules divided into a multiplied number. This takes place in the growing tree; could the word cause the same action in the pot?

The oil of life and power in you and me may thus be increased by true words and their active application. So we have a good lesson here, whether this story is true history or not.

1. Give a parallel between Elijah and Elisha.
2. How was the widow's debt paid?
3. Is this true history?
4. What is a miracle?
5. What is the lesson of the increasing oil?
6. Contrast Jesus' miracles with the fakir tricks of mystics to-day.
7. How may we increase our oil of life?

*Lesson III — October 16.*

ELISHA AND THE SHUNAMITE.—2 Kings 4: 25-37.

LESSON KEY-NOTE:—"The gracious gift of God is aionian life, by Jesus the Christ, our Lord."

*Time*:—Not known.

*Place*:—Shunem was in the valley of Esdraelon, seven miles south of Nazareth. Elisha lived at Samaria, but often went away for silent meditation to Mt. Carmel, ten or twelve miles from Shunem. He was there when the woman went after him.

Shunem was a small village in the most fertile valley of Israel. There lived the beautiful maiden who was brought to warm David's blood in his old age and about whom Solomon wrote the love song in our Bible, after he had killed his brother for asking the privilege of marrying her. But Sol lost in his wooing—she was true to her shepherd lover at Shunem. Rare soul!

A wealthy farmer and his wife lived at Shunem. They were friends of Elisha. There he often spent his vacations.

They were childless. Elisha promised the woman a son. In due time the son was born.

One day when the boy was about seven years of age he was in the harvest field with his papa and was stricken down with sunstroke and died a few hours after, in his mother's arms.

She got a servant and a mule and hurried to Carmel to call Elisha, after laying the little body on the bed the prophet usually slept in while their guest.

25, 26. When Elisha saw her afar he knew her and sent his servant to ask after the welfare of herself and family. She answered tersely, "It is well," or, literally, "Peace." She did not wish to tell the servant of her sorrow.

27. She fell at the prophet's feet and clasped them with her hands, weeping in great distress. The servant tried to push her away. Elisha rebuked him and said, "The Lord has not told me what the trouble is."

28. A simple question revealed all to the prophet. She did not tell him. He knew the child was dead.

29, 30, 31, 32. The staff was sent by the servant and laid on the boy's face. It failed. Elisha came. The mother would not leave him. She had no faith in the staff and servant.

33-37. The bringing of the boy to life is described here. The mother was overjoyed and thankful.

The flesh got warm and Elisha left the room and walked a while in a lower room. Then he repeated his treatment and the child sneezed seven times and was well.

I believe this story to be a reasonable one. Such things might be now, with enough faith and conse-

cration.

1. Who was the Shunamite?
2. What occurred to her child?
3. What was done?
4. Can such things be done now?
5. What is death?
6. What is life?
7. What is healing?

*Lesson IV.—October 23.*

**ELISHA AND NAAMAN.**—2 Kings 1-14.

**LESSON KEY-NOTE:**—“Heal me, O Lord, and I shall be healed; save me and I shall be saved.”

*Time:*—About B. C. 847.

*Places:*—Damascus, the capital of Syria. Samaria, the capital of Israel, about 150 miles from Damascus. Fords of the Jordan, about 25 miles from Samaria.

The Syrians, under Benhadad II, had conquered Israel under Ahab and taken many prisoners, making them slaves. Naaman's wife had one of the girls for a maid.

1. Naaman was a general and a statesman, much esteemed by the king. Victory brings friends; defeat scatters them. When we need friends least we have most; when we need them most we have none. It should be the other way, but the fact yet remains. There is very little unselfish friendship in the world.

2, 3, 4. Naaman had leprosy, a loathsome and incurable disease of the East. We have a number of cases in this country now. Through the intervention of Mrs. Naaman's maid, he was informed of the prophet in Israel. True healing was suggested by a child, a servant. She did not doubt that Elisha could heal him.

5. His king sent him to the King of Israel, probably Jehoram, Ahab's son, with a letter of introduction. He took with him \$19,400 in silver and \$58,140

in gold, besides ten costly robes. These were to pay for the healing, not as a price but to express gratitude and appreciation in a manner suitable to the wealth and dignity of the patient.

6, 7. King Benahdad II, in his letter, requested the King of Israel to do the healing. He did not understand the situation. He probably scorned to ask one lower than a king to heal so great a man as Naaman.

The king was "all broke up" about it, and thought Ben was seeking a fuss. He was afraid and tore his clothes. He believed only a god could heal a leper.

8-14. Elisha sent word, "Send him to me and I'll let him know there is a prophet in Israel."

The means required were too simple and the river too small an one. The great man scorned the method. Besides, he felt hurt because Elisha did not even come to the door when he drove up so magnificently caparisoned, but sent his servant to tell him what to do.

I suppose the faith of the little maid and of some of his servants helped him out, for he had none. He was healed and went back to give Elisha the presents. Elisha sent his servant again to the door to decline the gifts. The servant, however, afterward worked a scheme and got the silver and gold etc., and was leproused as a result.

1. Who was Naaman?
2. Who were the Kings of Syria and Israel?
3. How was Naaman healed?
4. What was the agency used?
5. Did the bath heal him?
6. Why did Elisha refuse the gifts?
7. Of what is leprosy a symbol?

*Lesson V.—October 30.*

**ELISHA AT DOTHAN.**—2 Kings 6:8-23.

*Continued on page 189.*

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# THE LIFE

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## NOTICE

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## Key-Notes.

October.

(I Multiply.)

1-15.

**I** INCREASE MY BEST ACHIEVEMENTS AND MULTIPLY MY BLESSINGS, GOOD DEEDS AND POWERS, IN THE SPIRIT OF TRUTH.

16-31.

**A** LL OVER THE WORLD GOOD WILL, PEACE, LOVE AND JUSTICE ARE NOW STRENGTHENED AND MULTIPLIED IN HEARTS AND LIVES OF MEN.

## Health Thoughts

The Invisible Powers on us wait  
 For mankind every power to *Utilize*;  
 There is no failure and there is no fate  
 For him who falters not but ever *tries*  
 Wisdom's Scientific and certain Way.  
 Man's Origin proclaims his Destiny.

The Greek has told us of his prospective Hesperides; the Roman has eloquently introduced his future Elysium; the Mohammedan has offered his far-off Paradise, and the "Christian" his Heaven as the advent abode of happiness, prosperity and peace.

The New Thought of our time sweeps aside all names and places, —churches, books, localized heavens, in its transition from worn-out times to new ones fitting the advanced present knowledge of truth. The by-laws, that for ages have been confounded with religion or right living, have now been set aside *for conduct*, for the actual inauguration of the *true state* of the soul. The lo heres and theres have not surely brought the world into right living. The needy still call for help, the claims of sickness for healing, troubled hearts yet must have the balm of peace and the elixir of new hope ❀ ❀

These people are mostly over the fence, still in the shadow and cheerlessness of ruling isms, not yet viewed the promised land of Science and Health. Or, if on this side, dear ones still over the fence weight them down. For what Scientist would walk into Elysium unlike the bee loaded, heart, shoulder and thigh with all he can possibly gather.

The sincere would be tired hearing about harps and coronets, of songs and perpetual roundelays of hallelujahs with naught definite or quite certain save

the "far away." Oh, the charm of distance! It swallows out of sight all matter; it tucks away evil and hovers it with ermine and purple; it weaves a crown for his head and studs it with diamonds and praises; it spins fine gold and noiselessly festoons golden tassels about his phylactery symbols of good.

Influenced by these inspiring characteristics of distance, a drunkard's wife wrote across the distance to another drunkard's wife's husband whose mantle and diamonds and gold appeared in his praises, imploring him to make a new man out of her husband. A correspondence followed in which the distant drunkard, out from under his garment of royalty, treated his fellow drunkard with his own kind of treats, and kept the wife informed according to her own quality of thought.

I will not digress. New Thought has come to believe in human hearts without the sacraments and ceremonies. It wants no lawyers, judges or veils between it and the Power it is heir to. It is nearing nature and adopting nature's ways. It loves the bluegrass pastures where brook and bird and insect hum to suit themselves and nature. It loves the green fields dotted with daisies, buttercups and red lilies. It likes the winding, friendly path where feet may run or loiter while the soul drinks sweetness from blossoms along its tangled edges; it likes these more than it ever could like the impecunious preachers' fabulous streets of glaring gold whose value is not so great as gold that is demonstrable now and here. Surely the infinite is as opulent here as it can be in any future place; for God is not porous nor unevenly distributed ♡ ♡

Christian Science New Thought refuses land-mark names or labels or sign-boards or stakes to check progress and tie men to. It will be governed by nothing but Reason; it will abide by no man's ism or philos-

ophy or teaching unless they are able to stand the test of Reason's investigation and meet its approval ♣ ♣

Harp are not much a la mode. Improved instruments have taken its place. It would be hard to find the man who could be happy year in and year out, century after century, playing away on a Jew's-harp after the introduction of the grand piano and the institution of the inspiring orchestra. I do not mention the church organ because I do not believe purified St. Peter would let it in. I, for one, would vote out all wind instruments. They are too sensuous, too emotional,—a success in protracted meetings and church wedding-marches. Stringed instruments vibrate with Nature and Harmony.

Christian Science thought is not in rebellion against pure intellectual statements of truth, it favors their practice. It is the tyranny of medieval creeds, which should naturally now be outgrown, against which New Thought rebels. The parley about the virtues of distance, the postponement of the kingdom that is lawfully to "come," on the theory that we must go somewhere, these are the stumbling-blocks we are throwing out of the way. Why? Because the severe doctrine is true, that "upon every man rests the responsibility of the public conscience and the public morals." It is true that the candle shining by the altar of every man's conscience is the light that must shine for all ♣

We must bring Heaven down. We will have harmony now while we need and appreciate it. It is the **CONDITION** and not the place we seek, and that when attained will turn any place into paradise ♣ ♣ ♣

Christendom has tried to believe in Jesus as its example—of course to *follow*,—else why have an example. They have proven their unbelief and have shown, in confounding church, Bible, and creed with Religion

that it was these and not the Christ they followed as their example. From these things and not from Jesus, they got the tradition of distance between mankind and Heaven.

In that logical sample prayer Jesus ran over for his students, he said, "Thy *kingdom come*, Thy will be done *on earth* as it is in heaven." Had he not intended it as a sample in brevity and conciseness also, he might have lengthened it like the unsatisfied church prayer by adding, "Thy will be done and kingdom come to Jupiter, Venus, Mars and Mercury and the asteroids, and all the numberless worlds, as it is in harmony now." It is coming, to each and all of these worlds wherever it has not already come, as they get ready, unfold into readiness for the establishment of the kingdom of peace.

Why pray the kingdom to come here when people are gazing across distances their little eyes cannot pierce? This marvelous prayer, embracing in its brief space, the whole of the Christian philosophy of right living, is accepted as not only possible of fulfillment but as fulfilled already to all those who are prepared through spiritual unfoldment to accept and live it ☞ ☞

Then, since that which we must seek is not a place or name, but the condition embracing heaven,

We grow this condition by living the life.

We come into right living, 1st, by casting away all false teaching and living, 2d, by doing our own thinking, and by directing our thought in true and scientific channels only; 3d, by being satisfied with nothing short of that kind of living set forth in the matchless Sermon on the Mount. For this will lead into the heavenly condition. Gentle as a dove, heaven will appear about us in circumambient verity.

We are apt to pursue that which we believe in. If the preacher had positively believed in the Christ as

the Way, the Truth, the Life, he never could have declared man helplessly vile, after Jesus had called us children of the Most High, and immediate heirs of purity and perfection. The preacher could not have kept on introducing a devil and equipage for man's torture, when Jesus had urged his hearers to "fear not; be not afraid," and to claim conscious oneness with infinite Love and Power ❀ ❀ ❀

The cleverest Diplomat ever sent by China to the United States, Wu Ting Fang, said of their Confucius that he is a better teacher than Jesus, "because it is easier to live up to his precepts."

We cannot agree with Mr. Wu, since we do not accept anything short of a perfect standard. We might as well make an easy arithmetic suitable to the grasp of feeble minds. No. Give us the perfect standard so we can correctly gauge our lives and know how far we have advanced towards our goal. "The precepts of Jesus" Wu Ting Fang continued, "are beyond the limitations of weak human nature. They are too sublime; far beyond our reach." His argument is, "When you have laws that it is impossible to obey it is worse than no laws at all."

No Chinaman may live up to the teachings of Confucius even; but I hold that if they would faithfully try to live up to the excellent standard of Jesus, soon many of their countrymen would find themselves far outstripping Confucius. There are people who lag behind and fall short of any standard; so it is well to have absolutely perfect models in any pursuit, and then, day by day reach as high as possible.

There is a law in nature that insists a man must find his heaven. 1st, he casts away false teachings by an avowed rejection of them. Words must be spoken. This act starts him in right living. 2d, he enters into his own thoughts, and there by the candle at the altar

of his own conscience he purposely directs his thought-powers into scientific channels of truth. He succeeds by continuing firm and unsatisfied short of the ABSOLUTE.

It is all very easy and natural to one who has fully made up his mind, and who has found that the Life, the Truth, the Way are in Himself:—

(a) Deny every appearance of evil, and *only* the appearance.

(b) "Cleave to that which is good."

(The *appearance* of good is not specified as in the case of evil, because truth cannot be modified and every statement must be scientific.)

In making statements then do not have reference to *appearances* except in the denials. In the affirmations speak the word of absolute truth only.

1st Statement—*I refuse to accept any teaching that is antagonistic to my higher judgment. I refuse to live any life or practice anything that would tend to hinder me in the best, the truest and most righteous course.*

We cleave to that which is right by affirming the full truth of our being and living up to that which we affirm until we imbibe it, incorporate it, and it takes the place of the false and failing way.

2d Statement—I discover in myself the fountain of infinite life. I am the Microcosm of Elohim. In me is centered all the powers of the universe. I am Life, I am Truth, I am Love, I am Wisdom, I am Intelligence, I am that I am.

I am meek only because I have all power and there is none to emulate. All who come unto me shall find rest because I am meek and powerful, and because in all power there is nothing to make tired.

You are not talking about your personal self. It is the I am in you speaking. The Voice of Truth in you. Mark the glow of true life as it descends from the

Mount of Uttered Truth to thrill and electrify all the bodily atoms, as you close the statement, "I am Life. I am Truth, I am Love," etc.

It is because there is "rejoicing in Heaven"—the joy-notes of universal harmony are struck anew by you.

Oh, it is *fine* to "take with you words," and turn to your True Self.

C. J. B.

### **Bible Lessons.**

*Continued from page 181.*

**LESSON KEY-NOTE:**—"The angel of the Lord encampeth round about them that fear him, and delivereth them."

*Time:*—Probably about B. C. 846.

*Places:*—Samaria; Dothan, twelve miles north of Samaria; Damascus.

8, 9, 10. Elisha's warning as to the location of Benhadad's army, was repeated several times, and in every case the King of Israel heeded the warning and was saved. Elisha was notified by All Wisdom each time and sent word to the king. His soul was kept constantly attuned to the voices of the everywhere; so he knew where the army of the Syrians was at all times.

11, 12. The King of Syria was puzzled and believed there were traitors in his ranks. One said, "It is that prophet that healed Naaman. He knows what you say in your bed chamber." He believed in Elisha. His deed advertised him. It is the only advertising a true healer needs.

13-17. A Syrian host surrounded the city of Dothan to take Elisha. His servant was scared—the old servant, Gehazi. He took leprosy from the robes he got from Naaman by telling a falsehood and was sent away by his master.

The hosts seen by spiritual vision about them were the protecting words or spiritual powers of God everywhere, about you and me too. Those who trust fully are safe.

18-23. Blindness came upon the men of the invading host, in answer to Elisha's prayer. He then led them into Samaria and delivered them over to the King of Israel. On the prophet's advice they were fed and well treated and sent back to Benhadad.

"And the bands of Syria came no more into the land of Israel."

So much for an act of mercy and kindness. It did more than all the swords of Israel could do.

The Hebrew word here translated "blindness," means rather a dazed, confused condition.

Here we close our lessons on Elisha's career. Four important incidents in his life followed: 1. His prophecy of plenty at the siege of Samaria and its fulfillment. 2. Anointing of Hazael to be King of Syria. 3. Anointing of Jehu to be King over Israel. 4. On his death bed he offered the young King Joash victory over Syria, on certain conditions, which the king only partially complied with.

1. What patriotic work did Elisha do?
2. What was the result to him?
3. How was he delivered?
4. Who are they who are always for us?
5. How were the young man's eyes opened?
6. Who are your guardians?
7. How may we always be safe?

That article in the June No. on "Prayer" is one of the best and clearest of your many fine articles appearing in THE LIFE. I suggest that you have it published and added to your list of books. I owe you thanks for successful success treatments. J. M. HILL.

**Correspondence**

**A** SUBSCRIBER asks, "How do you know that Elijah ate a johnny cake before he started to Horeb?" And, referring to my calling the slaying of the 450 prophets of Baal by Elijah as "murder," she says that God justified the act, and cites scripture to verify it.

As to the first inquiry, 1 Kings 19:6 says it was "a cake baked on the coals." We used to cook johnny cakes on the hearth but the hearth was first heated with coals, and as the angel cook had no hearth under the juniper tree, she had to use the live coals instead. But it was in every essential particular a johnny cake.

As to the other point, I concede that the Old Testament says God sanctioned Elijah's bloody deed. But it also says that God sanctioned the acts of the Israelites when they took thousands of little babes by the feet and dashed their brains out against trees, that he sanctioned the seizing and raping of maidens of heathen lands by the Hebrew soldiers, that he sanctioned the stealing of the jewelry of the Egyptians by the Israelites, that he sanctioned lying and deception, that he sanctioned adultery, polygamy and almost all sorts of villainy. Yet, we now know that it was all a mistake of ignorance and superstition. God did not do it, no matter if a thousand Bibles were to say he did. It was all a sad mistake. Let us at last be free and natural, free from ignorant deductions from old writings and weak superstitions that attempt to pin them on to us in this advanced age. If the Bible says God sanctioned such horrible things, let us be honest enough, clean enough, free enough, to say, "It is not true. It is all a mistake. God did not do it."

"I beg to call your attention to a statement in your September issue as follows:—

" 'Labor and capital must agree and unite. Otherwise they destroy each other.' "

"I take it that by the terms 'labor and capital' you speak in the usual sense of the phrase.

"Now, to some of us, 'labor and capital' expresses a condition essentially and necessarily unjust and immoral; and so the two opposite parties to this condition cannot 'agree and unite' in a permanent peace. Capital is the unearned portion of wealth. Labor is entitled to all it produces." L. D. RATLIFF.

ANSWER:—I have no disposition to enter into any sort of political discussion in THE LIFE. It is not a political magazine.

It is true, I have my own political views and always vote as I please. But I do not hate the party I vote against, nor believe his side would ruin the country if in office. I may not vote for our Teddy—God bless his noble, manly course and grand American ideas. I think now I will not; but I feel the country will be safe and prosperous, as ever, if he is elected—and I think, really, he will be elected.

Now as to labor and capital, I know one is essential to the other. Without capital and corporations, and even trusts, we could have no great factories, railroads and other extensive works which are so essential to our welfare. And these employ labor. How could the laborer live without them?

Everybody curses the trusts. All the platforms, I believe, anathematize the trusts and pledge the candidates that stand upon them to throttle the trusts the next day after they get elected.

It is useless to say to an intelligent man like my friend Ratliff that trusts are essential under our present system, and are a good thing, if not abused. It is

hard to keep great power from over-stepping its legitimate privileges and uses.

If trusts, or any other creature, unjustly or unfairly raise the price of the commodities essential to the life and happiness of the poor, then they should be checked and punished. But if, as combinations of corporate wealth, they carry out great enterprises that could not be accomplished by any individual or single company alone, then they are good and should be encouraged.

I wrote an article for the issue of *MIND*, New York, of May, 1903, on "The Political Significance of the New Thought." I learned afterward that the article was read at numerous Socialist meetings. By this I discovered that I was a Socialist. I had had many talks with my friend Palmer, head of the movement here, and we never did quarrel; but I did not know I was a Socialist until I fully expressed myself politically in that article and the Socialists endorsed it.

But I have regretted very much to see so much ill-tempered, bitter, unreasonable vituperation in some of the Socialist papers. There is my good friend, J. Stitt Wilson, a grand man and a good *New Thought* advocate. He wrote "An Open Letter to Mr. Bryan." I read it all through and was much pained to find him unjustly condemning and abusing people whom I know to be as good and true and sincere as he is. I have space to cite only one instance of many in which he is unjust and unfair: "Ex-Governor Thomas had affidavits declaring that the troops of that state (Colorado) had been hired out like so many bands of thugs to the mine owner's association to shoot, beat, intimidate, deport and slaughter innocent trades unionists, whose only crime was membership in a trades union."

Mr. Wilson ought to know that these affidavits were false from start to finish. Not one word of them

was true and those who made them should have been prosecuted for perjury. Gov. Thomas did all he could, honestly and without prejudice, to preserve the peace and protect the people of his state. The soldiers did not do what the affidavits and some newspapers say they did. The greatest crime in the matter was the wanton murder of those fourteen poor men who had come there to work in the mines. They were killed because they were not unionists.

There are certain papers which indulge in all sorts of vituperation and falsehood to keep ignorant people stirred up. Such papers are a menace to our peace and prosperity and should be suppressed.

And Mr. Wilson gives entirely too much importance to Wall Street. It used to be a big thing financially, but it dwindles in its power rapidly. You have read how two of our western men, one in Kansas City, captured the Philippine bonds. The tail no longer wags the dog. Wall Street is a small matter as compared with Kansas wheat and corn and Missouri's mines and farm products of all kinds.

No; capital is not necessarily unearned wealth. It is often rightly earned and justly owned by those who hold it, and cannot be rightly claimed by any other until he earns it.

Nor is it true that labor is entitled to all it produces. This is a much vaunted fallacy. Suppose a farmer who honestly owns his farm hires a man to raise corn and wheat, etc., on his land. Is the hired man entitled to all he produces? I think he must divide with the owner of the land. Sometimes it occurs that he produces nothing, on account of drought or insects; but he gets his board, lodging and wages, just the same, and the farmer does not raise a howl about unearned wages.

In my dealing with farmers and working men during the two years past, I have found them quite inde-

pendent and well supplied. We can hardly find men to do our work for us and when they do work they charge a good stiff price for it. Brick masons get \$5.00 for an eight-hour day and carpenters from \$2.50 to \$5.00, hod carriers \$2.40, etc.

A year ago I had a sale on a farm in Central Mo. of the personal property of an estate of which I am administrator. I advertised that for all sums over \$10 I would take a six months note at 8 per cent. Although there were 300 farmers present and some bought as much as four or five hundred dollars' worth, *not a note was offered*: all paid cash down. The poor, down trodden farmer! Wall Street ought to be ashamed of itself to so oppress them. Our farmers laugh at any mention of the empty bugaboo called Wall street. And, notwithstanding the lying statistics that have been published for party purposes, there are few mortgages on Mo. and Kas. farms, and they are easy and could be paid off any day. Money goes begging here at a very low rate of interest.

The country is really in an excellent condition, and would be in a much better condition if calamity howlers, walking delegates and the bosses of the unions could be either silenced or taught some sense and reason. Brains will always control muscle, legislate as we may. Mind work must ever be worth more than mechanic's work.

Now, Bro. Ratliff, you will pardon me for saying briefly part of what I think. Bro. J. Stitt Wilson once took exceptions to what I said in answer to a correspondent about Anarchism and wrote me he would like the privilege of writing an article on the subject for THE LIFE. I freely gave him permission; but he never sent it.

As I know you to be a fair good man and intelligent, I give you the same privilege—*provided*, always, that you do not abuse any body or party and do not write a political partisan article. If you do, I will be under the painful necessity of declining it.

**Program**

**O**F SPEAKERS and subjects as far as now made out for the St. Louis Convention, Oct. 25-28, 1904.

Miss Georgina I. S. Andrews, New York City, "Heredity."

A. P. Barton, Kansas City, "Social Significance of the New Thought."

Mrs. C. Josephine Barton, Kansas City, "The Ægis of True Liberty."

Henry Harrison Brown, San Francisco, "The Call of the Twentieth Century."

W. J. Colville, London, England, subject not yet announced.

Mrs. Melinda E. Cramer, San Francisco, "Faith and its Application to Healing."

Eugene Del Mar, New York City, "Society and the Individual."

Charles Fillmore, Kansas City, "The Unity of Religion and Therapeutics in the New Thought."

Mrs. Myrtle Fillmore, Kansas City, "New Thought Children."

Mrs. Mary D. Fisk, New York City, subject not yet announced.

Rev. Henry Frank, New York City, subject not yet announced.

Mrs. Ursula N. Gestefeld, Chicago, "Curing and Healing."

Miss Emma Gray, Washington, "Discern the Voice of the Spirit."

H. Bradley Jeffery, New York City, subject not yet announced.

Francis E. Mason, Brooklyn, N. Y., "Man the Monarch."

Rev. R. Heber Newton, New York City, "The Significance of the New Thought."

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Charles Brodie Patterson, New York City, subject not yet announced.

Rev. John D. Perrin, St. Louis, "What Makes the New Thought New?"

Charles Edgar Prather, Kansas City, "Your Twelve Apostles."

M. Woodbury Sawyer, Boston, "God and Man, and their Interrelations."

Rev. H. H. Schroeder, St. Louis, "A New Life; the Result of the New Thought."

Joseph Stewart, Washington, subject not yet announced.

Miss Anita Trueman, Kingston, N. Y., "The Coming Race."

Paul Tyner, Mount Vernon, N. Y., "Individual and Institution."

Rev. Helen Anderson, New York City, subject not yet announced.

Miss Eva Augusta Vescelius, Newark, N. Y., "Healing Through Musical Vibrations."

S. A. Weltmer, Nevada, Mo., "The New Thought in its Relation to Teachers."

J. Stitt Wilson, Berkeley, Cal., "Social and Economic Life."

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**L**ET US avoid and discourage all bitterness and vituperation in this campaign. You have your opinions and preferences. I have mine. But don't let us fight those who do not agree with us as if they were rogues and cutthroats. They are not.

And don't believe all you read in partisan newspapers, especially those of the scarehead, vituperative, calamity howling kind. It is a good plan to take a paper of each of the leading parties. They tend to check one another up and offset one lie with another so that you don't get one-sided. I take and partly read a Dem-

cratic paper, a Republican paper and a Socialist paper. I know that all the platforms advocate most excellent things and that the candidates are, in the main, honest and sincere. I can trust the people to do the right. They always do, ultimately. One thing I do know, and so do you when you think for yourself: The country is safe, whoever is elected president. If Teddy goes in, I intend to do all I can to help him to give us a splendid administration. If Judge Parker or Mr. Debs wins, he is my president and I stand by him no less enthusiastically. Let us all be men and women first, Truth students and practitioners second, patriots third and politicians last. Hurrah for the man the people elect! I believe in the people, the honest yeomanry of our country.

One evening recently two dirty, ignorant, unkempt, penniless fellows were haranguing the people on a public street of Kansas City about what they called Socialism. The crowd about them blocked the passage ways and the police, as they should, ordered them to move on. They impudently refused, and were, of course, arrested. This was just what they wanted. They thus became martyrs to the police force and the Howler could make a case for its readers of police interference with Socialism and its advocates. At the police station they refused to allow any one to go on their bond—several sympathisers offered to do so—and were locked up. This, too, was exactly what they were working for. It made a stronger case for the Howler to work up a scarehead over.

Such things are common and tend to turn honest, intelligent people against a movement that is all good at its foundation. "Save us from our fool friends."

THE LIFE has no politics. It stands only for justice, right and decency. Let us be fair and reasonable, even in the heat of a campaign.

## Little Lessons in Elohim.

**S**OME people are full of thoughts. Some people are full of thoughts and words. Some people are full of thoughts and words and Love, and then they must overflow with loving thoughts, words, acts and expressions.

There are multitudes among our readers of THE LIFE who think beautiful thoughts, speak scientific words and love everybody they know and hear of.

Sometimes I wish THE LIFE were as wide as the world, as I once dreamed it was, so we could publish all the beautiful, uplifting, inspiring, helpful things that come in from its friends.

I am sure it would at least ameliorate the war-spirit in the East (too awful to contemplate save to say it is finished!) and would subdue the war-spirit of the fiercest of wars, without the inevitable Waterloo Battle that must ere long, otherwise precipitate!

(Right here, my country, men and women, let us all say "Peace" in one voice, "Peace to the *Heads* of the two governments who are not fighting, but who are influencing our youths to battle. *Older men* who are sending out young bloods, were youths, good, patriotic, but un-malicious boys, true Red Cross mother's son's! O, dear! the pity, the pity! *Let us rise up.* Our warfare is mental, and our words *opposite* to the spirit of their methods. Let us say "*Peace in the East among the little thorough-breds, who think they are fighting for principle.* Peace to the burly men of the North-east, whose individuality has been neglected for police drills and home subjugation, and where beautiful, saving, enlightening, *wholesome* Natural Science, or spiritual, has never had a home!)

But here is a letter written to our good neighbor, Mrs. Brown, who is naturally pretty, fine black eyes, luxuriant black hair, fair face and *now* illumined with the glow of freedom in knowing the truth of being,—making her beautiful. You ought to have seen the happy, thankful look in her eyes when she came over and handed me this letter and I read about her first outside demonstration, in the use of the word. Her sister-in-law in Ohio, had been troubled with what is called rheumatism, two years. The husband (Mr. Brown's brother) wrote the letter:—

“Dear Jennie:—We received your letter and the pictures of the children. They are fine. The baby looks like its mother.

“Last Sunday morning (G.) got up and walked across the room. She shouted—‘*I can walk, I can walk! I am so happy! It is because Jennie prayed for me.*’

“She had not walked a step for two years without crutches or someone helping her. She is better, etc.

“Love to all. Write soon, \_\_\_\_\_”

Is it not good news, when for two years medicines had failed to touch the case, that the sweet science of Life, Truth and Love can speak the word only, and the worst rheumatism will melt right down and the one who was sick rise up rejoicing?

Is it hard for you to believe this? It is not for me; I believe it with all my heart and mind. I know it is true. I have seen too many such demonstrations not to know ❀ ❀ ❀

From Gouverneur, New York, Mrs. Elizabeth F. Hall, a beloved student, sends me her following answer to the questions from someone,—

“*What has Mental Science done for you; has it helped you in your daily life?*”

“As I read the above lines,” Mrs. Hall says, “it

came to me like a burst of light, the many blessings it had brought me. It had brought me sunshine in place of shadows, smoothed the rough corners from the little trials of every-day, and brought peace where once there was discord.

I can do more work and with less labor since taking up the Science of Life. It has taught me that in doing the work given me my very best, it will grow more easy to perform, and, as I grow from the darkness of ignorance into the brightness of intelligence, my life work will grow lighter as I grow to stand the light. Elizabeth Towne tells us to "act what we desire," and now when I have a disagreeable task to perform, I *act* as if it were a pleasure, and it soon becomes so.

"I find that in helping others, I help myself. I now use praise where I once used blame; a smile in place of a frown, and harmony reigns where once all was discord. I enjoy each day as it is passing, and I find the rainy day brings its pleasures as well as the day that is filled with sunshine. I find by trying to discover the best in every one, there is good in all, and expecting only good attracts to me in return the best of everything and I can have only success in my daily life

"The Science of Life is a good tonic taken before and after meals, on arising and just before going to bed, and always. I have tried it, and have found it all it claims to be.

LIZZIE FOSTER HALL."

Another lovely student in Moscow, writes, "Dear Mrs. Barton:—As I finished the study of the Eighth Lesson, the vibrations of joy filled my soul. And I thought how systematically arranged they are. They make me think I am taking a journey, and each Lesson a beautiful palace wherein there is everything beautiful and grand to fill full the present need.

I thank you for your nice letter and I only wish I could stay where it carried me. . . . .

“With Love, your friend,

“MARGARET VENNIGERHOLZ.”

The student gets glimpses of the harmonious condition that is to become with him a permanent thing.

We are born free. Yet our freedom does not appear, is not fed to us by some outside help. We prove it through study, through the dedication of ourselves to the great truths of Life. Independence of people and events, thoughts, feelings, influences, *only* such as our righteous Judgment admits is for us.

There is not the smallest need to mingle with the world for the purpose of getting our good out of it. If a hand-shake or a “drink” has put a man in office he did not get there in the most successful or happy way, and the means must be adjusted to suit the right way, even if through trial and hardship. There is always the abiding principle to guide us.

When we walk close with this everlasting comrade, we feel only the infinite tenderness, holy purity, fullness of power that is ours inherently. We draw all people unto us, all become divine, it is a common brotherhood. There is a Mount of Transfiguration where all are to meet and shine *and live*, at home.

Since I am giving the Little Lessons in this form, this time, I will give you one more little incident before closing this article.

A young woman whom everybody loved and respected had a sweet-heart to whom she was greatly attached, but who had been courted by another young woman “just for fun,” it being leap-year. The second young woman concluded she liked him better than she had intended; and the young man, not wishing to be ungallant (!) (poor goose) was in a dilemma. First girl, Celestia, wrote me for help. In a week or so,

Diana, the second girl, wrote me for help. I answered her promptly, telling her I was on the other side, and asking her to go and propose to some other gentleman, for I felt sure Celestia could not do any such thing. (She takes after *me* in that. I'd never do the talking!).

Diana wrote back, flashily, "I will not give him up. I'll wade through fire first!" I wrote her to prepare to wade then, if she would not relent, and that all I would do would be to treat *for the right thing to be done by them all three.*

In a few weeks an aunt whom Celestia says she did not know had a fortune, made her a present of an elegant modern home, and this decided fickle, goosey George who didn't know his own mind well enough to promptly do the right thing. Diana writes me now, that she did wade through fire for a short time, but that she came out a better girl, and, "was engaged to some one else anyhow!"

A fine story for the Children's department was sent in a little too late for this issue. It is "By Aunt Mary" and will just suit to read round the fire-side in November, when cool weather first makes the hearth-stone bright.

C. J. B.

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We are not cheap John "healers." We do not offer to treat you a month for \$1.00 or as a premium on subscription to THE LIFE. No one can do that—really no one does it. People who pretend to do such silly things don't do it. You can see very clearly that I cannot afford to work for you one month for \$1.00, and you ought not to expect it. Such offers are frauds, all of them. *We do the work we claim to do, the work you expect us to do;* and you pay us for same—full price if you are able, less if you are not. None are turned away for want of money.

A. P. BARTON.

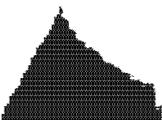
**Faith.**

**I**N THE festering soil a tiny seed  
 Was alone with the darkness and cold,  
 Till a restless yearning moved its life  
 To strive above through the mold.  
 It knew not light nor warmth  
 Nor stirring wind's caress,  
 But the longing vague that made it press  
 Up, up toward the strange unknown.  
 So it pushed past clod and rock  
 With ever growing might,  
 Till it stood, a little plant,  
 In the joy of life and light.

In the fettering shell a birdling lay  
 And it couldn't have told you why  
 It wanted to burst the oval house  
 But only to work and try.  
 It knew not of parents eager and waiting,  
 No comforting touch of a mother's wings,  
 Nor wonderful morsels a father-bird brings,  
 But it struggled to break the 'circling bond.  
 Hour after hour it toiled  
 (Persistence strange to see!)  
 Till the shell was cleft in twain  
 And the little bird was free.

A man was alone with a question  
 In doubt, in the darkness of mind,  
 But something whispered within him,  
 "Seek and ye shall find."  
 Of the riches and fulness of wisdom  
 The man had never dreamed,  
 Nor on his slumbering spirit a fitting vision  
 gleamed  
 Of knowledge that bringeth power,  
 But he wrestled with the question  
 And would not let it go,  
 Till at last in the light of Truth  
 He stood and said said, "I know."

ELSIE McLEAN.



WHAT has been called the "boycott" has proven to be a boomerang in this country. I have often observed its working here. The result is almost always an increase of business for the one against whom the boycott is directed.

People will assert their freedom and will lend a helping hand to the one who is unjustly persecuted by any class.

A few years ago there was a great convocation of labor unions in Kansas City. Mr. Bryan and our Mayor spoke. I noticed that they all wore a tag which said boycott a certain popular restaurant here. The next day about noon in passing this restaurant I dropped in. The place was crowded, there being many waiting unable to get seats. I smiled and said to the proprietor, "I came in to see how the boycott was working." He laughed and replied, "It is working all right, just as such unfair attempts to injure a man's business always work." The effort had been made against this man because he claimed the right to employ waiters and cooks who did not belong to the unions, to do his work. The boycott is passing away, as it should.

A lady in Cincinnati, O., writes:—"I have been trying to use some of the Healing Thoughts which I found in a copy of THE LIFE out of which I had cut one of my own articles. On the other side I found most beautiful thoughts. It seemed as if something drew my attention to it, for I had forgotten that they were in that particular number. It was in 1897. I used the one of them for headache instead of "cold", and it has almost *cured* the pain in my head. And then I tried another one for poverty, and I have had this money, which I did not expect, and an order for work, which means money. And then I also found two of your books, sent me in 1896—"Faith's Fruition" and "The ABC of Truth," and, really, I felt as if I had found *much* hidden treasure, a mine of Spiritual wealth. I think I must have a new appreciation of these *lovely* thoughts of yours and your wife's, for they seem like a string of beautiful jewels. I rejoice in them as one who has found treasure. Accept my heartfelt thanks for your

writing and publishing them. I owe you *much good*. I hope the way will open, near at hand, when I can come and stay with you and learn of you the way of Life."

**M**RS. BARTON has performed a miracle in mother's case," said a letter handed me by one to whom this letter was addressed. "Her rupture, if not healed, gives her not a bit more of trouble," the letter continued, "and her limbs have relaxed so much you would not know she had been laid up over a year with muscular rheumatism. I say go to Josephine Barton if you want to get whole and well. Mother is walking all about the place!"

In handing me the letter, the question was asked, — "How did you accomplish her healing? The doctor told me she never could be a sound woman again."

In the next Health Thoughts, those for November, I will tell you all about it for I remember the course pursued, and I think I can make it very clear to all who are interested in the treatment of such a case.

C. J. B.

### **A New Premium.**

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We have received one lovely little tune to the Lullaby published in our August issue. It was hummed by a nine years old girl and written down by her mama. She gave only the air or soprano, of course, and we must get the accompaniment set to it before publishing. You may look for it in our next issue.

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New Series

Nov., 1904

Vol. 6, No. 5



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## CONTENTS

The New Thought Convention .....	211
Now, poem, .....	221
For The Children .....	223
The Soul in Love, poem, .....	226
Bible Lessons .....	227
Key-Notes .....	234
Health Thoughts .....	235
As We Sow .....	241
Correspondence .....	243
"Keep Sweet and Keep Movin' ", poem, .....	247
The Life of Man, poem, .....	249
Little Lessons in Elohim .....	251

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# THE LIFE

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NOVEMBER, 1904

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## THE NEW THOUGHT CONVENTION

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(HELD IN ST. LOUIS, MO., OCT. 25-28, 1904.)

**T**HE officers of the New Thought Federation chosen at the Convention held in Chicago one year ago were, Rev. R. Heber Newton, D. D., President; Ursula N. Gestefeld, Vice President; Eugene Del Mar, Secretary; John D. Perrin, Assistant Secretary; H. Bradley Jeffery, Treasurer, and Bolton Hall, Auditor.

The program for this Convention was as follows:

### TUESDAY AFTERNOON.

Song No. 54, "Joy to the World," Audience.

Affirmation, Silence.

Address of Welcome.

Song, "The Palms," Faure, Prof. Le Roy Moore.

Rev. R. Heber Newton, D. D., "The Significance of the New Thought Movement."

Song, "Sing Me to Sleep," Green, Mrs. Henry Boemler.

Rev. John D. Perrin, "What Makes the New Thought New?"

Song, "The Voice of the Spirit," Le Roy Moore, Miss Edna McDonald.

Eugene Del Mar, "Society and the Individual."

Song; No. 4, "Open My Eyes That I May See,"

Audience.

**TUESDAY EVENING.**

Song No. 16, "My Life is in Thee," Audience.

Affirmation, Silence.

M. Woodbury Sawyer, "God and Man, and Their Interrelations."

Song, selected, Miss Laura Payne.

Miss Anita Trueman, "The Coming Race."

Song, "The Triumphant Host," George Veigh, (Words by Rev. John D. Perrin) Mrs. F. A. Bensberg.

Rev. Henry Frank, "The New Thought and Recent Discoveries in Science."

Song No. 10, "With a Perfect Heart," Audience.

**WEDNESDAY AFTERNOON.**

Song No. 41, "God's Hand," Audience.

Affirmation, Silence.

Miss Harriet H. Rix, "The Divine Gift."

Song, "Perfumes of the Orient," Belhegni, Miss Lute Adams.

Rev. H. H. Schroeder, "A New Life, the Result of the New Thought."

Song, "Just for Today," Abbott, Mrs. Frances Becker.

Miss Eva Augusta Vescelius, "Healing Through Musical Vibrations."

Song, "Light of My Life," Gilchrist, Miss Lute Adams.

Henry Harrison Brown, "The Call of the Twentieth Century."

Song No. 53, "The Comforter," Audience.

**WEDNESDAY EVENING.**

Song No. 55, "Happy in God's Love," Audience.

Affirmation, Silence.

D. L. Sullivan, "I Am, It Is, I Can, and I Will."

Song, "Il Baccio," Arditti, Miss Myrtle Pryibil.

Miss Emma Gray, "Discern the Voice of the Spir-

it."

Duette, "The Lord is My Light," Buck, Miss Myrtle Prybil and Mr. Albert Breitt.

Joseph Stewart, "The Subliminal and the Personal Selves."

Song, "Creole Lover's Song," Buck, Mr. Albert Breitt.

S. A. Weltmer, "Suggestion and the Teacher.

Song No. 69, "The Never Failing Source," Audience.

#### THURSDAY MORNING.

Song No. 78, "The Christ Within," Audience.

Affirmation, Silence.

Mrs. Myrtle Fillmore.

H. Bradley Jeffery.

Song, "Lullaby," Beviginanni, Miss Bachman.

Mrs. Margaretta G. Bothwell.

Charles Edgar Prather.

Piano, "Valse Chromatique," Th. Leschetizky.

Mrs. Nettie Greenbaum.

Mrs. Fannie B. James.

Harry Gaze.

Song, Selected, Mrs. W. G. Haseltine.

Mrs. C. Josephine Barton.

Mrs. Carolina S. Wolfe.

Song No. 2, "God is Love," Audience.

#### THURSDAY EVENING.

Song No. 12, "Indwelling," Audience.

Affirmation, Silence.

Charles Fillmore, "The Unity of Religion and Therapeutics in the New Thought."

Song, "Come Unto Me," Connen, Prof. Le Roy Moore.

Rev. Helen Van Anderson, "Opportunities of Parenthood."

Song, Selected, Mrs. F. A. Bensberg.

J. Stitt Wilson, "The Socialist Movement and the New Thought."

Song, No. 46, "Stillness," Audience.

#### FRIDAY AFTERNOON.

Song No. 41, "God's Hand," Audience.

Affirmation, Silence.

Miss Georgina I. S. Andrews, "Hereditry."

Song, "Babylon," Watson, Mrs. Louise Blake.

A. P. Barton, "Social Significance of the New Thought."

Mrs. Melinda E. Cramer, "Truth and its Application to Healing."

Duette, "Love Divine, All Love Excelling," West. Mrs. Louise Blake and Mr. Herbert Owen.

Francis E. Mason, "Man the Monarch."

Song No. 52, "More Love to Thee," Audience.

#### FRIDAY EVENING.

Song No. 29, "It is Time to be True," Audience.

Affirmation, Silence.

Paul Tyner, "Individual and Institution."

Piano, "Magic Fire," Wagner-Veit, Mr. Herbert Owen.

W. J. Colville, "The New Thought and Universal Peace."

Song, "Beloved, it is Morn," Aylward, Mr. Herbert Owen.

Mrs. Ursula N. Gestefeld, "Curing and Healing."

Song No. 63, "Sweet Bells of Heaven", Audience.

The place of meeting was in a large room at the east nave of Music Hall, 13th and Olive streets. The theater auditorium in this building had been promised to us, but the managers of the building had leased it to a show, and so we were assigned to this other room.

It was a most unsuitable, uncomfortable, ugly place and the acoustic properties were very bad. It

was difficult for a speaker to be heard even a third of the way back from the platform, and impossible at the farther end.

The large attendance on the first afternoon sadly dropped off, partly on this account and partly because an admission fee of 25 cents was charged at the door.

While this scheme for raising money to pay the expenses of the Federation worked well at the Chicago Convention, and the attendance was large throughout, it is not, in my opinion, a good one. These meetings ought to be free to all, and some other means devised to raise money.

The address of welcome was to have been given by the Mayor, but it was announced that he could not come, and another man came in his place.

This gentleman said many excellent things and warmly welcomed the New Thought people to St. Louis and the big Fair. But his voice was thin and weak and not half of the people present heard what he said.

The first address on the program, by the president, Rev. Newton, was full of grand, beautiful thoughts. The speaker said he had been brought to believe in the New Thought movement through being healed by mental treatment. His argument in favor of mental therapeutics was masterful and convincing. I wish I could give you his paper in full, but have not the space. It required one and a half hours for its delivery, but only those who could not hear what he said grew tired.

Then followed throughout the eight sessions many able numbers which I can only refer to briefly.

Some of the listed speakers were absent, but their places were satisfactorily filled by others present.

Among those who thus filled places of absentees was Judge Benson of Kansas City, which made the number of speakers on the program from Kansas City seven, besides the musical director, Prof. LeRoy

Moore, also from Kansas City. So Kansas City was pretty well represented.

In the scope of this article it would be impossible to give any readable or just criticism of the many papers and speeches.

Suffice it to say that they were all good and generally true to the Science of Life and the entire convocation was permeated from first to last by harmony, love, peace and earnest devotion to the cause represented by the Federation.

There were people in attendance from all parts of the United States. Mrs. B. and I were told by several that they had come on purpose to see and hear us. One of them came from Montana. It made our hearts glad to feel that our earnest work has been so warmly appreciated.

Only two or three of the persons on the program were absent. Francis E. Mason and J. Stitt Wilson, I believe were the only absentees, and their places were filled by competent speakers.

I will here suggest a few faults that creep in at all such conventions, that they may be corrected.

It was announced that no advertising would be permitted, yet there was much of it on all sides. THE LIFE is always too modest to do such work. We did not even distribute sample copies. But THE LIFE stands on its merits, and not on the blare of trumpets and glare of large letter posters.

Another fault that needs to be corrected is the tendency of some speakers to run over their time. They weary the audience and infringe upon the time of other speakers. There was not much of this at this convention. The most notable instance was that of Miss Georgina I. S. Andrews. She read a paper on "Heredity," considered along theosophical lines, a paper well written, but about two hours long. She

knew her time was to be limited to thirty minutes, and why one will prepare so lengthy an essay under such limitations is a mystery to me. They really expect to bluff it through, as Miss Andrews tried to do. When the limit bell rang she kept on. It rang again and she appealed to the audience. Of course some clapped and one or two said "go on." And she stubbornly went on until the bell rang continuously, and the president had to get up and pull her down. It is both ridiculous and disgusting for one to exhibit such selfish bigotry in a public meeting.

Other speakers, even W. J. Colville, sat down when the limit bell rang. There were prevalent everywhere the utmost good feeling and harmony, except a little tiff and difficulty at some of the business meetings. But this all passed off nicely.

We did not take part in any of the business meetings, as we have never joined the federation. We are not joiners and do not believe in close corporations. I found, however, after it was over that I had been made a member of the Board of Directors.

A new constitution was adopted with by-laws and statement of purposes.

Article 3 of the old constitution was eliminated altogether, which gave the significance of the new thought as follows: "That one life is immanent in the universe, and is both center and circumference of all things, visible and invisible." In place of this an article was added giving more in detail, the idea of the significance.

Article 2, dealing with the purposes of the Federation, was slightly changed, and reads: "The purposes of the federation are: To aid human development through unfoldment of the consciousness of the unity of life, and to secure rightful liberty in pursuit of the purposes of this federation; to foster the new thought

movement in general, and take an active part in all matters appertaining to education along the lines proposed.

"In accomplishing these purposes, the federation in no wise shall interfere with, infringe upon or be responsible for, the interpretations, methods or work either of new thought individuals or organizations."

The new officers elected are: President, Henry Harrison Brown of San Francisco; vice president, Doctor D. L. Sullivan of Kansas City; secretary, the Reverend John D. Perrin of St. Louis; assistant secretary, Charles Edgar Prather, Kansas City; treasurer, Dr. J. W. Winkley, Boston; auditor, Carl Gleeser, Kansas City.

The Board of Directors was elected as follows: M. E. Cramer, San Francisco; S. A. Weltmer, Nevada, Mo.; Charles Fillmore, Kansas City; Paul Tyner, New York; Vivia A. Leesman, Holton, Kas.; Della Whitney Norton, Minneapolis, and A. P. Barton, Kansas City.

Resolutions were adopted favoring the universal peace compact and The Hague tribunal and also the right of anyone to employ a healer or therapeutical agents.

A vote of thanks was extended to the St. Louis newspapers and a resolution of greeting to the Federated Women's Clubs was passed.

A book will be published containing all the speeches and papers given at the convention.

We were favored during the sessions with some excellent music and singing under the direction of Prof. Le Roy Moore of Kansas City.

Of course different speakers express varying views on subjects, sometimes even contradictory. But nothing personal was made of any differences of opinion.

One spoke of treatments for success, another op-

posed this, giving as a clincher that it is not recorded that Jesus ever gave success treatments. Neither do we read that he gave treatments for gout, nor for general health. But this is no reason why we should not do so.

Yet, he did give success treatments when he demonstrated wine for the wedding feast, bread and fish for the multitude and money to pay his taxes with. We do many things rightly and properly that Jesus did not do. If we find a need and can learn to fill it, we must do so, even though Jesus may have been reported to directly oppose it. The development of power to succeed in all ways is a need and we have learned how to satisfy it. Let us do it, regardless of what has ever before been done.

One said that no healing is ever done without the volitional effort of the person treated. This is by no means true. Lazarus, Jairus' daughter, the demoniacs from the tombs, the epileptic boy, put forth no volitional effort, yet they were healed. Little children, demented persons, persons treated at the request of others, to-day put forth no volitional effort; yet they are healed.

This speaker sadly confused regeneration and healing of the body. It is good to heal the body and keep it well, although the person may not be regenerated at all.

And the healing that removes the cause of disease is true healing even though it may not regenerate the soul. Nor is it curing. Curing is plastering over effects with external appliances, without eradicating the cause.

There were some who staked everything on the Bible, while others ignored it altogether. Both extremes are unwise.

The time and place of the next convention have

not yet been decided upon.

#### INCIDENTS.

I attended a very pleasant and helpful experience and healing meeting one evening at the rooms of Mrs. Vintie Root McDonald. She is doing a good, quiet work.

Some went away from the door of the convention disgusted when they found they had to pay to get in. One woman said, "Jesus did not make people pay to attend his meetings." Admission ought to be free.

A long haired spiritualist medium attracted clumps about him here and there in the hall, advertising himself.

There was little, if any, Hindu Yogiism manifest throughout the convention. The speakers were mostly sound in mind and reasonable.

A little man read from a book one of his own poems. He affected the Byronian neckerchief, dress and hair, posed and attitudinized poetically and seemed to think he was impressive. His eyes were very small and weak and we were sorry for him.

Henry Harrison Brown, the new president, is editor of "Now," San Francisco. He is fervent, genial and in earnest in his work.

Mrs. M. E. Cramer, editor of "Harmony", was on the program and present at some of the sessions, but for some unannounced reason was not present when her time came to speak.

Mrs. Helen Van Anderson announced that she has become editor and manager of the New York Magazine of Mysteries, and vigorously advertised it in and about the hall.

Twenty of the names on the program were of persons who are now or have been editors of papers or magazines. Four of them were reformed orthodox preachers.

One man said he was all there is in the vast universe. His top has fearfully gone to seed.

People applauded rather when a wild, silly statement was made than when one that was made backed by reason and common sense. Little can be guessed of the merits of a speech from the plaudits of the crowd.

J. D. Perrin, the new secretary, is an ex-Baptist preacher who was brought into New Thought through being healed by mental treatment.

W. J. Colville says many good things, but is very nervous in his actions and has a high keyed, screechy voice and very poor enunciation and articulation.

Ella Wheeler Wilcox was in the city but did not show herself at the convention.

Of course no Eddyites were present. They are close communionists of the strictest sort.

The weather was fine during the entire week and many took in the great Fair. This was one cause of slender attendance at the convention.

The newspapers gave full and fair reports of the proceedings, especially the Republic and Post-Dispatch.

St. Louis people were conspicuous for their absence. It was said that St. Louis is not a New Thought City. In Kansas City we are in the majority.

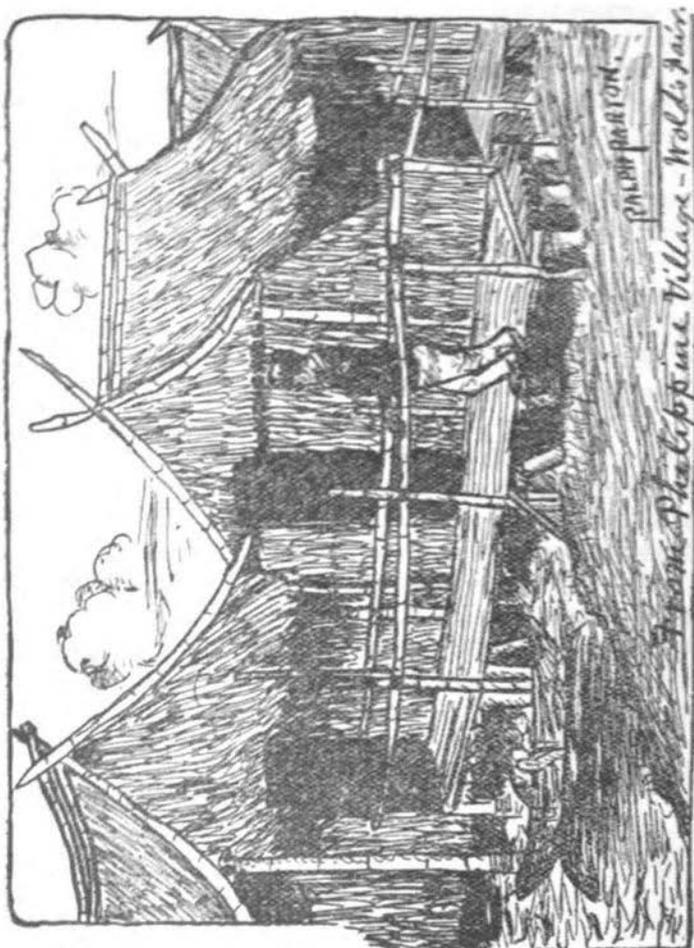
We invite the next convention to Kansas City. It will be the best place on Earth to hold it in.

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### Now.

There is no morrow and I say  
There never was a yesterday,  
One thing alone is true, I trow  
That is—the Now.

SUSIE M. BEST.



This sketch was made by Master Ralph Barton, after his visit to the Louisiana Purchase Exposition.

## For The Children.

BY AUNT MARY.

ONE crisp Autumn day, rosy-cheeked, blue-eyed Jo, with her two dogs, Curtis and Barry, went out into the woods to get grapes. On their way they met old Mr. Grump who always made things unpleasant for children. He fussed all the time, almost. He told Jo the grapes and the damp ground and her chewing gum would make her sick.

Of course Jo did not believe a word he said, but she was jolly glad when he hobbled on and left her.

Then she met Grandpa Joy with his cheery smile and fine brown eyes sparkling under shaggy eyebrows. His plump, rosy cheeks smiled out through clean, white whiskers. His crisp, curling, gray hair, all about his ears and sticking out from under his hat, looked like pictures you have seen of Santa Claus. He carried a stick in his hand with which he jabbed at little bumps on the ground and knocked the dry leaves from the small bushes that here and there drooped over the sides of the road, hardly ever setting it down in true walking-stick fashion. He said he didn't need it to assist him in walking, but carried it in summer for snakes, and as he always kept it standing by the gate when not in use, it had become a habit with him to take it in his hand when he went for a walk, and he had found it handy at times in the winter. "Hello! hello!" said he, when he was still several yards away. Jo jumped and dropped her little piece of gum on the ground. "Sho! now, did I make you lose something? Too bad; I'll help you look for it."

"Never mind," said Jo, "it was only a little piece of chewing gum, and I don't care for it now, because Mr. Grump says it's made of dogs' feet." "Dogs' feet?" said Grandpa Joy, "dogs' feet? NO-O-O! Uncle Sam

would never allow such stuff to be made up for nice little children to chew. 'Taint so. Some nice gum once in a while won't hurt you—just keeps your pretty white teeth clean. I declare, now, if your cheeks don't look like two red apples," giving one of Jo's round cheeks a loving pat. "Why Grandpa Joy," laughed Jo, "I don't believe they are as red as yours. I guess if I had nice, white whiskers for them to shine through, they'd look as rosy as yours." Grandpa Joy dropped his snake stick, held up both hands and laughed heartily, showing a row of clean, even teeth. "Ho! ho!" laughed he, "now just think of a pretty baby girl like you with white whiakera. That *would* be funny—but you haven't told me where you are going this nice morning."

"I'm going to get some bird grapes and they're just a *little* way from here, don't you want some?"

"Why, yes, I do, and I'll get the high ones down for you with my stick. They're extra nice this year. —Of course, now, your mommy told you you might come up here by yourself?" "O, yes;" said Jo, "if she didn't, I wouldn't come." "Of course not," said Grandpa Joy, looking admiringly at her. "I'm going home with you to see your pappy, and, while I think of it," said he, scratching briskly about in his vest pockets with thumb and fingers, "here is a dime for you to get some more gum and some taffy."

"O, thank you" said Jo. So, they chatted merrily and gathered grapes and then trotted home together, the world looking very good and very bright to them.

Now, what made Mr. Grump and Grandpa Joy so different? In their younger days, Mr. Grump had enjoyed much better opportunities than Grandpa Joy. He had seen a great deal of the world and received a large legacy which was spent in dissipation and foolish speculation. He might have taken a good education,

but it could not be obtained without work. To get something for nothing seemed to be his main object in life. He was a soldier in the Civil war, though he never participated in a battle nor received a wound, he managed to get a good sized pension. He twice got heavy "damages" from a R. R. Co., for something, but very soon that also slipped away. He never searched for nor found his real self nor recognized the good in everything. Now he goes his weary ways, grumbling, cross, without friends, suspicious of everybody, at home sitting in desolation and misery, without friends or love.

Grandpa Joy was a lighthearted farmer boy, merry and good, opening wide the doors of his heart to the sunshine of *Love* and finding himself to be one with it.

Starting for himself in life, his capital was his true young heart and his strong arms. He heeded kind advice, using his own good sense, and courageously took his first steps. He spent money freely where he saw it was right and profitable to do so. He never cheated anyone nor never told a falsehood to obtain money. He was careful to injure no one. Where labor was required, he bared his strong arms and went at it bravely. People found him out and trusted him, so he kept climbing and climbing and today we find him with large possessions, sitting in his handsome home surrounded by a loving and intelligent family, and hosts of friends, with a heart as tender and loving and happy as it ever was. No wonder sweet little Jo says that love heaps up around Grandpa Joy, but she can never make a bit of it stick to Mr. Grump.

A lady in Pa., upon paying her subscription to **THE LIFE** for the eleventh year writes; "I have been a reader of **THE LIFE** ever since it began to be published and I feel that I could not do without it."

### The Soul in Love.

**K**NOWEST how the soft fish built her shell  
 Adorning with pearl each tiny cell?  
 Or how the stately pine-tree adds  
 To her old leaves new myriads?  
 Or what wove yon wood-bird's nest  
 Of leaves, and feathers from her breast?  
 Knowest thou what Love is? Words cannot tell,  
 But thy Soul yearns for Love, thou knowest well.  
 True Love is God—God is Eternal, Free.  
 Knowest why bark so clings to tree,  
 Each to the other a necessity, as leaf to vine?  
 They live not forever, as true Love divine.  
 Flesh lusts for flesh and each decays;  
 Souls cling to Love by divers ways,  
 And silence speaks where no sound is heard,  
 For God is Love and Silence is the word.  
 Sees't thou one or countless lights above?  
 As it is with light, so it is with Love.  
 Thou sees't one flame 'midst countless sparks aglow,  
 As it is above, so God has made it here below.  
 Now look around thee, then into thy soul;  
 Is it not part of one stupendous whole?  
 That light which burns within thee, then,  
 Does not differ anyway within thy brother men.  
 That spark, a prisoner held by flesh,  
 Cannot survive, where it does by lust refresh.  
 Though fleshly garb delude mankind,  
 Saying, Thy Soul,—My Soul, (blind leading blind.)  
 Each is but a spark of God—Great Soul Divine,  
 Thou art "my Soul", my brother, and I am thine.

ELMER STEWART, Kansas City, Mo.

Be sure to read our premium offers on other pages  
of this issue.

## : Bible Lessons :

*Lesson VI.—November 6.*

(FOURTH QUARTER.)

**J**OASH THE BOY KING.—2 Kings 11:1-16.

LESSON KEY-NOTE:—"When the righteous are in authority, the people rejoice."

*Time:*—About B. C. 836.

*Place:*—Jerusalem.

At this time Jehu was King of Israel, Hazael King of Syria, and Shalmaneser King of Assyria. Elisha was prophet in Israel.

The black Obelisk in the British museum mentions the tribute paid to Shalmaneser by Jehu.

Ahab's son, Jehoram, followed his father with a weak and brief reign. He married Athaliah, a daughter of Jezebel. After his death, his son reigned for one year, when Athaliah usurped the throne, slew her own grand children and ruled in idolatry, most oppressively for six years. She was a cruel despot.

Jehu destroyed all of Jezebel's family, except Athaliah and Joash. Athaliah soon after perished miserably at the time her grandson, Joash, was made king. He was the son of Ahaziah and Zibiah of Beersheba, and his wicked grandmother did not know he escaped when she slew her other grandchildren.

1, 2, 3. Joash's aunt Jehosheba, hid him when only one year old to keep Athaliah from killing him, and kept him with his nurse, concealed for six years, until near the end of his monstrous grandmother's reign. The boy was well trained by his good aunt and had a good heart.

4-8. The plan to induct Joash into the kingdom was concocted and carried out by Jehoiada, the high

priest. Baal had been the god in Judea during Athaliah's reign and the temple had gone to ruins. The priest's zeal won the day. He believed God would help him and had the courage of his convictions. Thus we always win if we are both righteous and brave.

9-12. Everything was arranged privately and, on a Sabbath day, the armed forces prepared by the priest were ready for the grand *coup d'etat*. So we, in the silence, prepare and strengthen our forces for great works, for grand achievements of truth.

13, 14. The arrangements were drawn up in the temple, a place never visited by Athaliah. The seven year old boy, Joash, was brought out and stood by a pillar with a crown upon his head, while the armed forces and the people, who were sick and tired of Athaliah's wicked course, clapped their hands and shouted, "God save the king." Athaliah came to see what it all meant and cried out, "Treason! Treason."

Wickedness always leads to woe and righteousness wins, even though a child stands for it.

15, 16. She was taken out and slain with the Jews who took her part, by order of the priest, and the boy was king, with his uncle, the priest Jehoiada, as the power behind the throne.

A little child shall lead them. Innocence and purity prevail over vice and cruelty.

1. Who was Joash?
2. How and why was he saved?
3. Describe conditions about him.
4. Is truth ever crushed to Earth?
5. Why does righteousness prevail?
6. What lesson do you get here?
7. What of seeming success or wrong doing?

*Lesson VII—November 13.*

JOASH REPAIRS THE TEMPLE.—2 Kings

12:4-15.

**LESSON KEY-NOTE:**—"We will not forsake the house of our God."

*Time:*—Joash reigned forty years: B. C. 836-796. Collections for repairs began, under direction of Jehoiada, early in his reign, but they were not completed until after twenty-three years.

*Place:*—Jerusalem, the capital of Judea.

Under Ahab, Jehoram and Athaliah the temple of Solomon had been despoiled of its rich treasures and much of the stone and other material torn out to build and furnish the temple of Baal. Jehoiada's first care was to rebuild this temple of Jehovah and restore the worship of David's God. But little progress was made for twenty-three years.

4, 5. Jehoash, or Joash, under direction of his uncle, called for free-will offerings to rebuild and re-furnish the temple. Each one interested collected from his acquaintances. But most of the money was not turned in and nothing was done. The free-will offering plan did not work. The money collected was used for other purposes. It is always best to do business with system and order, in a business way.

6, 7, 8. After twenty-three years of this dilatory, loose way, the king, now thirty years old, called the priests to task about it and told them to stop taking money in that way as the temple was getting little of it. So they stopped making any pretense toward repairs.

9, 12. Then Jehoiada inaugurated a thoroughly business method and very soon they had plenty of money to progress with the work.

They put the money into bags and paid it out to the workmen who made the repairs and to the material men. Then things were done, and they who did the work and furnished the materials were paid spot

cash. That was business. It is the only way to do business, to do it in a business way. I don't like the free-will offering plan of getting pay for work. If I have a man do a job of work for me and when I ask him what I owe him he replies, "Oh, anything you want to give me," I feel embarrassed and my opinion of him as a business man drops away down.

13, 14, 15. The statement made in verse 14 is contradicted at 2 Chron. 24:14. We do not know which is correct. The probable meaning here is that they used other money, raised in another way, to buy furnishings for the temple. Possibly the priests coughed up some of the money they had been collecting.

Verse 15 says the paying tellers were so honest that the superintendents did not require them to give account of disbursements. They just paid out the money wherever it was due and made no report. There are some people nowadays who are honest enough to trust in that way—but some are not, alas! men who are really honest are so, not from policy, but from principle. There is no policy about genuine honesty.

1. What was the condition of the temple?
2. How did it come to be so?
3. What method was used to collect money for repairs?
4. Did it work? Why not?
5. What other method was substituted?
6. Why did this succeed?
7. How should business be done?

*Lesson VIII.—November 20.*

ISAIAH'S MESSAGE TO Judah:—Isaiah 1:1-9 and 16-20.

LESSON KEY-NOTE:—"Cease to do evil; learn to do well."

*Time*:—B. C. 740-735. There was probably an in-

vasion occurring from Syria or some other hostile nation.

*Place:*—Isaiah uttered his prophecies mostly in Jerusalem.

Uzziah, grandson of Joash, became King of Judah, and Jeroboam II, son of Joash, succeeded Joash as King of Israel. Elisha died in the reign of Joash.

Great prosperity followed in both kingdoms. Conquests were made by both kings until the limits of their territory were greatly widened. They were uncle and nephew, like Edward of England and William of Germany. Luxury, as usual, rendered the nations weak and corrupt. It always has been so.

A Syrian invasion of Judah followed and many prisoners were carried away to Damascus.

Pekah, then King of Israel, joined the Syrian forces and slew 120,000 men of Judah, and carried captive to Samaria 200,000 women and children. We have no such terrible wars as that nowadays. The Philistines came down upon them from the south, and the Assyrians, under Tiglathpileser III, also pitched in upon poor Judah.

1. Then a young prophet of royal blood came forth to counsel and warn the people of Jerusalem and Judea. It was Isaiah, son of Amoz. He had a vision and came forth to declare it.

If a man were to go up and down the streets of one of our modern cities screaming out warnings and maledictions he would be shut up as a crazy man. But in those days they were tolerated, and often heeded.

2. He puts his message in the words of the Lord. His children had rebelled. He commands both elements to be still and listen.

3. Judah was more ignorant and ungrateful than the dumb brutes. It is often so with people.

They had become idolatrous and corrupt in the extreme. Of course judgment followed.

5, 6. They had been very severely chastised. The prophet asks, Why do you go on in sinful ways to be stricken more severely yet? The head sick is expressive of bad judgment and weak reason. The heart faint means being without courage or energy. The wounds and sores expressed the dread calamities they had suffered.

7, 8, 9. Probably over 200,000 men slain and as many women and children carried away into captivity, would indeed cause desolation in a small country like Judah.

16, 20. Here are the counsel and pleading for return to the Lord. The counsel as given is, 1. Wash, be clean; 2. Put away evil deeds and cease such ways; 3. Learn better ways; 4. Be just and charitable. The pleading is, 1. Let us reason together; 2. Let me wash away your sins; 3. Be willing and obedient and I will bless you. Warning: If you refuse, you perish.

1. What was the condition of Israel and Judah at this time?
2. What caused corrupt conditions?
3. What prophet arose?
4. What did he say about conditions?
5. What counsel did he give from the Lord?
6. What pleading?
7. What warning? What is the lesson?

*Lesson IX.—November 27.*

**WORLD'S TEMPERANCE SUNDAY.—Isaiah 28:1-13.**

**LESSON KEY-NOTE:—**“They also have erred through wine, and through strong drink are out of the way.”

*Time:—*About B. C. 725, two or three years be-

fore the tragic end of Israel, the northern kingdom.

*Place:*—Jerusalem.

Hezekiah was at this time King of Judah and Hoshea the last King of Israel.

This is called "Temperance Sunday" because the English S. S. leaders have set apart the third Sunday in November for lessons on temperance.

1. "Woe" is sorrow and desolation. Samaria was in a very fertile district. Desolation is prophesied on account of intemperance and debauchery.

2. The Polychrome version has this, here, "Behold, JHVH has in readiness one who is strong and unflinching, like a storm of hail, a destroying tempest, etc." Reference is made here to the Assyrians then preparing to come down upon Israel. About three years later they did come and swept the nation of Israel as a people off the map forever.

3, 4. Still refers to Assyrian devastation soon to begin. This was coming, the prophet says, because of their unrelenting vices.

5, 6. Judah remained, what were left of them by the Syrians, Philistines and Israelites. They heeded the prophet's warning as given in the last lesson and were saved. They took the counsel and heeded the pleading.

7, 8. But even these of Jerusalem have been drinking too much, even the priests and prophets have been getting drunk with wine and acting the fool.

9. Must teach little children as the older ones have gone astray and turned a deaf ear to the prophet's warning and advice.

10. This verse and almost the same passage in verse 13, seems to have been mistranslated. The Hebrew is, "tsav la-tsav, tsav la-tsav; qav la-qav, qav la-qav," and instead of being rendered "precept upon

*(Concluded on page 242.)*

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# THE LIFE

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## NOTICE

Our silent Hours are 6 to 7 a. m. and 7 to 8 p. m., central Standard time. All are requested to observe at least a part of one or both of those hours in the silence with us.

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## Key-Notes.

November.

(I Multiply Truth by Love.)

1-15.

**I** AM ONE WITH THE GREAT HEART OF TRUTH AND LOVE AND THROB IN UNISON WITH ITS PULSATIONS, THUS INCREASING POWER.

16-30.

**M**Y UNION WITH THE SOURCE OF MY BEING MULTIPLIES BLESSINGS AND SUPPLY. MY ACTIONS ARE IN ACCORD WITH THE LAW OF MY BEING.

## Health Thoughts

**A**T THE request of a Berlin student of THE LIFE METAPHYSICAL SCHOOL, I give you here, according to my present discernment, my humble yet inspired statement of that exalted and wonderful utterance, called "The Lord's Prayer."

"*Our Father*,"—refers to the common brotherhood and its Origin, the One Essence and Cause.

"*Who art in Heaven*,"—specifies the state of infinite Harmony of our Origin. Our Origin is in universal harmony.

Originally or spiritually man is harmonious or "in heaven", the state of harmony peculiar to his Origin and his Substantial Self. Yet this pattern prayer was given to the soul-man because he was at that time too obtuse for the comprehension of abstract truths and had to have formulas to go by, ladders to lead him up to principles.

I like the term "The *Lord's Prayer*" although it was given for the Soul's *use*. The soul always grows in grace and knowledge when it turns ever to its Lord or Spiritual Self for its formulas of thought or of utterances.

The Lord is the soul's fixed and changeless Standard, the Image of God our infinite Origin, unto whose standard of perfectness the soul must attain. That breath of Life in man who aspires ever toward its individual perfection, wins through keeping Principle as the ultimate, established in his consciousness.

*Our Father* is the bond of unity for all mankind, the Royal Mantle enfolding in its soft meshes the entire race. The inspired One did not say *My Father* because he wished to teach the altruistic way to mankind.

*"Hallowed be The Name,"*—The name of our Source, Life, Truth, Love, Universal Intelligence; our divine Origin consecrated, in our hearts divinely, tenderly revered. Let us keep in remembrance the Eternal Name. Let all our loves be sanctified by the one Love; let every thrill of happy life dedicate its good to the one Life; let all the powers within us magnify the Name of our Heavenly Original, our Everlasting Comrade and Friend.

And this is only because it is our real natures to live thus. We are at home, natural and healthful, only in this atmosphere.

*"Thy Kingdom Come,"*—Thy state of harmony come, be manifest now in the hearts and lives of people on the earth. There must be not only willingness but the active aspiration expressed in words. This is an affirmation intended to unfold in the world that same condition of harmonious living. Surely this never would have been spoken had it been impossible here to develop into the heavenly way of living. And this is only letting the true life dwell in you and using it, in all your works and ways. Blessed is the flower plant that *over* comes the soil and rocks and insects and blossoms naturally, for of such is the Kingdom of harmony thus won.

*"Thy Will be done,"*—Man is to co-operate with his Original, for only thus can the divine nature be revealed.

The will of the Infinite, in regard to Its highest work, man, is that he shall prove God by revealing God-qualities and characteristics in himself. All the adverse qualities such as anger, malice, revenge, etc., are dissolved and forgotten in the operation of the active principles of peace, love, and human kindness. Man is never Himself until his own will rises into coincidence with the Sovereign Will.

*"On Earth as it is in Heaven,"*—Manifestly, as in the abstract. Understandingly live the life here in this changeful place, as well as in that harmonious spiritual verity of Being, that is changelessly perfect.

*"Give us this day our daily bread,"*—For the present only can we have needs; and for this day give us our daily sustenance. To-morrow will have the same supply when it becomes to-day and no provision need, therefore, be made for it now. *Now* is the time of all acceptance, all effort, and the only time. You cannot accept bread or anything else in the future. The mystic wheels of to-morrow's chariot must roll into the present, and be christened "To-day" before you laide it, or touch it, or do a thing with it. In fact the future is not in existence until it glides into to-day. On this Mr. Tennyson sang, "Who can tell why to-day to-morrow shall be yesterday?" When to-morrow shall have become to-day, to-day will have ripened into yesterday.

It matters not whether it be material bread, or that Manna from the Absolute, which is the true and permanently sustaining food. *Now* is ever the accepting time.

*"And forgive us our debts as we forgive our debtors,"*—According to one translation this would mean, "forgive us since we forgive," etc., which refers to the action of natural law, and which would imply the affirmation that one had already forgiven, in order to bring about, as the lawful fruit of his words, the condition desired. Thus: "For we ourselves also forgive every one who is indebted to us."

*"And lead us not into temptation but deliver us from evil,"* is claimed to have been an interpolation and not in the original. If it was there in any form, judging it in righteousness I would suggest the following paraphrase:—

And lead us when in temptation, or when we are subjected to temptation. The word *not* is not in the original.

“*And Thine be the glory, kingdom and power, forever, Amen,*” — is also said to have been added by some zealous soul who did not like to stop with so short a prayer. Of course we know the Kingdom, Power, etc., are already “Thine” without any man allowing or declaring it; yet the use of the word thus impresses the speaker and he likes to say it, just to keep it stamped in his own mind, which is well.

We like to cling to the version of this prayer used by us when we were children, and when our devout yet innocent eyes *would* close in sweet slumber, often before we got to the “and forgive us our sins.” I usually sailed off into slumber-land upon the “*Thy Kingdom come,*” feeling that it surely had.

As I have Mother Eddy’s first volume of Science and Health, I will here give you her first rendering of the spiritual significance of The Lord’s Prayer:

“Principle, eternal and harmonious,  
Nameless and adorable Intelligence,  
Thou art ever present and supreme.  
And when this supremacy of Spirit shall appear, the  
dream of matter will disappear.

Give us the understanding of Truth and Love,  
And loving we shall learn God, and Truth will destroy  
all error.

And lead us into the life that is Soul, and deliver us  
from the errors of sense, sin, sickness and death,  
For God is Life, Truth, and Love for ever. Amen.”

—From Science and Health, by Mary B. Glover Eddy.

It is my opinion the word Spirit would have filled the meaning better in the expression “And lead us into the life that is *Soul*”. I have no doubt Mrs. Eddy meant infinite Spirit when using the term soul in this connection.

Mr. Wilson, in his *Emphatic Diaglott* gives the following interpretation:—

“Our Father, thou in the Heavens, revered be thy name!

Let thy Kingdom come; thy will be done upon earth, even as in Heaven.

Give us this day our necessary food;

And forgive us our debts, as we have forgiven our debtors;

And abandon us not to trial, but preserve us from evil.”

Though dear in our hearts the expression, “Our Father,” it is somewhat misleading. It was intended as an educational designation to draw out our affections and thereupon our thought upon the real meaning. Father and Mother do not express any more than Brother or Lover, save in the sense of origin, and they are not the names to use there, since no earthly parent is any child’s origin.

But the simple-hearted disciples, so simple that after witnessing many miracles, one of them asked, “Show us the Father, and it will suffice,” most of these men had to have terms made very plain, very figurative, in order to get a degree of comprehension. They could not well discern spiritual things, while material things were very visible to them. It was the goodness of Jesus’ life and the wonderful works that attracted them, and touched their inner lives, almost unawares to them, with his power.

To-day if a landlord should decide to give a man who had worked but half a day the same wages he paid another who had worked all day, the latter would only say, “That’s his business. If he pays me what he agreed to, that is all I ask.” He would comprehend without having to listen to a parable half a chapter long, on the Kingdom of heaven being like unto a man that is a householder, who went out to hire laborers.

Then they needed formulas, figures of speech, color-

ed metaphors. It is thus the child begins to learn on this plane. Sense things are symbols of real things and they reach out to their fullest capacity that all may lay hold of, follow back, and find the boundless, the true and changeless for their healthful contemplation, wholesome knowing.

Mr. Gladstone, in his little book called "Brilliant," says, "The religion of Christ had to adapt itself to the least as well as to the largest forms of our life and nature, while its central idea was in very truth of such a largeness, in comparison to all we are or can be, the greatness and the smallest of human littleness sink into insignificance."

The soul prays to itself. Supplication is unnecessary. The right attitude may be found quicker by reasoning than by begging. All the soul needs to prepare itself is the proper attuning to come into touch with its kind or origin. A tube of metal filings is not much of a conductor of electricity, but when there is a passage of Hertzian waves sent over it these filings at once link together in chains and become thus instantly good conductors. The physical body as a bundle of nerves seems sometimes rather a conductor of negative qualities until it is swept by spiritual waves when it at once becomes charged with the positive.

The soul's real nature is divine, yet it must discover this divinity for itself before it can come into conscious touch with the substance of spirit. (Acknowledgment of vileness makes the soul more negative.)

The beautiful words found in the truth about being, the truth that we are divine in our natures, when spoken makes us put on our divinity. And when clothed in the matchless purity of our divine natures, when the Shekinah of Love and Truth shines through us, when we have put on our power from God, with victory over evil tendencies, then are we masters of our

selves; and we live in the midst of the Heavenly Electricities as perfect conductors of the Holy Spirit.

Prayer then is natural; every thought or word or joyful acclamation is of the nature of prayer. All prayer must be fearless, free, and with nothing between us and the Infinite, though we may have our hearts and arms and houses and yards full of friends for whom we seek heavenly benefits.

Prayer is at-one-ment. It is that at-oneness with the Holy Spirit wherein Life, Truth and Love are realized and all error annulled in the consciousness. Right means true in every particular: Jesus spoke of the Heavenly Origin as right, or righteous, which was perhaps to help him in drawing completely near to that rightness. At such time, prayer is our breath and sense and consciousness. It is the atmosphere of Heaven.

C. J. B.

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### As We Sow.

**W**HAT will you cull from the Garden of Life,  
When another year has flown?  
Heartsease or rue—the law holds true—  
That we reap what we have sown.

Plant goodly seed and the soil will yield  
That which shall bless—not pain—  
A thistle springs from a thistle seed,  
Grain only springs from grain.

Choose well the fruitage that you would have;  
Choose on your planting day;  
And to you it shall be as you then decree,  
For nothing this law can stay.

ANNIE J. C. NORRIS.

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Put THE LIFE on your list of winter reading.

## Bible Lessons.

(Continued from page 233.)

precept," etc., the best scholars say these strange monosyllables "are a coarse specimen of mimicry and illustrate the contemptuous use of the phrase *to drop for to prophesy* and *madman for prophet*." Those priests treated Isaiah as a madman and said he dropped unintelligible sounds as a gibberer, "here a word and there a word," (instead of "here a little and there a little".) Begin this verse with, "For he is ever gibbering," instead of the way it begins in the common version.

11, 12, 13. The meaning here is that the Lord would send foreigners, barbarians who would gibber to their heart's content, and their contempt for the word of the Lord would cause their downfall.

But they went on with their debauchery and soon came to an end as a people. Then Isaiah went about stark naked for three years to illustrate the nakedness of those people to whom they looked for wealth in Egypt and Ethiopia who would also be taken by Assyria.

1. What was the purpose of this prophecy?
2. What called it forth?
3. What is intemperance?
4. May we use a bad thing temperately?
5. We may be temperate with food, but may we with a poison?
6. Is wine ever useful and good?
7. How did the people receive this warning?

This month we give place in the leader department to an account of the convention, postponing the promised article on "Temptation" to the December issue. I am sure you will all enjoy this account and will pardon the delay in sending out this number, as the convention closed on Oct. 28, causing copy to be late in reaching the printers. I wish all of you could have been there.

**Correspondence**

**A** GENTLEMAN in Florida, who complains of not having money to pay his debts and necessary expenses. in the course of a letter in which he severely condemns capital and capitalists, says that money is the root of all evil, yet he badly wants and needs some of this root. I wish he had piles of it. It would be a great blessing to him, for I believe he and his good wife would know just what to do with it. They think so, too.

Now, there was never a greater mistake than the senseless statement that money is the root of all evil. It is the root of much good. It is a most excellent thing to have plenty of. It is a great blessing to those who have brains enough to know how to use it. Even the croakers who use such empty phrases—really on account of envy of the rich—would like to have much of this root of evil, and not one of them would refuse it—not on your life.

Paul is reported to have said in a letter to his pupil, Timothy, that the *love* of money is the root of all evil—one translator says "all kinds of evil," which modifies the statement somewhat.

But any sane person knows that even the love of money is not the root of all so called evil. It is, unquestionably the cause of much that is bad in the world. It is a bad, depraved condition to be in love with the money itself for its own sake. But by no means do all the wrong things in life arise from loving money. Love, or strong desire, for intoxicants, lust and selfishness give rise to a thousand fold more wrong and desolation than does the love of money. A man will give up his money freely, often large amounts

of it, in order to gratify his thirst for drink or his lust.

It may be said that the love of money is back of the supply for such gratification. But this is not true. It is the demand that creates the supply.

I once heard a conversation between a school teacher and the editor of a very sensational newspaper. The teacher rebuked the editor for publishing so much of the news of crimes and unclean doings of people. The editor came back at him in this way:—

“This morning in my office when you were handed a copy of my paper I observed that the first thing you read was that two-column article about that seduction case out near Boonville. You read it through.”

The teacher replied,

“Well, I am acquainted with the parties and naturally took an interest in the case.”

“Yes,” retorted the editor, many people are acquainted with the parties and many more read such sensational stuff because they like it. I put in my paper that which makes it sell. People demand such things and I furnish them in order to sell my paper. If you teachers and the preachers will so train the people that they will demand sermons and moral essays I will furnish them what they want. I must sell my paper to the people or quit business.”

So, you see, it was not the love of money in the mind of the editor that caused him to publish sensational matter, but the depraved taste of the community. This was the root of the evil in that paper. Saloons exist because people demand them. If the taste for strong drink should cease, then the dram shops would close. So, if lust were cleansed away from men, bawdy houses would be no more. The taste and the lust are the roots of those evils, and not the money received in supplying them.

Let us people who have but little money cease our

condemnation of money and the people who have it, and maybe we will get more of it.

Money is the best material thing in the world, simply because we can get all our temporal needs supplied if we have it. It is readily, easily exchangeable for all we want for the body and many things for the mind. It is an excellent medium of exchange that all want and need.

The howl about abolishing the wage system and wiping capital from off the Earth, is only a wail of discontent raised for political purposes. If we stop to think a minute, we know that this means a return to a state of savagery. Under no other conditions could we dispense with money and payment of wages to people who do the work. It never can be, for example, among civilized people that every man can build his own house. He who would build a house must employ carpenters, masons, painters, plasterers, laborers, plumbers, etc., and the best way to compensate them is to pay them money wages. No other system or plan can be substituted. There is one thing all must submit to, for it must always be so: Brains will continue to control and employ muscle and brawn and direct the channels of money and capital.

Would you attend or treat a person who is taking drugs under a doctor? Subscriber.

*Answer:* Yes; under certain conditions.

Suppose a child is sick and the father has a doctor in attendance while the mother wants me. I will certainly do all I can for the child. It is not responsible, cannot make choice as to its treatment.

A woman here in the city once came to me to see if I would treat her little boy who had scarlet fever. The father had a doctor in attendance and she believed the child was being killed by drugs. She was afraid I

would refuse because a doctor was treating it, and was in great distress.

I said, "Be comforted, good woman. Your boy is going to get well. The doctor wants him to get well and is doing the best he knows; your husband wants him to get well and is doing the best he knows; you want him to get well and you are doing the best you know. Now I am going to bless all the means being used and invoke the divine power of healing and he will soon be well."

She went away rejoicing. That was on a Friday. On Monday she came to my office full of gladness and announced the healing of her boy. And what else do you suppose she did? When she got up to leave my office she stepped quickly to my desk and laid down three five dollar bills and did not wait to be thanked.

Bless her heart! That was a branch from the root of great goodness.

And, too, it often occurs that some member of a family, a grown up person, who does not believe in this Science, is sick and has a doctor. A mother, wife or other person interested wishes me to give treatments without the knowledge of the sick person. Of course I do it, often with marked results.

I have often gone to the house of a prominent physician here to treat members of his family, at the request of the physician's wife, but always when he would be away, as he is rather bitter in his opposition to the Science. I believe the mother of those children has a perfect right to have them treated by a Scientist, even though the father would oppose it if he knew it.

And I have attended patients in almost all the hospitals here. In such cases usually the attending physician gives the nurse orders which she feels she must obey. This morning, however, I was called to see a young man at the big hospital connected with the

Medical University here and found his sisters at his bedside had refused to let the doctor give him any drugs. In such cases I say nothing. I simply allow the patient and his people to fight it out with the doctors and go on calmly treating the sick person so long as they wish me to do so.

It is a good plan to exercise reason and common sense in all matters, and do the best you know.

### **“Keep Sweet and Keep Movin’ ”**

**H**OMELY phrase of our southland bright—  
 Keep steady step to the flam of the drum;  
 Touch to the left—eyes to the right—  
 Sing with the soul tho’ the lips be dumb.  
 Hard to be good when the wind’s in the east;  
 Hard to be gay when the heart is down;  
 When “they that trouble you are increased.”  
 When you look for a smile and see a frown.

But

“Keep sweet and keep movin’.”

Sorrow will shade the blue sky gray—  
 Gray is the color our brothers wore;  
 Sunshine will scatter the clouds away;  
 Azure will gleam in the skies once more.  
 Colors of Patience and Hope are they—  
 Always at even in one they blend;  
 Tinting the heavens by night and day.  
 Over our hearts to the journey’s end.

Just

“Keep sweet and keep movin’.”

Hard to be sweet when the throng is dense,  
 When elbows jostle and shoulders crowd;  
 Easy to give and take offense  
 When the touch is rough and the voice is loud;  
 “Keep to the right” in the city’s throng;

“Divide the road” on the broad highway;  
 There’s one way right when everything’s wrong;  
 “Easy and fair goes far in a day.”

Just

“Keep sweet and keep movin’.”

The quick taunt answers the hasty word—  
 The lifetime chance for a “help” is missed;  
 The muddiest pool is a fountain stirred,  
 A kind hand clenched makes an ugly fist.

When the nerves are tense and the mind is vexed.

The spark lies close to the magazine;

Whisper a hope to the soul perplexed—

Banish the fear with a smile serene—

Just

“Keep sweet and keep movin’.”

**T**HE Flaming Sword, the magazine formerly edited by Mr. Teed, who called himself Koresah (the Hebrew for Cyrus) under the delusion of an old Bible prophecy about the return of Cyrus, has started up again, after a suspension of seven months, this time at Estero, Fla., with U. G. Morrow as Editor. It continues to advocate that silly theory of the world called the “Cellular Cosmogony”, the chief statement of which is:

“The Earth is a stationary concave cell, about 8,000 miles in diameter, with people, sun, moon, planets and stars on the inside, the whole constituting the only physical universe in existence.”

Here is a sample of the arguments resorted to:—

“What schoolboy nine years of age does not know that a line drawn at right angles from a vertical extended from the convex segment of a circle will be tangent to that curve in both directions?” I think it would require a much younger boy to come to such a

conclusion as that.

Here is the figure:

Will the horizontal line when extended ever touch the curve?

### The Life Of Man.

The Spirit that is man, I know,  
Is just as uncreate as God  
And as eternal as He is,  
There is no Over, no Below,  
There is no sepulcher, no sod,  
The life of man is one with His.

SUSIE M. BEST.

### A New Premium.

**W**E HAVE now made arrangements by which we can almost give away an elegant World's Fair book for new subscribers. This is a great book of nearly 500 pages and with 200 large photographic illustrations. It is just out and you cannot help being delighted with it. *How to get it:*

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MRS. W. H. SAGE.

Infinite Truth and Love bless you, Mrs. Sage.

EDITORS.

Duluth, Minn.,

Dear Mr. Barton: Enclosed please find \$1.00 for subscription to "THE LIFE," due this month. I am continually instructed and charmed with its contents.

Hastily and Sincerely

Your friend.

F. L. Mitchell.

**T**HERE are very few governments on Earth today which do not reflect the views of the people who compose them. Russia is an absolute monarchy, so-called, but the Czar gets his power by common consent; if any one does not believe this, let him try to subvert the authority of the house of the Romanoffs and see how quickly the Russian people flock to the support of that house. It is so in nearly all countries, if not in all—the governing classes are such by consent of the governed. In the United States especially is it true that we have just such a civil system as the people desire, and the claim of erratics to the effect that our people are enslaved by class conditions and cannot be free to do their will is not based on fact; it is rather a shaping of fact to fit the theories of the few who are dissatisfied with conditions made by the many. The people govern everywhere, and if their rule is unjust to themselves—as it often is—who is to blame? It certainly is not the system which they have built, nor is it the beneficiaries of that system. If the American people are plundered by trusts or exploited by corrupt officials, it is the American people who must be appealed to to apply a remedy or remove the cause for such abuses. In other words, all reform must begin with the people. And for this reason we cannot reasonably expect to institute a reform by a plan which does not appeal to the common sense of the great masses. In the very nature of things, a radical movement is out of the question: Abuses must be corrected a few at a time, for it is an impossibility to get an entire nation to step out of one system into another—even the French Revolution did not accomplish anything so radical, for it was a step from absolutism to imperialism with a gap of anarchy between.—Contributed.

## Little Lessons in Elohim.

### MY LA FRANCE.

“In Eastern lands they talk in Flowers,  
And they tell in a garland their loves and cares;  
Each Blossom that blooms in their garden bowers,  
On its leaves a mystic language bears.”

**M**Y ROSE is seven years old. It is the same pink marvel I wrote you about several years ago ❀ ❀

It is late in October, halcyon and lovely as always in this opaline month. No frost yet, and all our flowers freshly abloom. My beautiful, my immaculate Rose filled to the brim with delicate sweetness, its pink petals in their lifesomest curl, the whole blossom ablush with Love and God, is thriving and blooming as if in the midst of the most appropriate and favorable season for unfoldment ❀ ❀

Late yester afternoon as I stepped out on the porch and caught my rose's pink glory through the balustrade, I ran down the steps to its side, on the green grass, inhaling again and again its blessed aroma, while its soft, cool petals,—pressed by the very gentle zephyr—caressed my cheek and lips. And as I stood there, the bush's central branch towering straight up until its slender green thorn-armed stem crowned at the top by this full-blown beauty, reached to my shoulder, it inspired me, filled me with rapture, while I felt life in its perfection through this its magnificent symbol; I saw love and its unlimited power; I saw grace and gladness, beauty and strength, wisdom and harmony, and over all the white light of truth with its outspreading, measureless, protecting pinions ❀ ❀ ❀

My Rose spoke to me of the splendid creations

close around us yet in the unmanifest world, only waiting man's development of eyes able to see, ears capable of hearing the harmonies, faculties awake to the costly yet free excellences that are forever dropping down their abundances ❀

This rose of mine is a living creature, a thing divine, a spoken word from out the intelligence of immanent Spirit. A delightful being to whom I might whisper my heart's treasures, whom I might caress and get back love from far away hid hitherto in the ethers among the eternities ❀ ❀ ❀

The Sun had dropped behind the Rockies, with only a few red pencil scratches on the west horizon to light his trail, promise his return, help him clear the mountain declivities and scout the Pacific's billows. The almost still air was balmy, buoyant, and as it touched my cheek and the rose's I felt serene and heavenly. "How came you forth; what is the mystery of your appearance in such loveliness?" I was about to question when with a courtesy (helped by the zephyr) the rose swept along my cheek and whispered in my ear: "I came out of the stillness, from my spiritual Perfection. I represent the divine mathematics of the Cosmos,—I have fifty-two petals, all perfect in shape and hue and health; the number of my stamens is fixed, the grains of pollen are numbered, shaped, sexed, marshalled; that which you call velvet on my flower-leaves is only the many-pinned plate of my musical-box, and as my petals unfold there is sweet cadence to regulate their movement. Your ear may hear it when you learn to listen well. Your common musical-box is capable of pins enough and so graduated as to be able to produce 36 separate airs. The La France rose is true to her number in any year and produces the same symphony of praise peculiar to the La France, whenever her buds are unfolding their petals."

"Where do you get your fine colors?" I questioned, eager to have her go on, for even the voice was enchanting. Soon again came the soft reply:—

"From the great reservoir, the white spectrums of Light and Love. Love is the power that extracts my color from the uniform whiteness and bestows in me my sweetness, my rich aroma."

"And your form, your perfect shape?" I returned, almost holding my breath. The answer came as if under new inspiration:

"I am the offspring of Truth, begot by Love, inspired by Life. I have no separate will from these, hence I manifest them in character. I did not make myself as you have the privilege of doing; no man alone could produce me so I came forth more and more perfect at every true word spoken in the world in the name of love and right. I was, before this, a delicate little thing with only five petals, (manifesting a *little* of spiritual perception.)

"At no time in my life" she continued with enthusiasm, "have I been so happy as when meeting you here and seeing your appreciation. Like you I am eternal. Not perhaps the bloom you are conversing with,—it may flutter down into the grass; but again I will come forth to greet you here. As the stars return nightly to their appointed places, so come I again, and perchance in even more lovely garb, for people's hearts are warming with greater love of truth, and it is mankind who speaks all the formulating words. God is Cause, man the maker, I the effect. All things to be made have not yet come out of the unseen because of man's neglect of right words. It is his wrong words that make distorted forms."

I wished to hear more, to learn how the seven colors and the seven notes harmonize, so as to produce pink of petal, green of leaf, and chrome of stamen,

under the same power that unfolds the roses' leaves with cadence, had not an interruption come to make my thoughts fall like Lucifer to the earth again! For then, Oh, then, there curled up from the nether world (you who have tears, weep) a swiping, withering, disgusting wave so shocking I thought it might be Abel's voice coming back out of the ground to vote against slaughter. I woke out of my bliss to realize that across the way, from somebody's culinary department, there floated, wafted on the helpless winds, the voice of bacon (not Sir Francis) crying from the ground and roasting-pan against his brother. Some hungry Christian had done this thing! Jews are too refined for bacon! Shocked we looked at each other, the rose and I. And we then and there united in prayer, I leading, and I said,—“Father forgive them, they know not what they do”! and the rose responded with “Amen.”

I think they were perhaps too hurried in their Bible investigation, in those olden times, when the heavy exigencies of the hour left them little leisure to think for themselves. I think that in reading the closing instructions of first chapter, as to what they should eat,—“And God said, Behold I have given you every *herb* bearing seed, in the which is the fruit of a *tree* yielding seed; to you *it* shall be for meat,”—they got it mixed. It really gives a substitute for meat in wholesome vegetables and fruits, but they seemed to catch only the echo-end of the sentence, the word *meat*, and adopted it as the chief staff of life.

I smelled the rose close now, to shut out the other, but failing, I ran into the house and into the library before I got away from the quirling, invading presence. I was sorry to leave my rose, my sweet, uncomplaining, peerless treasure, subject to such indignity, such unholy incense; but I soon remembered that the rose was unmoved by it; the rose was *incapable of worry* let its

environment be what it might! I made up my mind to return—to be as good as the rose, and I began to flatter myself that our prayers had overcome, when I noticed the good zephyrs had borne the odor of sacrifice onward toward the river. I again saw my queen beckoning and smiling to me, and so I returned. Then she repeated the words spoken for man so long ago and heedlessly listened to so often ever since:—“Behold the Lilies of the field; they toil not neither do they spin, yet Solomon in all his splendor was never so elegantly clothed as these. And you, will he not much more clothe you, who *do* thus toil and spin? O ye of little faith and knowledge, and less of grace and naturalness.”

A gentle uprising wave of the ethers fanned again the bush's leaves and a straggling branch with a tender, green thorn, plucked at my ear without piercing it, and I bent down, inquiringly. I noticed a half-blown bud and another, a closed bud, one upon either side of my rose.

“Listen,” came the dulcet voice of my queen:—“the bud is performing; do you not hear the sweet tones as its petals unfold?”

“No,” I replied almost sadly; “but I feel them,” I continued, thus encouraging myself and listening with all my ears.

“It is the *vibration* you feel. By and by, if you will faithfully avoid all unmusical or unrhythmic sounds, and diligently listen to the refined harmonies only, you will ere long become able to ‘catch the music of the spheres’ whether above or below your present comparative powers of hearing,—whether in the stars and spheres or in the infinitesimal things, the atomic worlds—you will compass the heights and depths with your hearing.”

“I have heard that silence is vocal if we listen

well", I said, coinciding, "but what of my other powers? Shall one then compass the stars in the heavens and the atoms in material substance as well? May I, as through a powerful telescope, see the sanguine people of Mars, then turn and count, as through a doubly powerful microscope, the (once invisible) constellations of atoms moving in perfect petals? Will my faculties all be thus enlarged in power and scope, and is it true the world has mostly been sleeping and slumbering and asking for a little more of the kind, when it should have been awakening and putting on its strength as Zion of old was urged to do?"

The modest flower's only reply was a nod in the affirmative. And as I lifted my eyes in thankfulness I beheld written on the skies and across the airs, on the earth and upon all the trees, and on all nature, the living words, —

"Not by might nor by power, but by my *Spirit*," are all things accomplished in order and harmony and beauty.

And then I remembered that all the "God saids" of creative power have been in the Silence, unhearable by human ears. "Let there be light" and there was light, was not spoken by voice or tongue. It was the utterance of silence.

We blossom as the rose when we arrive at the spiritual consciousness. To understand Occult processes is to know with the spiritual consciousness. Yet, because we are in the image of God, we must through our own effort find and so use the Invisible Powers as to show forth Elohim logically and purposely. ❀ ❀ ❀

It is out of the darkness, through toil and storm the flower is born, and its blossom is the symbol of the awakening of the Spiritual Perception in mankind.

The greatest things are the products of silent words. The marvelous achievements of life are the

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result of power and silence. Power is never otherwise than silent. The mightiest engines or the movements of worlds in space exhibit only the *signs* of Power.

C. J. B.

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Mrs. M. E. Cramer, editor of *Harmony* and pastor of the First Divine Science church of San Francisco, in October, taught two good classes here, one in K. C., Mo., and one in K. C., Kas., besides lecturing in the several centers meeting times. She is as full of enthusiasm for the Truth as ever and as steady and true in her adherence of 300 here teaching as when she taught the class to the sound thirteen years ago. She went from here to St. Louis and will make an extended tour of the East after the Convention. She was our guest while in Kansas City and the pleasure, we believe, was mutual. Unswerving adherence to principle always win.

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Be just first, then generous. Pay your debts with the very first money you get and see how things will loosen up. You who are complaining of scarcity of money, pay your debts and be prosperous. You need not expect to be prosperous while you pinch along and complain and are afraid to pay what you owe when you do get a little money. Make a dash and pay a debt and see how well it works. Pay your subscription to THE LIFE, for instance, and be abundantly blessed.

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Here is what a healed woman in Ohio writes: "My Dear Mr. Barton":— (After stating wonderful results of treatment in her own case)— "I am so glad you are on Earth and can do so much good for so many. I heartily thank you." Of course it makes me feel good and greatly encourages me to get such letters—and I get many of them—but it has always gone mightily against the grain for me to publish them. It seems like self praise. Yet, they encourage others who need help.

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"I know it was your treatment that kept me alive. You have raised me from the tomb now three times. If I had a hundred tongues I could not return my earnest thanks satisfactorily. But God will reward you a hundred fold for what you have done for me and thousands of others."

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# CONTENTS

Temptat .....	263
The Sin of .....	270
Meditation .....	271
For The Child .....	275
Bible Lessons .....	279
Key-Notes .....	286
Health Thoughts .....	287
The New Organization .....	292
A Wonderful Picture .....	294
Correspondence .....	296
Little Lessons in Elohim .....	303

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# THE LIFE

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## Temptation



**O**NE day a long time ago, a great teacher was instructing his little class of fishermen out on the mountain side in Palestine, when one of them said, "Master, teach us how to pray."

He gave them a simple form of words, not intended to be repeated verbatim as a form of prayer, but to suggest only the points to embody in prayer.

These points were:

1. Acknowledgement of the father Principle everywhere.
2. Blessing the name and invocation, the word of calling.
3. Acknowledging the omnipotence of the father presence, the ruling power of the universe.
4. Affirming the all-prevalence of divine will in the external as well as in the spirit.
5. Expressing trust in the goodness and providence of God to supply daily needs.
6. Asserting the law of compensation, or the salvation from sin through our own conduct toward others, and
7. Expressing confidence in divine guidance through trials and tribulations.

This last clause, as found in the common version of our Bible, reads, in Matthew and Luke both,

"Lead us not into temptation, but deliver us from

evil."

Wilson's Emphatic Diaglott gives Matthew as follows:

"Abandon us not to trial, but preserve us from evil;"

And Luke,

"Abandon us not to trial," finding that the last part as given in Matthew is not in Luke, the original text.

The thought seemingly embodied in the asking of God to not lead us into temptation is not in accord with our notion of God as the all-good. Of course God would not lead us not into temptation. But even if he would, it would be for our good and we should not seek to avoid it.

So Bible interpreters have been puzzled no little in their efforts to construe these words, apparently so inconsistent with our idea of God.

Now a modern learned professor says he has discovered that the word "not" is an interpolation, not in the original.

This being true and translating the Greek preposition *eis* "in," instead of "into," we have a rational statement, "Lead us in temptation," that is, while we are passing through trials, lead and guide us that we fall not.

It would not be right to ask the Infinite either to not tempt us or to lead us into ways where there are no trials. The Infinite Good neither tempts to wrong doing nor leads us into temptation. So the form of the petition is wrong taken either way.

But it is right to seek guidance and support of the Spirit in times of temptation and trials.

Paul says (Heb. 4:15) that Jesus was tempted, or tried, "in all respects like ourselves, apart from sin."

We need not expect, nor do I think we should de-

sire, to be at all times free from temptation to do wrong things. If we were, there would be no call for power to be developed in overcoming. We would be like a boat turned loose on a stream to drift with the current. No motor power is needed for its impelling.

If we had nothing to overcome, we would not develop power, nor grow, nor bring energy into activity. We would be automatons, acted upon rather than acting for ourselves.

I contend that every difficulty we encounter is an opportunity—not evil, but a result of error or ignorance or immaturity. And that which comes as a result is for our overcoming, in order that we may strengthen the weak place, correct the error or dispel the ignorance which caused the difficulty to confront us.

The difficulty or reverse has two purposes: It warns us that we are going wrong and gives an opportunity of exercise to unfold power and rise higher by using the difficulty as a stepping stone to a higher plane.

I am, of course, not talking about people who have already arrived at a state of perfect manifestation, if there are such people. I met one who claimed that she had. She stopped to see me as she passed through Kansas City on her way East. I gave her my hand as she introduced herself and said, "I am always glad to meet Truth seekers." She lifted her chin and said with great dignity,

"I would have you understand I am not a Truth seeker. I *have* the truth." I extended my hand again and replied, "Then I am more glad than ever to meet you, for you are the first one I have ever met who has all the Truth."

No; I am talking about the great, struggling, growing multitude who have not yet attained. These must meet trials and tribulations and overcome them.

“These are they which came up out of great tribulation and have washed their robes and made them white. Therefore are they before the throne of God.”

Temptation is an inward tendency to err or yield when opportunity is presented. If you have not the inclination or tendency, the opportunity or solicitation is not a temptation; it does not draw you or try you.

The inclination or tendency to err or fall down is a weak point to be strengthened. Overcoming the trial or the hard condition that follows yielding, remedies the defect.

Jesus did not yield, because he was free from sin. He was above the mortal plane common to humanity, because they do yield and become subject to mortal conditions, which he did not. He was superior to the temptations of sin in that he was superior to the mortal sphere of being and so overcame the tides of trial.

I make no further apology for Jesus, for his attainment was far above that of ordinary humanity. If we were to encounter the ordinary trials of life and yield not, nor repine that they are a part of our experience, we would at once make them stepping rungs to a higher plane of realization. If we allow them to roll over us like billows in a storm, we are weakened thereby and must struggle all the harder to rise above them.

There are three kinds of temptation: Temptation to do wrong, temptation to lose opportunities of doing good and temptation to yield to hard conditions in life, to give up in despair and whine and lament about our hard lot. It is often easier to withstand those of the first kind than those of the second and third. We have had many precepts about not doing wrong things or saying unholy words, and many lessons about embracing opportunities of doing good, but we too often fail in the latter by not seeing the opportunity, or misconstruing it, or fearing to grasp it when it comes.

If we are alert and alive to a sense of right, and free from fear and false pride, we do with our might what comes next and needs to be done, and are vast gainers therein.

While it is not true that opportunity never knocks at your door but once, it is true that each particular one may not be presented again. If I may help a struggling soul to-day and do not do it, I may have the same privilege again to-morrow and the day after; but, again, I may not. So I had better do it to-day.

We have deemed the temptation to yield to hard circumstances and conditions a weakness or inability to cope with "visitations" too strong for ordinary mortals.

Now I do not believe any such visitation is ever too strong for the human soul, if it only knew its own divine powers and would serenely rise to its full stature and assert itself. Everything is, or may be made, conducive to salvation from sin, to development of power, to progress in the unfoldment of individuality. That comes in our way which is needed or is best for us. Let us only learn how to utilize them all, from the falling of the autumn leaves to the loss of all we possess on Earth. We can do it.

While in St. Louis recently I was called upon one night to audibly lead a treatment by a class for a young woman who simply announced that her trouble was nervous prostration. During the process of the treatment I discovered a cloud hanging over her life and mentioned it. After the meeting was over she came to me and said: "You discovered the cause of my trouble, I see. My husband is a drunkard."

A few evenings ago a lovely young woman, an entire stranger to me, called to consult me about her health. She said she was suffering from nervous trouble and all its attendant ills. She said her nerves

were sore and unstrung and she was continually under a great shroud of melancholia and dread. I found this was all caused by domestic infelicity and stress of circumstances.

These two women had yielded to the temptation of weakness or lack of self-control. They had yielded little by little, inch by inch, until the nervous system was wrecked and they need the help of some strong mind to lift them to their feet again, to show them how to regain self-mastery and dominion over environment.

They need not have yielded in the first place. It was really in them to control conditions and prevent them from submerging them. If, when the first temptation came, they had used the word, had bravely said, "I am able to control my own psychic sphere. I am superior to all adverse conditions. I overcome now and rejoice in my own divine right to rule my affairs. I deny that there is any power in error. Only the good is true," they would not have had their nerves wrecked. Not only this but they would have changed the aspect of things and saved others from error ways. And, furthermore, they would have thus unfolded greater power in the contest.

In this way the temptation would have proven a blessing.

Here are a few temptation axioms:

Temptations are helpers in disguise.

They are not to be avoided or shunned, but met and used.

Pray not to be led in ways where there are no temptations, but bravely meet them. Let divine Spirit lead us in and through temptation, so that we fall not into evil ways or nervous prostration.

Temptations come where there is a need to fill, and touch the weak point that we may strengthen it.

The sin is not in being tempted, but in yielding.

Habitual yielding deprives us of the power to overcome.

Habits of error or weakness are fortifications of temptation that are difficult to break up. Don't let them grow on you.

"Harden not your hearts, as in the provocation, in the day of temptation in the wilderness."—David.

"There hath no temptation taken you but such as is common to man; but God is faithful and will not suffer you to be tempted above your strength; with the temptation is also a way made to overcome, that ye may be able to win the victory."—Paul.

---

"Awake to the breath,  
Of his spirit that's living.  
In winds of His giving,  
In sunshine and showers,  
In fragrance of flowers,  
In busy wings greeting—  
The Master hath risen,  
Awake! oh, awake!"

—C. S.

---

"Better to hunt in fields for health unbought  
Then fee the doctor for a nauseous draught.  
The wise for cure on exercise depend;  
God never made his work for man to mend."

—DRYDEN.

---

"To willful men  
The injuries that they themselves procure  
Must be their schoolmaster."

—SHAK.

### The Sin of Grieving.

**I**T IS WICKED to grieve. It is a sin against the mind, a sin against the body and a sin against the minds and bodies of all with whom the mourner comes in contact.

To grieve about what can not be helped is foolish, and to grieve about what can be helped means that we are indolent, too indolent to get up and stamp out the forces that make us miserable.

We weep when friends are taken from us. It is impossible to believe that one could become so hardened that he would not mourn for the departed. But there are men and women who cherish such grief. Women have become insane through dwelling upon such grief. Men have lost their power, their strength, their bravery through grief. And still these men and these women have duties to the living which they forget in their grief for the departed.

Grieving can not help the dead and it does injure the living.

And for whom do they mourn? For the one gone? No. All grief, even that which seems most beautiful, most holy, is selfish. We mourn not for others; we mourn for ourselves. It is what we have lost that makes us sorrowful. It is for what has been taken from our lives that we weep.

No matter what happens to make our lives sad and lonely, no matter what comes to make us sorrowful, there are our friends, those of our family, our circle, of whom we must think before we permit our health, our cheer, to be taken from us.

We are sorry for ourselves; that is why we weep. We abhor self-pity when we recognize it as such, and grieving is self-pity.—K. C. World.

Subscribe for **THE LIFE** now.

**Meditations**

By Kanton

**A**DVOCATES of social reform are very much exercised just now on the subject of divorce. These narrow minded fanatics are very much afraid that the country is going to be ruined by a too free recourse to the legal remedies for domestic in-harmony. They say something must be done to make divorce less common. Yes it is quite true that something ought to be done, and is being done; but not by them nor according to their advice. Social reformers would stop it by making divorce difficult or impossible under the law. This is beginning at the wrong end for reform. As long as people make mistakes in marrying, there will be a demand for legal separation. If this demand is not recognized and provided for in a lawful way, it will go on in defiance of law. But much can be done to reduce the sum total of divorces by inculcating in the minds of the young some practical knowledge of the principles which underlie and condition happy marriages.

\* \*

The union of two people in the marriage relation is a very serious and weighty matter. There is something sacred about it which blatant reformers generally do not understand. If two people of opposite sex, by common consent, enter the marriage relation according to outward forms of law without that full understanding and appreciation of each other as life companions, it may easily occur that both may be greatly disappointed, and that without any wilful wrong on the part of either. In such case, a bungler may make trouble,

or a wise counselor may bring peace and happiness. If no offspring has resulted from the union the question is vastly simplified. In such case the happiness of the two people only must be considered. Is ay two advisedly. I am aware of the fact there are often kindred on either side who will have a selfish interest in the matter and will try to settle the question according to their own private interests. This is all wrong. These two souls, outwardly fettered must be brought to unite inwardly and really, or they must sever the outward ties. The first alternative should be accomplished if possible. If this is not possible, the second alternative must be resorted to. Small-souled formalists may be shocked, but if these two people can not love each other, and for this reason can not harmonize in the marital relations they must be allowed to separate, and after they have separated they have forfeited no natural right to enter the marriage relation anew if either shall choose to do so.

\* \*

But if a married couple do not find out their mistake until children have been born to them, the interests of these children must be considered as a very important factor in settling the question of separation. Every child has a natural right to the protection, love and support of both parents, and no court has any right to deprive it of these, either directly or indirectly. But it may be that the enforced union of the parents may be destructive not only of the peace and happiness of the parents but of their children as well. In such case a decree of separation would deprive the offspring of nothing, and may be the best thing for all concerned. Here again the white-robed reformer may be shocked. But he must learn sooner or later that society, in its very soul, cares very little for his white robes, and that his voice has no more effect on the

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general movement of the social body than the buzzing of a gnat's wing would have upon the motion of a battleship.

\* \*

But where a child has come to bless and hallow the union of two people, the words of sound wisdom ought to prevail with them and they ought to learn to love each other and to live in harmony for the child's sake. What man cannot find something that powerfully attracts him in the mother of his child? She ought to be to him above every other woman. What woman can not find more to attract and interest her in the father of her child than in all other men besides? We know that the true woman's heart may be trusted to go right in this matter. It has been proved many thousand times. The same may be said with little less assurance of the heart of a good man. The true soul of man and woman may be trusted to lead aright, if left untrammelled. The natural impulses of the human heart are worth more than all artificial rules of the social fabric in determining the true course of conduct in any case. The human heart, notwithstanding all the bad things the preachers of reform have said about it, has struggled on through the ages and at last has given to society all the good there is in it. It has made the home, wherever it is, the seat of happiness, and amid the outcry of foolish alarmists, still holds intact the solidarity of the peace that hovers around the hearthstone. Once brush aside the strong bands woven by the shuttle-like out-goings and incomings of the heart's secret impulses, and depend upon the artificial red tape of social formalism to hold the social fabric together, and the light of life would quickly go out in the soul-dirt that would follow.

\* \*

There is no cause for alarm in the fact that there

are still many crude men and women who do not and can not understand the sacredness of marriage, and therefore unite like common animals and separate when they please. They cannot be made any better by compelling them to stay married when once they unite, nor by prohibiting them from marrying at all. Men and women acted so in effect, long before there were any laws governing marriage and divorce. The best way to get people to do right in any case is to teach them what is right. On the subject of matrimony this doctrine is peculiarly applicable, since it is a general custom in this country to ignore the necessity of inculcating in the minds of young people the knowledge they need to avoid making blunders when they go to marry. If education were more natural, life would be more natural, and matrimonial mistakes would be fewer. This is true reform and, of course, like all natural processes of development requires time for its accomplishment.

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The results of the election were a great surprise to almost everybody, except that not many doubted the triumph of Our Teddy and Our Joe. They are both grand good men and will fill their respective offices with distinguished honor and efficiency. The country is safe, because the people rule and they can be trusted to do the best thing for themselves.

One most gratifying thing becomes apparent: The people are coming more and more to vote as they think, regardless of party whips and bosses. Names can no longer be counted until after the returns are all in. Election rooters and ward heelers must hunt another job.

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**V**OLUNTARY CONTRIBUTIONS received for healing the sick. Send what you are led by the Spirit to give. Address Louise Crall, 614 Kansas ave., Topeka, Kansas.

## For The Children.

### LIFE'S LIGHT AND SHADOW.

Written for THE LIFE.

"The sun is always shining"  
 In *Truth* 'tis easy said,  
 But we can't see it sometimes  
 When clouds are overhead.  
 'Tis well we know the harvest  
 Depends upon the showers.  
 Both sun and rain are needed  
 To bring forth perfect flowers.

We gaze upon the lily's  
 Petals of purest white  
 Knowing 'twas a homely bulb  
 Before it saw the light.  
 Looking across the landscape  
 We see where shadows fall  
 And also see the sunshine  
 In glory over all.

And so, dear heart, remember  
 The night brings out the stars.  
 But after night comes morning  
 With treasure laden hours.  
 Thus at life's great loom we stand  
 Inweaving light and shade, —  
 Well knowing 'tis of sunshine  
 That shadow forms are made.

CLARA B. NIELD.

Here is something pretty about one of my little Josephines (pronounced "Sho-za-fen," with accent on first syllable. She is six years on earth in colors and form.) Her mama writes:—

"Josephine and I are generally together and are

quite companionable. Lately she is particularly interested in the stories I tell her of 'when I was a little girl.' She is careful to use good language and often calls attention to mistakes any one else makes.

"She wishes me to tell you there are a great many wild flowers here, and she likes to pick them and put them in vases. I wished to suggest an improvement in her letter to you, but she insisted on having it her way. She has more confidence in herself than Harold has had. He has lately taken interest to develop physical strength. He reads aloud a good deal, reads well and delights in it.

"Josephine is now out with her umbrella and the puppies. It is raining a little but she is out and enjoying it. I think I never told you how much Josephine has enjoyed the poem from nine-year-old Josephine of Cuba, Mo., entitled 'My Dream,' and 'Dutch Dog Philosophy,' illustrated by Ralph. I think I have read the latter to her a score of times at her request. She asked for it to-day."

#### LITTLE FOLK'S CHRISTMAS STORY.

Once upon a time, long, long ago,— before our grand-fathers were born, there lived,—it is told for true,—in the city of Old Mexico—a queer old man who had sold his soul to the devil. Did you ever hear of such a thing?

Well, those queer people believed there was an old satan trying to get some of God's children; but they were very ignorant, and Spanish priests had tried to make them believe in such a creature. Of course we now know that it would be impossible, since God, the All-good, is *every-where*.

This old man, however, it is told lived in a dismal street in a dark thatched hut, all alone excepting one thing, and that was a black raven! The people who

lived not far from him came to the conclusion that this strange bird was old satan in disguise, waiting to take the old man's soul.

So, one day the old man and the raven disappeared, and could no where be found. It happened, they said, one night amid an awful thunder storm of wind and rain and lightning.

Nothing was left of them but a few black feathers and a suspicious smell of brim-stone! So that they then named that street Raven, as the people said they did not wish to take the name of the devil in vain and it is still named "Raven Street."

Let me tell you about the Zo-ca-lo, the Cathedral of Mexico. It is the third largest church-house in the world, and it took one hundred years to build it. It was here on this public square the common people believed for a long time that the ghost of their poor Aztec emperor, Mon-te-zu-ma, wandered about at night lamenting the loss of the empire and the destruction of his people.

Some of the humbler folk of today in Mexico believe that a tunnel connects the Cathedral with the castle of Cha-pult-e-pec, the presidential residence three and a half miles away, at the end of Paseo de la Reforma, one of the finest and noblest public drives in the world.

These people sit round and in low voice they tell the ghost-story of Mon-te-zu-ma, as they think.

On the north side of the largest and finest park (Alamada) in Old Mexico, is one of the city's historic streets, Marisca-la. It was along this street that the army of Cortez, the great conqueror of Mexico, passed on the "dismal night" when he was driven from the city by the native Aztecs.

Two hundred years later the ferocity of the Spanish priests, who were mostly in power over Mexico,

often burst into fierce flame on the park in front of this street, when the cruel flames of the in-qui-si-tion burned its innocent victims because they held different faith from that of Spain.

On the opposite side of this park is Avenida Juarez, named after the great Mexican reformer, who freed the country from the grinding rule of the church.

I like that name; don't you? Many of the streets have *p-uliar* names: The Street of The Lost Child, The Street of Peace, Street of the Arts, Street of the Wood Souls, the Deer, Sorrow, the Sad Indian, The Lane of The Rat, etc., etc.

When we think of the poor Aztecs who have made no progress, just simply lived and not improved anything for over three hundred years, we feel glad we are so advanced and happy, and can help them. The reason why they have not grown in grace and knowledge is, the mothers are all slaves. They have no will of their own, but think they have to mind what their husbands and fathers tell them, all their lives.

Many white people are moving to Old Mexico. Let us decree that they will teach the Aztec Indians, and all those still believing God has a rival named devil, that we have found out that Life, Truth and Love have all the real power, and that their Intelligence is our all and throughout all.

Let us tell these poor, crushed women how glad and happy they may become, and how much good they may help along.

Yours with Love,

C. J. B.

“Here is a lesson that he who runs may read:  
Though, maybe, but few have won it,—  
The best reward of a kindly deed  
Is the knowledge of having done it.”

—E. F.

## : Bible Lessons :

*Lesson X.—December 4.*

(FOURTH QUARTER.)

**H**EZEKIAH REOPENS THE TEMPLE.—2  
Chron. 29:18-31.

LESSON KEY-NOTE:—"Them that revere me I will honor."

*Time:*—Hezekiah began to reign about B. C. 726, about five years before the destruction of Samaria and the extinction of Israel as a nation.

*Place:*—Jerusalem and Judah.

Hoshea was at this time king of Israel, her last ruler. Isaiah and Micah were the prophets. Shalmanezar IV was king of Assyria, then the most powerful kingdom in the world.

Hezekiah was the son of Ahaz, the good son of a bad father. He probably had a good mother. She was Abijah, daughter of one of the 28 Zechariahs mentioned in the Bible. She piously named her son Hezekiah, *strength of Jehovah*.

He reigned 29 years and was called a perfect monarch.

18, 19. Preparation for the restoration of Jehovah worship was finished and the king was notified. It had been an arduous task, for everything about the temple was in ruins when Joash became king over one hundred years before and began repairs.

20-24. Seven bulls, seven rams, seven lambs and seven he-goats were slain and their blood sprinkled all about to cleanse the people of sin and idolatry. This did not cleanse them, but if in the crude, cruel ceremony the people received an inducement to reform, it

may have resulted in good. That was a day of formal rites and symbols. This is a day of direct communion with God and inspiration from Holy Spirit. We dismiss symbolism for the real.

25-28. While the offerings were burning on the altars, they sang some of David's psalms, accompanied by harps, cymbals and trumpets. This was the formal opening of the reconstructed temple and the people renewed their worship of a higher ideal of God than they had had for many years before.

29, 30, 31. Then the king and attendants worshipped and free will offerings were given by the people. The effect was good and prosperity returned to Judah.

1. Who was Hezekiah?
2. What did he do?
3. What work was completed?
4. What was the effect?
5. What is true worship?
6. Why did they use blood and sacrifices?
7. Why do we not use them now?

*Lesson XI.—December 11.*

**CAPTIVITY OF THE TEN TRIBES.**—2 Kings 17:6-18.

**LESSON KEY-NOTE:**—"The face of the Lord is against them that do evil."

*Time:*—About B. C. 721.

*Place:*—Samarina, the capital of Israel.

Hoshea was king of Israel. Joshua was first named Hoshea. So Israel's first hero and last king had the same name. The last of the Roman emperors was named Romulus Augustus, the names of the founder of Rome and the founder of the empire.

Shalmanezzer IV was king of Assyria when the siege began, but died before it ended three years later.

Sargon, one of his generals, succeeded him.

A great library was in late years exhumed in the northern part of Nineveh which belonged to Sargon. On a slab found in one of the rooms is Sargon's own account of the fall of Samaria. He says,

"I besieged the city of Samaria and took it. I carried off 27,280 of the citizens. I chose fifty chariots for myself from the whole number taken; all the other property of the people of the town I left for my servants to take. I appointed resident officers over them and imposed on them the same tribute as had formerly been paid. In the place of those taken into captivity, I sent thither inhabitants of lands conquered by me, and imposed the tribute on them which I require from Assyrians."

6. Halah, on the Euphrates near Nineveh. Haber, a branch of the Euphrates, now called Khabour. Gozan, a river in northern Mesopotamia. The cities of the Medes, far east of Assyria, where Persia is now.

The rest of the lesson recounts the sins which the people of Israel had committed, how they had not heeded the prophets and seers, and concludes,

"Therefore the Lord was very angry with Israel and removed them out of his sight; there was none left but the tribe of Judah only."

But, really, Benjamin and many of the Levites were included with Judah. The ten tribes were lost for all time.

It was their profligacy that caused their downfall, but God was not angry. He did not do it. They did it themselves. This is so with all nations and peoples, because the Law is perfect.

1. What occurred to Israel?
2. What state of things existed?
3. What brought on their ruin?
4. Why is this always so?

5. What became of the ten tribes?
6. Why do people suffer?
7. Did God do it?

*Lesson XII.—December 18.*

REVIEW.

LESSON KEY-NOTE:—"Thou shalt worship the Lord thy God and him only shalt thou serve."

The lessons of this fourth quarter, began with Elisha's succession to Elijah's place as prophet of Israel, and closes with the annihilation of the northern kingdom, Israel, by the Assyrians.

Following I give the titles, references and key-notes of the lessons, with brief comments.

The twelfth lesson of the quarter is placed after the Review and numbered XIII because it falls on Christmas and is a special lesson appropriate for that day.

1. *Elisha Succeeds Elijah.*—2 Kings 2:12-22.

"Let a double portion of thy spirit be upon me."

Spiritual gifts do not impoverish the giver, but rather enrich. It is therefore not greediness or imposition to ask a double portion, or an unlimited degree. Ask, and ye shall receive, full measure, pressed down, running over.

2. *The Widow's Oil Increased.*—2 Kings 4:1-7.

"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."

Trust dispels fear and there is then no worry. Thus you are happy and efficient in work. By this means you succeed and things come your way. The Lord is the Law and Power of Good personified in you. "The Earth is the Lord's and the fullness thereof, and the world and they that dwell therein." Then why should you want?

3. *Elisha and the Shunammite.*—2 Kings 4:25-37.

"The gracious gift of God is aionian life, by Christ Jesus, our Lord."

All life is aionian (above mortality.) It is of God the Everywhere Essence and Principle of creation. Christ Jesus embodies this life in mankind. Life never dies.

4. *Elisha and Naaman*.—2 Kings 5:1-14.

"Heal me, O Lord, and I shall be healed; save me, and I shall be saved."

The only true healing is of the Lord self and the only salvation is salvation from sin through the Lord. Doctors may cure, but no man can heal you. The source of health is the Infinite within.

5. *Elisha at Dothan*.—2 Kings 6:8-23.

"The angel of the Lord encampeth round about them that revere him, and delivereth them."

There is surely a guardianship of good thoughts, angels and bright spirits about those whose lives and thoughts are in accord with the Law of Being. They therefore fear no evil and are safe and do prosper.

6. *Joash, the Boy King*.—2 Kings 11:1-16.

"When the righteous are in authority, the people rejoice."

In this civilized land the people are in authority. So education and spiritual uplifting render all safe, regardless of the errors of public servants. Even bad laws passed by legislatures and signed by governors cannot be enforced.

*Joash Rejoices the Temple*.—2 Kings 12:4-15.

"We will not forsake the house of our God."

The body is a temple of God. We will not neglect nor forsake it. The home is a house of God. We will keep it sweet and clean. The woods and the hills are God's dwelling place. We will rejoice and be refreshed therein.

8. *Isaiah's Message to Judah*.—Isa. 1:1-19, 16-20.

"Cease to do evil, learn to do well."

Reformation is needed by most of us. Learn to do

well by appealing to your inner sense and knowledge of truth. Then you cease to do evil without commandment or resolution.

9. *World's Temperance Sunday*.—Isa. 28:1-13.

"They are confused by wine, they stagger because of mead." (Polychrome version.)

That which heats and confuses the brain and lowers spirituality is degrading to the soul and ruinous to the body. Excesses in sense indulgence are to be avoided. Even too much food is bad.

10. *Hezekiah Reopens the Temple*. 2 Chron. 29:18-31.

"Them that revere me I will honor."

Reverence for and trueness to the Good and the Truth bring their own reward. God naturally blooms out in you from the seeds of Truth and Love.

11. *Captivity of the Ten Tribes*—2 Kings 17:6-18.

"The face of the Lord are against them that do evil."

The reverse side of the precept above. Bad conditions etc., spring up and bloom out from the seeds of falsehood and hatred.

1. What have been the lessons this quarter?
2. Give the Lesson Key-Notes.
3. What have you learned?
4. Give a thought from key-note to lesson 4.
5. One from that of lesson 6.
6. One from lesson 8.
7. One from lesson 11.

*Lesson XIII.—December 25.*

THE PRINCE OF PEACE.—Isaiah 9:1-7

LESSON KEY-NOTE:—"And his name shall be Counselor of wonders, Mighty divinity, Father of spoil, Prince of peace." (Polychrome version.)

*Time*:—Isaiah prophesied during the reign of Ahaz, the father of Hezekiah, B. C. 735-726.

*Place*:—Jerusalem, the prophet's home.

Ahaz made images to Baal, despoiled Solomon's temple, built idol altars in all parts of Jerusalem and burned his children in the seething arms of Moloch as sacrifices.

Desolation came with swarms of armed Assyrians.

In vain did Isaiah warn, rebuke, urge and threaten the profligate king. He went right on in his dissolute course and took the people with him.

If England or Germany had such a king, the people would dethrone him in short order.

But the prophetic vision here sees a light ahead, a vision of Jesus coming more than 700 years later.

1. The place is indicated as Galilee, beyond the Jordan, where Jesus did much of his best work.

2. He sees what is to come as present and speaks of it in the present tense. The great light was the Christ.

3. Jesus made the Jewish nation famous for all time. The earth rejoices in her gift to mankind, the Messiah.

4, 5. War shall cease and the bloody garments and armour be burned. This is to be verified yet. Let the Hague peace Congress meet and do its work. And our Teddy is to call them together. Bless him! He loves peace better than war, if his "ruling star" is Mars.

6. This is Jesus, the Christ. The Polychrome version has the second clause of this verse, "And dominion rests on his shoulder." It is the dominion of love. The names express his attributes.

7. The Polychrome version of this verse is better:—

"Increased will be dominion, and to peace will there be no end upon the throne of David and throughout his kingdom, to establish and to support it by justice and by righteousness from henceforth and forever. The zeal of JHVH will perform this."

So is the Christ to have dominion in the Earth by Peace, Love, Truth and Power. Let us hasten the day.

1. Under what conditions was this prophecy uttered?

2. Who was Isaiah?

3. Is this a vision of Jesus' coming?

4. Is it all fulfilled?

5. Must it be in time?

6. Why?

7. When will Earth be free from war?

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# THE LIFE

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## Key-Notes.

December.

(In Me is New Life.)

1-15.

**C**ONCEPTION OF NEW LIFE NOW AWAKENS DORMANT ENERGIES IN ME AND MY YOUTH IS RENEWED.

16-31.

**E**ARTH AND MEN NOW AWAKE TO KNOW THE CHRIST IS BORN AND IS EMBODIED IN JESUS, IN EVERY ONE WHO WILL.

## Health Thoughts

**B**LESSED is the river's onward motion  
 Freshening fields and flushing barren lands;  
 For above its source the mighty ocean  
 Re-fills its channel from divinest hands.  
 Could it through selfish doubt or hate or greed  
 Refuse to send its waters on their way  
 And back its stream or check its current's speed  
 It would to drift and fungi be a prey.

Blest are the merciful, for mercy they  
 Shall thus obtain through fost'ring others' good;  
 For from the Infinite through lawful way  
 Compassion flows in loving act and word.

Blessed every good that is kept flowing,  
 On-streaming, never lagging in its course;  
 Truth quickens him who thus keeps Truth going—  
 Life freshly comes from Life's great Fountain-source.

Love ministers to him that is loving;  
 Like a bright shaft of glory down-stealing  
 It illumines all souls in its moving,  
 Their health and prosperity revealing.

Blessed the pure in heart, for they shall see  
 In all created things God's Truth and Grace  
 And through the light of their own purity  
 Shall perceive the Father's hallowed Face.

"Was it upon Christmas time of old," I was wondering as my eyes opened on the sun-rise this morning, "when a man came down from God to say so many entirely new and marvelous things?" "An eye for an eye, a tooth for a tooth" had been said before that time, and, sad to tell, has continued to this day with not a few!

Something sweet and dear in the fresh morning, — maybe reached by the swift, much-travelled old Earth in her new route of five-hundred-and-seventy-millions

of miles; maybe in the aroma coming off the last roses of summer; maybe in the meeting of the Sun's warm greeting to the frosty earth; maybe from Dreamland; or from all combined,—a sweet reflection filled me:—

The following words were fresh in my consciousness—"Blessed are the merciful for they shall *obtain* mercy"—a new supply of mercy would be incoming ❀ ❀

We were in the buggy, father (Rev. W. R. Wigginton, D. D.) and I—he in his prime, I about ten years here. We were drawn by his favorite bay, Whipstock, and were upon our way to Mount Moriah church of which father was pastor. We had thus driven forth upon just such another morning as this, among the first frosts. The road seemed long, and I thought it time to be arriving and meeting all the warm friends whom I knew would be hugging and blessing and welcoming me, on account of my good father and mother, and I suggested travelling faster, when my father made the above quotation, "Blessed are the merciful," etc., in behalf of uncomplaining Whipstock.

I do not remember whether anything more was said that fine autumn morning as we moved along the quiet, ample country road with towering elms, oaks, sycamores and walnuts on either side and shadowed blue-grass deep under; I do not recall that they were bronzed in their lofty tops while green in their grassy shadows, as must have been; that nimble squirrels sped up the long stems at sight of us, or leapt from tree to tree impudently, nor that satisfied cattle from their mellow pasturage scarcely eyed good Whipstock and her freight; nor yet do I more than recall that when father left me in one of the deep, spacious pews and walked up the steps into the high pulpit, and all the brethren and sisters began singing (very long metre) "How firm a foundation, ye saints of the Lord," it al-

most set me to crying. Through sympathy, or wonder, or the presence of so many strangers, I hardly know why, yet I think the tune had something to do with it. My handkerchief was in father's pocket. And when I lifted the stiff hem of my little petticoat to wipe away a rebellious tear I was so much ashamed of, I found when I had put it down, a kind lady upon either side, each with an arm about me and whispering comfort. They seemed to understand the situation and did not take me for a "mourner" as I feared they might.

Soon I was calm and the ladies stayed by me until the sermon ended. Then one of them took from her reticule a big Romanite apple—my favorite kind—and silently crowded it into my hands. I whispered "Thank you," and as soon as we were out of the sacred place I tasted its quality. By the time Whipstock again started off with us—this time heading toward some one of the forty places we had been warmly invited to—I had a complete zodiac of bites all around the apple's equator, for I felt half starved ♣ ♣ ♣

I do remember *this* morning's pleasant reflection, wherein I saw anew, that in order to bring about the complete circuit of good works and results in any case of well-doing, there must be *continuity* in order to keep the Bells of Heaven going and the Tree of Life green in people.

He who continues in well-doing is *meanwhile*—from the very start—drawing to him the Infinite supply and keeping it active in himself as the result. This means living the Life. Why not live it, since it is the only life worth living? Moreover we *have to*, sooner or later.

In *the life* all things are constantly being made *new*." "Behold, I make all things NEW," is the voice of THE LIFE speaking in man. All things, from big to little, from universe to atom, are constantly being

made new by The Life; and this is the reason why all those things that refuse to fall in with Life's renewing quality, are torn and wrecked and jostled by its *irre-sistible* movement. So that a man cannot tie himself to a selfish hobby or passion or appetite out of rhythm with Life's motion and not get lashed and broken as a result.

Instead of forms and ceremonies and white thrones fixed and inviolable, we have the New Heaven and consequently the New Earth every moment, by living the Life and letting it live us. It is the way in which "I make all things new."

Once upon a Christmas time it is told there came down out of Heaven a God, who went about dispelling the diseases of the people, by whispering to their inner souls that they were already well, and that the only thing necessary to their *perfect moving* was the unwinding of their hands from the stake they held on to, the letting go of their outgrown attitudes, the dropping of dead things without even burial. Let them bury themselves, as this operation is peculiar to error and outgrown things, when left alone. "See you stop no more"—Jesus said, for "sin" means stopping, falling short of the mark of excellence—"lest a worse thing come upon you." What does "old age" mean but the addition of worse things until a man is bent down under them, his hair bitten by the frost of them, his limbs stiffened by being tied up so long to such stakes. Physical culture is a good thing. It is an answer to the inner voice which urges movement.

"Blessed are the meek," those who move along, "for they shall inherit the earth." Those who are proud of the stakes they are tied to cannot do this until they become willing to break loose and *run* the good race. I once knew a woman greatly distressed in her eyes, who asked Mr. B. for treatment. Upon giving

her some instructions she said with pride she would rather risk losing her sight than give up her Baptist religion. The church seemed bigger to her than the Sermon on the Mount by the God-man, and his affirmation to the meek, of their inheritance of "the whole earth."

"Blessed are they who do hunger and thirst after righteousness." The hungry and thirsty do not stop until their hunger and thirst are satisfied; and those who hunger after *righteousness* shall not only be satisfied, but *filled*, yes, *filled*; their bodies, their houses, their barns, their estates, their lives, with the completeness and plenty and satisfaction of the *true Life* in its fullness of meaning.

"Blessed are the merciful," because they are starting a current of infinite mercy flowing to themselves. "For *they* shall obtain mercy" in the act. It keeps open the heavenly gates to you who are doing a good deed for goodness' sake. It cuts the tethers behind you and sets you moving with the harmonies of life. ❀ ❀ ❀

Father has been living much this kind of life, and he is pretty hale and hearty now after eighty-five years of it. The title of D. D. was offered to him, but he has never used it himself, and objects to the "Reverend" in connection with his name. He is fond of his friends and likes to meet and talk with them. When he visited us last spring, many of our friends called much oftener than usual, and we attributed it to father's attractiveness. He is over six feet tall, rather slender, weighing about 180 when in his prime. He was pastor of the church in our own neighborhood twenty-one years. He has walked pretty close along the perfect way, considering the *times* in which he began.

"*Forgetting* the things that are in the past," said

one of those people so long ago we wonder how they knew such wonderful verities since they have been so slow coming into general use. "We *press forward* to the mark (the mark is the point of true movement with Life) of the *prize* (where we win) of our high calling." Our high calling is the perpetual Life-motion or path of *constant unfolding*.

The prophets of old talked of a certain Path or Way which if one could find and then walk in, he would be accomplishing his life-work here. There is a walk wherein the Spirit does not have to be implored or supplicated or looked up to, but *lived* in, and it is the path of peace.

C. J. B.

### The New Organization.

THE "International Metaphysical League" was formed and partially organized at Hartford, Conn., in February, 1899, and held its first convention in Boston, Oct. 24-26 of that year. Chas. Brodie Patterson was its president; Henry S. Taft, vice president; Warren A. Rodman, secretary; Harry Gestefeld, Asst. secretary; and Wm. E. Uptigrove, treasurer. There was an "Executive Board" consisting of fifteen members, as follows:

Miss Esther Henry, Hartford, Conn.; Mrs. M. E. Cramer, San Francisco; Rev. Henry Blanchard, Portland, Me.; Henry Wood, Boston; J. W. Hussey, Brooklyn; Mrs. Helen Campbell, Denver; Bolton Hall, New York City; Miss Ellen M. Dyer, Philadelphia; Chas. Fillmore, Kansas City (afterward resigned); Miss Sarah J. Farmer, Eliot, Me.; Dr. Geo. Ricker, Washington City; Mrs. Fanny M. Harley, Chicago; A. P. Barton, Kansas City; Rev. Solon Lauer, Santa Barbara, Calif., and Mrs. Jane W. Yarnall, Chicago.

In Oct., 1900 the second League convention was held in New York City.

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After that dissensions arose among the promoters of the league, starting with the Herron scandal, and the organization went to pieces, the enterprise was abandoned.

In 1903 an effort was made in Chicago to resuscitate the old organization under the same name. A convention was called for Nov. 17-20, 1903, speakers appointed, etc.

This convention proved a success. During the time it was in session a partial organization was effected after several rather stormy meetings, under the name of "The New Thought Federation." Most of the officers elected lived in New York City, and Chicago felt slighted.

At the convention recently held in St. Louis a new constitution was adopted and the body reorganized, not without some ill-feeling on the part of several.

While we have never opposed such an organization, we have not believed it could be made a permanent success. The people included in such a body are too free, too much inclined to stand alone on their own strength, too varied in their views. And, too, there are personal ambitions which will persist in clashing occasionally. One thing is certain, as was fully demonstrated at the recent convention, there must be no bosses. The one who had assumed that role was sat down upon vigorously.

But, if no one takes the lead and no special few take control and direct affairs, there is no organization. And there you are. Will it survive another meeting?

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The poem in Nov. issue of THE LIFE, "Keep Sweet and Keep Movin'," is by Robt. J. Burdette. It was sent to the Editor of THE LIFE by Mr. Burdette and the printers omitted his name.

## A Wonderful Picture.

**A** FEW years ago an artist in Springfield, Mass., painted a full length, life-size picture of Jesus. It was an effort to reproduce a vivid vision or dream in which he saw Jesus as he looked on Earth.

He had the figure finished and the back ground partially so, when one night he went into his studio where it was quite dark and was startled to see the picture shining by its own light and back of the figure a large cross, like a shadow, inclined at an angle of about 45 degrees. He had not painted a cross in the picture nor thought of doing so.

He would not touch the picture further and it was exhibited in the "Irish Village", in a church, at the St. Louis World's Fair.

I saw it there and examined it closely, front and back, by a strong electric light. In the light there cannot be seen a trace or sign of a cross. When the room was made pitch dark, the picture shown out with a soft glow so that one could see the time by a watch, and the cross was there, very distinct. I went back of it, and when the people in front told me the picture was shining, I in the recess in the wall was in total darkness, proving there was no light behind it. When they turned the picture toward me in the nook, it shone out for me while the people said they were in darkness on the other side.

One of the most wonderful things about it is that a photographer took a photograph of the picture by its own light, after an exposure of 36 hours, all other light being entirely excluded from the room. It is a good strong picture; I have a copy of it. But the camera failed to produce any sign of the cross in the photo.

Artists, scholars and scientists have carefully examined this picture and confess they are unable to give any explanation of the wonderful phenomenon.

**Correspondence**

**A** CORRESPONDENT in Indiana asks an opinion about the prayer meetings recently held in that state for rain to relieve the distressing drought. The farmers have been meeting at their churches and earnestly begging God to send rain.

From time immemorial people have been begging their gods to give them things they needed, things they could not get directly by their own efforts. The results have been very discouraging indeed. In very few cases have they been able to trace what came as being sent in answer to their prayers.

Yet they continue to pray, a decreasing but large number of them, in the same old way.

I learn they have had good rains in Indiana, which came more than a month after those prayers were offered. But I believe the rains would have come anyhow, even if those good people had sworn about the drought instead of praying.

Yet I think a great need giving rise to universal strong desire, with faith, will bring that which is needed in time. Our faculties of sight, hearing, etc., were developed in this way. And people may not justly be condemned for appealing to their ideals of a Supreme Power for what they need and cannot obtain by their own efforts directly.

But, when we come to consider the matter of prayer rationally, stripped of all superstition and tradition, we are forced to admit that it is unwise to beg God to do anything for us. A Power which is infinite and endowed with both wisdom and goodness in unlimited degree, could do no less than the right, regardless of our prayers. The part we have in the matter is

to get ready, to deserve and appropriate what we need.

This is the object of our denying and affirming, which is our modern method of prayer. We thus come to see and believe what we need is already ours, and so we have it in the actual.

Even the new method of prayer, however, cannot do unnatural things. A mental healer once said she saw a furious tornado approaching the place where she was, coming full tilt, destroying everything in its path, when, by the use of some silent words, she split it in two in the middle, sending one half around one way and the other half the other way, so that she and those with her were saved. But the poor people on either side suffered. Of course such statements as this are only ridiculous.

When you pray, go to work and answer your prayers yourself, if you can.

Some good church people met at the house of a poor family one night, where there were sickness and want, to pray God for help. A rap was heard at the door while a devout deacon was on his knees begging God for assistance. When the door was opened, there stood a big boy with whip in hand, not dressed in meeting clothes. He said, "Pap could not come to the meetin', but prayed at home and sent the answer in the cart." When they unloaded the cart the poor family had provisions sufficient for several weeks. I believe the deacon claimed that the cart came in answer to his prayer. I don't think so.

An old woman was once praying aloud in her cabin for bread. Some mischievous boys hearing her, went and got three or four loaves and, climbing up by a ladder, threw them down the chimney. When they came tumbling out on the floor, the poor woman began to give thanks to God for answering her prayer. One of the boys peeped in and said, "Auntie, God did not send

you the bread; we threw it down the chimney."

"Yes," she replied, "God sent it, if the devil did bring it." That may be true, although it was the boys who heard and answered the prayer.

All our good comes from the infinite source of good, by whatever means it comes, and in whatever guise. Sometimes when it hurts we call it evil. But all is for our development and salvation. We need to learn this truth and make the best use of all occurrences and conditions. Thus we may grow and thrive and be happy, in sunshine and shadow, in rain and drought, in health and sickness.

"You speak, in a recent issue of THE LIFE of the mind of the soul being mentality. Do you mean the mind of man? What is mind? the soul? thought? life? death? disease? will? sound? Some say the soul is the part immortal, and when questioned further, it is non-entity. Would God prepare a something for eternity and it be a nonentity? I do not comprehend how something can be a nonentity.

"You state that mind always knows; you do not mean that mentality always knows?

"Prof., I am very anxious to learn the true meaning of some words that seem to blend into others and perchance you can enlighten your readers. Should we not have a more definite meaning? I am wanting to learn and ask for information.

"T. M. DROMGOLD, M. D., Seneca, Ill."

*Answer:* Dr. Dromgold is not, as yet, a subscriber to THE LIFE and has not read all our discussions of the matters he inquires about. But what I shall say in answer may be interesting to many of our readers also.

I use the word soul in the old sense, to mean the spiritual individual, the immortal personality. Some

use it as meaning the not yet full grown sphere of our being, the part that makes mistakes and is growing and learning. In this sense the mentality may be called the mind of the soul. (The words quoted by the inquirer were not used by the writer. I never use the expression "mind of the soul.")

There is but one Mind. This Mind is the essence of all Being, the one source of intelligence, the universal basic substance of all existence.

There is no nonentity in the universe. All that is is immortal and eternal. No atom of matter ever was or ever can be destroyed, annihilated.

*The* mind is the soul, the spiritual individual, perfect in substance but not fully unfolded in faculties and attainment.

Mind does not always know—it is knowledge itself. *The* mind learns and unfolds its powers.

Thought is the active energy of *the* mind. When the mind conceives it gives birth to an entity, a living thing, called an idea. This process is called thought, or thinking.

Life is the motive principle of mind. It is co-eternal with all being. All vibration, growth, change and movement is a manifestation of life.

Death is change in the interests of life, transition from one plane to another in evolutionary development. There is no death in the sense of ceasing to be. Disease is discord in the functions of personal existence. It always comes from the outside, but is admitted by a faulty or weak state of mentality. "If the strong man be bound, the thief breaks in and steals."

Will is the mind's forceful energy decreeing results of action. It is not the man, but man's decisive mental faculty of control. Both thinking and doing should be under the will and no force should dominate it.

Sound is vibration in the atmosphere started by concussion. Some say there would be no sound if there were no ear drums. I say the vibrations called sound exist independent of ears.

Man is all mind in essence, a unit in personality, immortal in being and unlimited in development and progress. He is one with God the Essence and Principle of Being, the active expression of Life, Love, Truth, Power, Intelligence and Substance, these constituting God the Father.

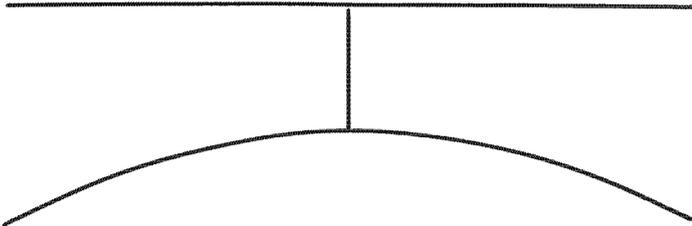
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**T**HE Cellular Cosmogony of Mr. Teed (Koresh) says:

“What schoolboy nine years of age does not know that a line drawn at right angles from a vertical extended from the convex segment of a circle will be tangent to that curve in both directions?”

I think it would require a much younger boy to come to such a conclusion.

Here is the figure:



Will the horizontal line when extended ever touch the curve again?

(Repeated from last month because the printers left out the figure.)

Fisher, Oregon.

My Dear Mrs. Barton:—

**M**Y SOUL is so filled with gratitude and love to you this morning and has been so much of late especially, that I shall no longer withhold telling you. The few lines you recently sent me and the kind, loving letter sent to Josephine are alike freighted with love and blessing. Then there is the dear magazine, **THE LIFE**, through which you go forth shedding light and love to hundreds and thousands.

I find food and inspiration in every copy. In February number your **HEALTH THOUGHTS** are grand. Again in March number your Health Thoughts were inspired, scientific, practical, helpful; appealing to the needs of many longing souls. I am grateful to the All-Good for bringing unto me such a dear, helpful, Christ-like friend at a time of great need; one who has stood by me when I might otherwise have fallen. I remember that you are One with all that the Infinite is and that you have come into the realization of the great Truth; then I remember again that I am likewise of this same essence, and now it is my work to be so true with the word that I too may come into this realization. I should like to in this way show forth my *gratitude* to you and to the Universal. I should like to prove to you that what you have done for me has been worth while. I know that I have sadly disappointed you. I have disappointed myself. Of late I have been particularly looking within. I have been depending upon my own Christ wisdom and I have been beautifully led and instructed. I realize that I am under the Law of Good and that all is and will be well.

I may receive a letter from you before you receive this but never mind. This does not require any answer. I appreciate all your letters very, very much; each is a blessing, but I cannot expect letters from you

often, and it does me good to write to you whether or not you answer.

With *much* love,

J. C. M. MILLS.

The foregoing letter is from an advanced pupil who has come up out of the old judgments, with dominion over appearances, into that illumination which reveals to her the Real Side of Life and enables her to judge all things *in righteousness*.

Such letters are helpful not only to our readers, they are helpful to me. They are precious fruit. I am sending this in answer to some requests for *experience letters*.

C. J. B.

The following greeting arrived at our office too late to be read at the St. Louis convention. All may read and appreciate it now in THE LIFE:

26 West Terrace, Adelaide, South Australia.

**T**HE President and Members of Science of Life send warmest greeting to the "New Thought Congress" assembled in St. Louis, Oct. 25-28, 1904, in the following words:—

May Life, Truth, Love and Wisdom, be abundantly manifested in your meeting together,

H. L. GLOVER, President.

C. E. STEPHENS, Hon. Secretary, Science of Life Society.

And this kind letter follows:—

Dear Mr. Barton:

I see by April issue of LIFE, that you will be taking a prominent part in the New Thought Congress, so I am writing you a few facts about the work here, which may perhaps be of interest to those who have not already heard of it. About seven years ago, Dr. and Mrs. Mills visited our city and delivered a course of Lectures on Practical Metaphysics, sowing the seed of New Thought and thereby many of us have great cause for thankfulness. If they are at the Congress

they will be pleased to hear that the good work is still progressing. Mr. H. L. Glover, who is our teacher, and his wife are both very successful healers. Hundreds of persons have been healed in Adelaide alone, of almost every form of disease, and every week letters are received from this and other states speaking in most eulogistic terms of the blessing of the New Thought bringing to them health of body and peace of mind. Truly the entrance of Truth giveth Life. We shall set apart the days appointed for the convention for silent realization, thereby meeting you spiritually; for are we not all one in the omnipresent Life? With kindest regards to Mrs. Barton and yourself, I am yours in the Truth.

C. E. S.

### **A New Premium.**

**W**E HAVE now made arrangements by which we can almost give away an elegant World's Fair book for new subscribers. This is a great book of nearly 500 pages and with 200 large photographic illustrations. It is just out and you cannot help being delighted with it. *How to get it:*

Send us \$1.75 and get this book for yourself and THE LIFE one year *for a new subscriber. Don't wait. Send now.*

"Or, for same price get a \$5.00 Oxford Bible and THE LIFE one year, *for a new subscriber.*"

I have a little lesson, which I write out by hand, suited to each applicant, teaching you how to work and not be tired. I have demonstrated its value, as have many others. I have not felt tired or fagged for over ten years. A lady in Kansas City says,

"It has worked a blessed revolution in my life. I used to wear myself out daily at my work; now I enjoy it and do not get tired. The lesson is worth more than money." Send \$1.00 and get one.

## Little Lessons in Elohim.

AT THE NEW THOUGHT CONVENTION.

**W**E MET many beautiful people. Some of them were St. Louisans, some San Franciscanians, others Bostonians, New Yorkians, Southerners, Northerners, and many prophets and peoples from, in and round about the central Heart of the Union—Kansas City.

“The Society of Practical Christianity,” at S. E. cor. 18th and Pestalozzi street, St. Louis, was well represented by its pastor, Rev. H. H. Schroeder, a man in his prime, and filled with earnest zeal for the promotion of truth’s cause. He was accompanied by his lovely wife and associate.

“West End Church of New Thought,” 3907 West Belle Place, St. Louis, was also represented by its pastor, Rev. Jno. D. Perrin, who is a born preacher, young, slender, graceful, earnest. Mr. Perrin was chairman and secretary.

“North Side Church of New Thought,” 3401 N. 14th st., St. Louis, E. T. Bunting, pastor. “Higher Thought Reading Rooms,” 715 Locust st., Rev. Vintie Root McDonald, and “St. Louis College of Suggestion,” 2420 N. Grand ave., A. A. Lindsay, M. D., Principal, of St. Louis, was also represented.

I wish I had space to tell you about the beautiful addresses and the earnest, loving people of the convention. A sweet girl friend, whom I knew when Homer (our eldest boy) was a baby, twenty-four years ago, yet whom I had not seen since that time, came up to me smiling and with hand extended: “*Bessie Kingsbury!*” I exclaimed, for I recognized her at once, though she was a mere child then; I was very happy to

see her. She had come from Great Falls, Montana, to whence they had moved from their rich upland home in Howard, Mo., on account (I was then informed) of her mother's physical condition, which is all right now. As they have become New Thinkers we will attribute it to this fact, and not to the climate, though that may have helped to induce the healthful mental change. Verily, all *things* work together for good.

There moved about a beautiful woman, elegantly attired, always genteel, and always with a word of blessing on her lips. She introduced herself to me as Mrs. Medcraft, and found afterward her full name is Catharine Medcraft,—of St. Louis. Catharine means pure, and when I saw her plentiful lily-white hair, in queenly *coiffure a la mode*, I thought the name appropriate to the stately woman; for when her fine, dark eyes greeted me, it was the face of youth and love and peace I saw.

Mrs. Gestefeld was as happy in her talks as always, and as sweet and charming in her way of saying things. Her enunciation is fine, and she says "spiritual" in a manner to inspire a whole audience. There is power in words rightly spoken.

Mr. and Mrs. Sodon also of Chicago, were there. We were delighted to greet them and see their happy, thoughtful faces again. At table one day in Chicago Mr. Sodon told us his wife could swim further, and make the best bread of any other woman in Chicago, and I didn't doubt it. She and Mr. Sodon are remarkably well-matched and mated. He is a wealthy wholesale jeweler.

I have not space to tell you one-tenth. I hope Mr. B. will yet give you his address. He is always fine on the platform. There was Rev. R. Heber Newton, D. D., president of the convention, who gave one of the finest papers on "The Significance of The New Thought

Movement" I have ever listened to. It was an ideal address.

I would like to mention many others, such as the soulful lecture by Miss Harriet Rix of San Francisco. She has a taking personality and is an inspired speaker. Then there was Dr. Sullivan, of Kansas City, his hale countenance literally beaming beneath his silk hat, looking as if he had forgotten all care, realizing only the truth and reality of being.

There were so many Kansas Cityans I dare not wade into them. Faithful Mr. Fillmore, looking good and thoughtful, the "My heart is fixed" countenance; Mr. Charles Edgar Prather and Mrs. Myrtle Fillmore of benign expression, both long and earnest workers in the cause, were present, with excellent addresses. (There were addresses I did not get to hear as we had other people to see to in the city while there, and had to be absent about half the time:—Mrs. M. E. Cramer, of San Francisco, Helen Van Anderson and a number of others.) I was much pleased with the poem by H. Bradley Jeffery.

Miss Georgiana Andrews (New York City) on "Heredity" gave a powerful lecture on theosophical questions. Her manner is easy, graceful, pleasing, forcible. A fine speaker. Paul Tyner, whose books we have all enjoyed, was there. He is in his prime apparently. Bearded, attractive, wise, and doubtless good. W. J. Colville gave one of his characteristic powerful addresses. He acts, when speaking, as one taken hold of by the gods.

Much of the *singing* on that occasion was simply divine. A whole lesson might be well spent in telling you of the sweet singers alone. Prof. LeRoy Moore of Kansas City, was the efficient musical director. "Sweet Bells of Heaven" appropriately followed the closing lecture, "Curing and Healing," by Mrs. Gestefeld.

Mr. Henry Harrison Brown, a magnetic, earnest speaker, and I am told an excellent man, was elected for the next New Thought Confederation President. (He has since made us a visit and we think he is all right.)

At the request of several friends, I give you here part of my address. A copy was called for by a newspaper reporter before I left the platform, and a request was also sent to descend and have my photograph taken for the same purpose. I obeyed, but the negative did not work and they procured an old picture and published it with the address, in the St. Louis Post-Dispatch, from which I make this copy.

To think as we please is new, and the basis of New Thought.

To please to think *rightly* is its Structure and its Perpetuity.

There is not true liberty in thinking as we please *unless* we not only choose to think *rightly*, *reasonable*, but gauge our thinking in that eternal Principle of Right and Truth, which is immanent and abiding, and in which our very being is founded.

“Give a *reason* for the hope that is in you” is the Thinker’s watch-word; so that when knowledge is attained, it will not be “blind faith” but the *reasonable*, the acknowledged substance of the thing. Thus Science, systematized and *arranged* knowledge, bridges the chasm between thought and feeling, between visible things and the reasons and purposes back of those things, leading even the visible into arranged and saving ways.

In that old Sanscrit Epic of Valmiki there is an account of the Atlanteans whose knowledge surpassed even our present enlightenment. They built successful airships, floored their houses with gold, instituted

the arts, science and literature, in this the earliest civilization of which we have certain record.

Just so long as they dwelt on High, their motives for general betterment, advancement in Nature's truths, they flourished. But when the glitter of their splendid achievements, the rich results of their earnest labor attracted them away from the rightness of *purpose* and they worshipped *things* more than *principles*, they went down the cycle of their supremacy.

It was the lowering of their standard, the abuse of knowledge, that corrupted the shield of their Liberty and led to their down-fall as a dominant race.

Other golden ages have passed. In the Pyramids, the statue of Jupiter, the Pharaohs of Alexandria, and the rest of the world's wonders, may be seen the crumbling land-marks of once superior civilizations. Like all material movement progress has been vibratory, and has failed in the desired result of holding each new step gained until the development of a still better civilization to lead unbrokenly onward. ❀ ❀ ❀

Whenever some far-seeing Soul discovers the natural Law that Right is the motive-power of Might, and proves it by living the life, the world is at first moved to seek for the *power* without seeking the *knowledge of Right* or trying it in their living.

When power is sought from such motives, and the material side is looked to for power, it never comes *inspirationally*, but as a temporary prop, or *stimulant*.

Churches may be built, pillars erected to lean upon, Towers of Babel to boost people into Heaven. Yet, when churches crumble, the Babels stop towering heavenward and confusion ensues, it is *then* man turns unto himself to start anew. It is then he looks within his own heart and mind and from thence into every other heart. He finds there that Vital Essence whose wisdom and power transcend all other help combined.

Material ways end when a man pursues effect until the end of the way is reached, and he turns to Reason for guidance, he brushes aside all ostensible things, throws back the door of the Temple of Truth, enters, finds there the Absolute, and begins anew with *Cause*.

By its light he finds that the *vis-b'le world is only striving to put on its ideal perfection*; to deck itself in the inherent majesty and beauty of its Original.

There is in every man an Infinite Candle whose flame is the Breath of the Almighty.

And this is the rosetta stone, the key to all material problems. It is here we arrive at First Truths and feel the glad inflow of intuitional knowing. And it is thus through original thought, the soul develops up to right living. Here fully awake, it may encourage every desire and ambition, every thrill of joyous life, for all its aspirations are now directed in righteousness. There is freedom of thought and action for all the children of earth when their conduct and thinking are exercised without harm to any other, and in helpfulness to all.

Just as a musical note will respond to its octave in sweet unison, when touched by a master hand, so we, under the influence of beautiful concord, establish the peace and harmony and loving-kindness of our Source, and of our own natures in truth. ❀ ❀ ❀

Today this New Thought Federation is marking the period of another golden age, one that is to be permanent. Let us unitedly decree that our Goddess of Liberty, the present land-mark of progress, shall not lay down her torch, but that upon all the isles of the sea and in every land, its flame shall rekindle to mark this time and that of the Louisiana Purchase Exposition, as the signal of our loving conquest over the failing customs of older times.

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**H**AD you not better consider that rubber land proposition now, before all the desirable tracts are sold? (See July issue of *THE LIFE*.) It is no fake or speculative scheme, but a *sure thing*. I bought a tract over a year ago and am well pleased that I did so. You don't go into a company and have to depend upon the officers of the company declaring "dividends" after their salaries are paid. You own your own land and manage it to suit your self. There is an increasing demand for rubber. The supply is not nearly equal to the demand. And there is no detail about getting your rubber ready for the market. You tap your trees and the rubber runs out into a basin and evaporates in the sun when it is ready for the market, pure rubber. Ten acres have been known to bring \$7000 the first year's tapping. And the amount produced increases as the trees grow older. Write for particulars to *THE LIFE*.

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"Count that day worse than lost,  
You might have made divine,  
Through which you scattered lots of frost  
And never a speck of shine.

"Come, send abroad a Love for all who live,  
And feel the deep content in turn they give.  
Kind wishes and good deeds—they make not poor;  
They'll home again, full-laden to thy door."

—R. H. DANA.

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Don't boast about being "busy—oh! so busy, busy, busy". It indicates that a man who is not so busy could do more than you do with one foot tied up. It is also a mark of egotism. Such vociferously busy people have a notion that this old World will have to shut up shop and quit when they leave it.

Good advice to a person who is not well, from "How to Gain Health," by Katherine Holmes:

"It is a good idea to invert the order of your life. If you have been a great talker, talk less; if you have not talked much, be more talkative; if you have read much, read very little, and *vice versa*; if you have not been active, be very active. Thus you change your habit of thought, which changes your vibration." You get out of ruts.

Of course a person in good health need not do this.

Mr. Henry Harrison Brown, editor of "Now," the newly elected president of the N. T. Federation, made The Life Home two pleasant visits while in the city on his way home from the Convention. He delivered several lectures while here which were well attended.

"There doth not live  
Any poor but they may give,  
Any so rich but may receive.

"Withhold the very meagerest dole  
Hands can bestow in part or whole,  
And we may stint a starving soul."

—MARGARET J. PRESTON.

"Time to me this truth has taught,  
('Tis a treasure worth revealing)  
More offend by want of thought  
Than by any want of feeling."

—CHAS. SWAIN.

#### WANTED.

Men and Women in this county and adjoining territories, to represent and advertise an old established house of solid financial standing. Salary to men \$21 weekly, to women \$12 to \$18 weekly with Expenses advanced each Monday by check direct from headquarters. Horse and buggy furnished when necessary; position permanent. Address, Blow Bros. & Co., Dept. A, Monon Bldg., Chicago, Ill.

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12 Lessons. Subscribers may get full course free. One page for children. Quarto, \$1.00 a year; three months, 20 cents. Foreign \$1.15 a year. Address: The Higher Thought, 459 La-Salle St., Chicago.

**THE LOGOS MAGAZINE** teaches the Science of Life. It is the herald of the New Life. \$1.00 per year in U. S. A. Published monthly. Sample copy free. Foreign subscription \$1.25. Address' Sara Thacker, 8. D., Editor, Applegate, Placer Co., Cal.

**EXPRESSION**:—A journal of Mind and Thought, published monthly. 6s6d per annum net (\$1.58). W. Isacke, 211 Edgware Road W., London, Eng.

**DAS WORT**.—A German magazine, devoted to Divine Healing and practical Christianity. \$1 per year. E. H. Schroeder, editor and publisher, 2622 south 12th street, St. Louis, Mo.

**HARMONY**.—A monthly magazine devoted to Divine Science, the Christ method of healing. C. L. and M. E. Cramer, editors and publishers 3360 17th St., San Francisco, Cal. Send stamps for sample copy.

**THE WORLD'S NEW THOUGHT JOURNAL, "NOW"**, Published in the west—full of western push and energy. Devoted to all questions of MIND. A magazine of instruction. Two courses of practical lessons now running i. e. Suggestion and Psychometry. Popular magazine size, printed on clear (antique) paper, with beautiful brown cover done in colors. Introductory Offer: Three months trial subscription, 10 cents. "Now" Folk Publishers, 1437 W Market st., San Francisco, Cal.

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**FULFILLMENT**—A Journal of Advanced Thought showing the way to the fulfillment of man's deepest longings. Published monthly by Fulfillment Publishing Company, Colorado College of Divine Science, 730 Seventeenth avenue, Denver, Colo. \$1.00 per year, sample copy free.

**THE EXODUS**, a monthly magazine, edited by Ursula N. Gesteheld, and devoted to the systematic exposition of the Science of Being and to the leading questions of the New Thought movement. Price per annum, \$1.00; samples free. Address Exodus Publishing Co., 203 Michigan ave., Chicago, Ill.

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