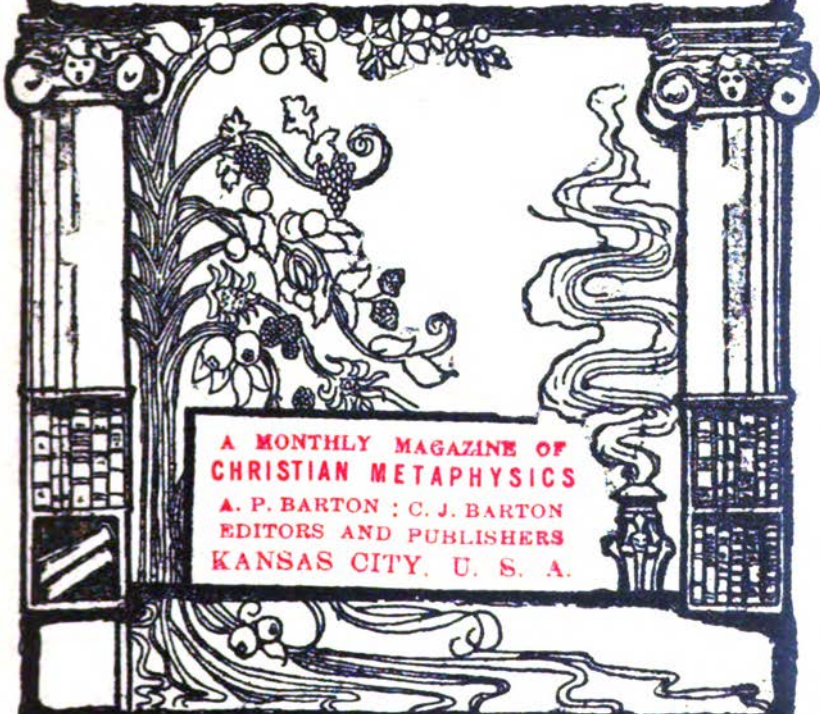


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The Life

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THE LIFE

J A N U A R Y, 1 9 0 6

Some New Year Thoughts

WE KNOW that artificial divisions of time are only fanciful and that there are really no beginnings nor endings in duration. The year is as new in December as it is in January, for our planet sweeps on and on forever in its elliptical path around the sun, neither stopping nor turning aside at any point.

For the convenience of business etc., we have mapped out the sweep of time into divisions, past, present, future. But, really, there is no time but the Now, and it is eternity.

Yet the influence of the changing calendar, of the renewing of dates, is strong upon us. And this influence is not always bad. The counting of birth-days, looking backward with regrets, or forward with fear and anxiety and the dissipation of periods, are bad in their effect upon our human existence. But when, at a season like this, we review ourselves, take an inventory of our stock in trade, check up wrong tendencies, stop leakages, strengthen weak places and cut off redundancies, we are preparing for better results during the incoming year.

It is true that New Year resolutions are not often kept. But this is not because it is wrong to form good resolutions, nor because the persons forming them are insincere. It is because they are usually founded in self-condemnation. You first say to yourself, "You have been bad and weak. Now I am going to stop this sort of thing. Square off and turn over a new leaf." Who is going to do this? Why, that bad, weak person, the very one that began it and kept it up until now. Of course he will not stop now of his own accord, since he has been tried and condemned.

If you would say this, "That which has enacted all these follies of the past is not I. I am too wise and strong to tolerate such things. I am above that plane. I know and declare my power," and hold to that attitude, you would not lapse from your good New Year's Start.

There are some follies that we of the New Thought are growing above. I have just read a communication from a friend in California in which he says, speaking of so-called New Thought people:

"Generally there is a saving sense of humor; but cross crankiness, whimsical idiocy and incipient insanity constantly appear. The beautiful I Am idea is manifested in repulsive egotism; the sweet thought of living the simple life and being as a little child, is represented by a crop of big babies, and the healthy reaction against prudery runs into a morbid desire to go naked....."

"As a shrewd and charitable guess, I should say that the main guys of frenzied metaphysics are practi-

cal jokers, who deal out hunks of sublimated humbug because that is what people want and will pay for. The restless, hungry people really want bread, but, instead of being crushed in with staves, their heads are blown up with balloon juice, and the teaching tends to make them helpless and useless in 'this world of delusions,' or any other world. It is even crowed over as a metaphysical victory when people go out of business and quit their jobs in scorn of impending starvation for themselves and their families. I wonder sometimes if Poetic Justice will absorb the bump of humor in these jobbers of frenzied axioms and leave them to seriously accept their own 'self-evident truths'."

There is too much truth in my friend's criticisms. This is not the fault of the beautiful Science we teach, but of people who get into it, partially, to make money, to break away from old bonds and have not ballast enough on board to keep from floundering. There are too many of these. It is not sincere, not honest, and all such chaff will be winnowed out ere long. Let this New Year complete the process now going on in this direction.

I knew one editor of a New Thought paper who wrote beautiful, glowing, uplifting things for her Journal, and at the same time was writing to me, "I am sick and tired of pumping brains. Buy me out and let me quit."

This was simulating one thing while being another.

Following I quote and comment upon some recent editorial utterances selected from so-called New Thought periodicals. I do not give names, as I do not care to

criticise anyone personally:

“Gladly do I leave my responsibilities; gladly do I yield all choice.” That would be inane, deadness, nothingness. I am responsible for my thoughts and deeds and would not yield my prerogative of choice which God has given me. It would be suicide.

Again:—“When differences arise between those who are seeking the absolute life, it shows that either one or all are wrong, that they are in their private opinion and not in the absolute life. The solution is to let the absolute life appear, which means not to put your will into the matter.”

Now if the “absolute life” puts people all on a dead level without differences of opinion, really with no opinions at all, and destroys the will, then the less of it we have the better. The fact is, integration and differentiation are essential to individuality, and the will is one of the highest endowments of the mind. If you wish to de-individualize and become re-distributed into the universal, then get after this “absolute life,” whatever that may be.

Another:—“Deep breathing cures fear.”

Deep breathing is good when you do it naturally. But forced deep breathing exercises, so many deeps at a time will soon kill anyone. And it is not the remedy for fear. The only cure for fear is to develop a strong individuality with a powerful will, self-confidence and consciousness of the presence of Infinite Goodness. I know this is the opposite of that Hindu dream of the “absolute life,” but it is the correct attitude for live people, just the same.

Another:—"Wait for the light but wait no longer."

That is, wait and don't wait. This must be one of my friend's frenzied axioms. Live people wait for what they can't go after. Let us be sensible, even if we are Scientists. We don't need to discard common sense in order to be true New Thought people.

Another:—"Selfishness is relative, belonging to relative mind. But so is unselfishness. The mind that has come to truth has escaped both selfishness and unselfishness."

Yes; a stone or a log of wood is neither selfish nor unselfish. But I had rather be a living personality and have some of both, rightly controlled by reason and the will. Hadn't you?

Another:—"The symbol world is symbol; hence must be symbol of that which it symbolizes."

That is, a symbol is a symbol and is the symbol of that which it symbolizes! Wonderful wisdom! This must be one of the latest ebullitions of a soul just passing out into the "absolute life."

Another:—"The Buddhists say, no seed will die—every seed will grow."

Then the Buddhists are dead wrong. We all know better than that. Not one seed in a hundred thousand grows, in nature. And even thought seeds fail, for several reasons: they may be faulty, or may fall in poor or weedy ground, or may not have rain or sunshine enough. Jesus talked about these seeds once. I believe he knew more about it than any Buddhist that ever lived.

Another:—"There are 12 brain centers in the

body, representing the twelve disciples of Jesus."

This is simply not true in any sense, anatomically, physiologically, psychologically, mentally or spiritually. It is a dangerous delusion. In a class recently conducted by one of the advocates of this doctrine, the attendants were directed to concentrate on certain of these supposed centers. The result was that several were taken with violent headaches, others got sick at the stomach and three that I know of, who had long been good liberal scientists, got so disgusted with the business that they went straightway and joined an Eddy church.

The 12 humble fishermen who followed Jesus about the country; none of whom except about four ever amounted to anything, have never had anything whatever to do with your or my bodily or mental faculties. They are simply *not in it*. In what way do I embody Thomas or Thaddeus or Peter or James? I had rather embody characteristics of Solon, or Aristotle, or Emerson or Gladstone. It is much better than either to just be yourself. Let us get free from all such nonsense.

Here is one more:—"God and I are on such good terms that we play together. He's a good fellow. He is here by my side, and I hear him say, 'Sweet, abide'."

Isn't that enough to disgust any one with brains? It is dilly-dallying with the Infinite, or assuming to do so. I would not be putting it too strongly, I believe, if I should call it idiocy.

One magazine is filled with vaporings about "love". It has a most nauseating deal of repetition of love, love,

I love, you love, we love, they love, love loves, love loves love, all is love, hate is love, sin is love, adultery is love, etc. Yet I know the editor to be strongly imbued with envy, spite and unreasoning proscription of those who seem to be rivals in business and from whom she expects no business advantage or profit.

Now, dear reader, I have called your attention to a few of the follies people have indulged in under the name and guise of a great Science, not because I suppose you have not observed at least some of it, but that I may impress it upon your minds that to lay the blame upon the Science would be a great mistake. It all arises from a misuse or misapplication of great truths by weak or dishonest humanity.

In this New Year let us hold strong thoughts for wisdom, light and true guidance. And let us not look without for these, but within where God is—not a jolly play-fellow shooting marbles with you—but Infinite Spirit, Life, Love, Truth and Wisdom, both in Essence and in Principle, or Law, pervading all things, being embodied in all existence, controlling the movements of the vast universe of immense and innumerable systems of suns and planets. This is God the Father, “in whom we live and move and have our being.”

In this New Year let us be better scientists than ever before and think and do more good things than ever before. Let each one of the twelve months mark a stage of progress in the higher life, the life of the true Christian Mental Scientist. And let every day and hour be a setting for a gem of truth thought, or

noble aspiration, or helpful deed.

Be these our New Year resolutions, and found them in Love and deep confidence in the integrity and power of the divine self—not in self-condemnation.

Permit me to close with a quotation from a discourse delivered recently by my good friend, Dr. John Emerson Roberts, minister of the "Church of This World" in this city:—

"The great, the free, have been called fanatics and fools by their generations, and afterward deified and crowned. But whether I have the courage, or you have the courage, I say there is no way we can confer benefit and strength upon each other except by simply being brave and true. I think that the human world is the embodiment of God. I think the complete infinitude of the mysterious All requires every human atom, every individual soul, and I think that God will never be completely God in this human world until human souls recognize it, and feel that being true to themselves is the only way to be true to God."

"Every Man a Moses," is the title of an old article recently issued in a so-called New Thought pamphlet. Now, I am not a Moses, and I don't believe you are, reader. Moses was a foundling, a murderer, a fugitive from justice, a sheep herder under an Arabian priest, a shrewd trickster about those tables of stone and excluded from the promised land because of misdeeds. I had rather be just myself—not Moses. Let us shake off such nonsense.

Another:—"I love everybody and everybody loves

Concluded on page 47.

MeditationsBy **Raxton**
•

FOR conscience sake the Pilgrim Fathers turned their backs upon home and native land, ploughed unknown seas, faced the frowns of a bleak and cheerless shore, and established a church of their choice in the wilderness. But the white marble of the puritan conscience upon which the new church was founded was seamed through and through with the dark lines of a rank and putrescent superstition. The stories of witchcraft which have come down to us show how deep-seated was the superstition which enslaved those good people and held in check the spirit of liberty in their midst so long after they had fled from the persecutions of their native country. A child raised by harsh and despotic parents has a strong tendency to become tyrannical and despotic as soon as occasion is offered. The oppression which drove the pilgrims from home took root in their hearts and found many victims in their new abode which we have been in the habit of calling the land of the free.

* * *

The dark lines of superstition which permeated the white marble of the puritanic conscience were not proof against the corroding tooth of time. As the light of knowledge has grown brighter and brighter the whole ledge of the puritan conscience has been honey-combed by the decay and falling away of the veins of superstition by which it was permeated, and the puritanic church founded upon it has been threatened with a disastrous downfall. Dropping this metaphor, we find ourselves face to face with a condition which is sapping the vitality of the church, scattering

the seeds of venality in the homes of the nation, and compromising the national honor itself. This condition reaches every class but is thoroughly comprehended by few. In the commercial world it is referred to as an "easy conscience" and little is thought of it except to guard against its well-known tendency to mercenary speculation. In the political world it is known by its fruits, and this fruit is called graft, if it comes about in a way that shows a cunning evasion of law on the part of those who profit by it; but if coarser methods are employed it is called boodle. In the church it is winked at a good deal, but when a preacher is brave enough to point his finger at it, he may call it a deplorable falling from grace, or if he is more a philosopher and less a churchman, he may call it a disintegration of the common conscience. A leading church authority in this country says, "The chief moral demand of the age upon the Christian church and the Christian believer is for the *integration of the common conscience.*" This signifies by implication that the common conscience has by some means become disintegrated, or in other words has met a fate somewhat similar to that of the "wonderful one-hoss shay,"—it has gone to pieces.

* *

We have broken loose from the fear of hell and some of us make too free a use of our liberty. It is evident that "the integration of the common conscience" is a consummation devoutly to be wished. But shall we gather up the old pieces, and by a process of patchwork put together, or integrate a common conscience, so as to bring about a unity like the old one which our Pilgrim Fathers possessed? No. The fragments of "the one-hoss shay" were fit only for the tinder box. The same is true of the disintegrated remains of the puritanic unity of conscience. What we

need is a new force which is not only able to unify and integrate the common conscience but also to give life to it. We are growing away from the plane of fear. In the ethics of the past fear has been a dominant element. It cannot remain so in the future. At the present moment fear still holds a leading place in the minds of the great majority. It is not now the fear of an orthodox hell that sways the heedless crowd, but it is the fear of man. This change accounts for the disintegration. The fear of hell followed its victim in the dark, and all through his solitude. He could not hide from it, and hence it compelled something like a consistent unity in his conduct. But it is not so with the fear of man. This is potent and quite effective as far as it reaches. But man can hide from his fellow-man when he contemplates a line of conduct which he knows would be condemned. For this reason there is at the present a greater discrepancy between the life of a man which the public sees and the life of the same man which is in secret. There is a lack of unity in such a life resulting from the disintegration of the old hell-inspired conscience. But there is such a thing as right living without the safeguard of fear of any kind. The right mind needs no dread of evil results to make it go right. It is positively painful to the good man to do that which is wrong, and he would never do anything wrong were he not, in a heedless moment, overcome by passion or other deterring force. Our common conscience needs no tampering from external forces. It must be let alone. As life grows to a higher plane no force will be needed to keep it in the paths of rectitude except its own inherent, ever present and insistent tendency to that which is true and good. This force is the only real conscience, and when it takes possession of the life there will be no further question about the unity and consistency of that life.

‡ For The Children ‡

ENTERING THE MINISTRY.

A GOOD old Mother Hen hatched out a brood of four sister chicks and one brother chick.

As a matter of course, the brother chick was the favorite. The sister chicks were constantly admonished to take good care of their "little brother."

When the brood had grown to chickhood, the



Mother decided to go visiting one afternoon, and as she was leaving she said—for the six hundred and sixty-eighth time:

"Now, sisters, take good care of your little brother," and they all said, "Sure!"

In the evening when the Mother Hen returned from her visit she found the sister chicks in tears, and asked: "Why, sister chicks what's the matter? Where's your little brother?"

And a little sister chick said: "Well, that is just

what we're crying for. After you went away the minister came and the woman came out of the house and grabbed little brother by the heels, and chopped his head off and fed him to the minister."

Then the Mother Hen sat down and rested her bill on a chip, and joined the sister chicks in their weeping for a brief season; then she got up and wiped the tears off her bill on a stick of stove wood and said:

"Well, this is sad news indeed, but it might have been worse. I always wanted your little brother to enter the ministry, and it's just as well that he has, for he never would have amounted to much as a layman anyway. You've learned how to scratch for yourselves this afternoon. I'm going to lay plans for another brood."

THE BEAR STORY

THAT ALEX "'IST MAKED UP HIS-OWN-SE'F."

Selected from James Whitcomb Riley's Child Rhymes.

W'y wunst they wuz a Little Boy went out
 In the woods to shoot a Bear. So, he went out
 'Way in the great, big woods—he did.—An' he
 Wuz goin' along—an' goin' along, you know,
 An' purty soon he heerd somepin' go "Wooh!"—
 Ist that away—"Woo-oo!" An' he wuz *skeered*,
 He wuz. An' so he runned an' clumbed a tree.
 A great-big tree, he did, — a sick-*more* tree.
 An' nen he heerd it ag'in: an' he looked around,
 An' 'tuz a *Bear!*—a *grea' big shore-nuf Bear!*—
 No: 'tuz *two* Bears, it wuz—two *grea' big* Bears—
 One of 'em wuz—ist one's a *grea'-big* Bear—
 But they ist boff went "Wooh!"—An' here *they* come
 To climb the tree an' git the Little Boy
 An' eat him up!

An' nen the Little Boy

He 'uz skeered worse'n ever! An' here come
 The grea'-big Bear a-climbin' th' tree to git
 The Little Boy an' eat him up—Oh, no'—



It 'uzn't the *Big* Bear 'at clum the tree—
 It 'uz the *Little* Bear. So here *he* come
 Climbin' the tree—an' climbin' the tree! 'Nen when
 He gits wite *close* to the Little Boy, w'y nen
 The Little Boy he 'ist pulled up his gun

An' *shot* the Bear, he did, an' killed him dead!
 An' nen the Bear he falled clean on down out
 The tree—away clean to the ground, he did—
Spling-splung! He falled *plum* down, an' killed him,
 too!

An' lit wite side o' where the *Big* Bear's at.

An' nen the Big Bear's awful mad, you bet!—
 'Cause—'cause the Little Boy he shot his gun
 An' killed the *Little* Bear.—'Cause the *Big* Bear
 He—he 'uz the Little Bear's Papa—An' so here
He come to climb the big old tree an' git
 The Little Boy an' eat him up! An' when
 The Little Boy he saw the *grea'*-Big Bear
 A-comin', he uz badder skeered, he wuz,
 Than *any* time! An' so he think he'll climb
 Up higher—'way up higher in the tree
 Than the old Bear kin climb, you know.— But he—
 He *can't* climb higher 'an old *Bears* kin climb,—
 'Cause Bears kin climb up higher in the trees
 Than any Little Boys in all the wo-r-r-ld!

An' so here come the *grea'*-big Bear, he did,—
 A-climbin' up—an' up the tree, to git
 The Little Boy an' eat him up! And so
 The Little Boy he climbed on higher, an' higher,
 An' higher up the tree—an' higher, an' higher—
 An' higher'n iss-here house is!—An' here come
 Th' old Bear—clos'ter to him all the time!—
 An' nen—first thing you know,—when the old Big
 Bear

Wuz wite clos't to him—nen the Little Boy
 Ist jabbed his gun wite in the old Bear's mouf
 An' shot an' killed him dead. No; I *fergot*,—
 He didn't shoot the *grea'*-big Bear at all—
 'Cause *they'uz* no load in the gun, you know—
 'Cause when he shot the Little Bear, w'y nen

No load uz anymore nen *in* the gun!

But th' Little Boy climbed *bigher* up, he did—
 He climbed *lots* higher—an' on up *bigher*— an' higher
 An' *bigher*—till he ist *can't* climb no higher,
 'Cause nen the limbs 'uz all so little, 'way
 Up in the teeny-weeny tip-top of
 The tree, they break down wiv him ef he don't
 Be keerful! 'So he stop an' think; An' nen
 He looked around—An' here come th' old Bear.
 An' so the Little Boy make up his mind
 He's got to ist git out o' there *some* way!—
 'Cause here come the old Bear!—so clos't his bref's
 Purt 'nigh so's he kin feel how hot it is
 Ag'inst his bare feet—ist like old 'Ring's" bref
 When he's been out a-huntin' an's all tired.

So when th' old Bear's so clos't—the Little Boy
 Ist gives a grea'-big jump for '*nother* tree—
 No!—he didn' do that!—I tell you what
 The Little Boy does:—W'y, nen—w'y, he—Oh, *yes*—
 The Little Boy *be finds a hole up there*
 '*At's in the tree*—an climbs in there an' *bides*—
 An' nen the Old Bear can't find the Little Boy
 At all!—But, purty soon th' old Bear finds
 The Little boy's *gun* 'at 'a up there—cause the *gun*
 It's too tall to tooked wiv him in the hole.
 So, when the old Bear find the *gun*, he knows
 The Little Boy's *hid* round *summers* there,—
 An' the old Bear 'gins to snuff an' sniff around.
 An' sniff an' snuff around—so he kin find
 Out where the Little Boy's hid at.—An' nen—nen—
 Oh, *yes!*—W'y, purty soon the old Bear climbs
 Way out on a big limb—a grea'-long limb,—
 An' nen the Little Boy climbs out the hole
 An' takes his ax an' chops the limb off!... Nen

Continued on page 40.

Bible Lessons

Jan. 1906.

1ST QUARTER.

*Lesson 1.—Jan. 7.***THE SHEPHERDS FIND JESUS.**—Luke 2:1-20.

LESSON KEY-NOTE:—"For unto you is born this day in the City of David a Savior, which is Christ thy Lord."

Time:—We do not know just what time of the year Jesus was born. Some say December sometime, some say February, some, April. We celebrate Dec. 25, but that was probably not the date.

We did not begin to count dates from the birth of Jesus until about 530 years after he was born; then the date was fixed by a monk named Dionysius Exiguus, who is said to have made a mistake of about four years. So Jesus was born four years before our Christian era began.

Place:—Bethlehem, a small town about five miles south of Jerusalem, the birthplace of David. It is now a town of about 8,000 people.

An order was issued for everybody to go to his own town to be enrolled for taxation. It was the first enrollment had under Quirinius, governor of Syria.

Joseph and Mary went to Bethlehem for that purpose, as Joseph was of the house of David.

When they got there, they found all the hostelries and boarding houses full, and they were assigned for lodging to a sort of cave or grotto where sheep were sheltered of nights. But the place had been cleaned and fitted up for the accommodation of guests and Joseph and Mary had very comfortable lodging quarters. The old ideals about Mary lying in a hay rack

or trough and the cattle feeding about her are pure fancy.

There Jesus was born. I believe there is no better established fact of history than this, that has occurred even half so long ago. We have the four gospels, Paul, Josephus and the Talmud corroborative of the fact.

At that time Augustus Caesar, the adopted son of Julius Caesar, was emperor of Rome, and Herod, called "The Great", the first of the Herods, was King of Judea.

Joseph and Mary lived in Nazareth, Galilee, at the time, a town of rather bad repute.

The story the Shepherds told of seeing and hearing a host of angels, may have been either truth or fancy. Mr. Ingersoll used to say that the only thing known about angels is that nobody ever saw one. Anyhow, according to the artists, they are all pretty young women.

Notice, that the Holy Ghost origin is not mentioned here.

Verse 16 says that Joseph, Mary and the babe were all lying in the manger. Wetstein has shown from a multitude of instances that the Greek *phatnee*, here translated "manger", does not mean a trough or hay rack, but the whole barn or sheep house fitted up for a temporary inn.

Mary remembered and pondered over the things the shepherds told her that the angels said to them.

Wilson gives verse 14 this translation:

"Glory to God in the highest heavens, on Earth peace, and among men good will."

Jesus was the Prince of Peace and good will, in whose name there have been more blood-shed and cruelty than in any other name. But he was not to blame for that.

1. Give an account of Jesus' origin.
2. What was the message of the Shepherds?
3. Why did it so deeply interest Mary?
4. What are angels?
5. How was Jesus a Prince of Peace?
6. Who is the Christ?
7. How is the Christ a Savior?

Lesson II.—Jan. 14.

THE WISE MEN FIND JESUS.—Matt. 2:1-12.

LESSON KEY-NOTE:—"My Son, give me thine heart."

Time:—When Jesus was about six or eight weeks old.

Place:—Bethlehem is where the wise men found Jesus. They came from Persia.

This story does not give the names or number of these wise men. We have other records which say they were three kings, named Melchior, Balthazor and Caspor. They were followers of the Zoroastrian philosophy. We have a tradition that Zoroaster, who lived and taught 6,000 years before Christ, predicted the coming of Jesus and had it placed upon record that the star would appear, instructing his magi to follow the star and find the babe.

These three men were Persian Magi, or wise men, prophets or priests. They said they followed a very bright star which went before them and stood over Bethlehem.

They brought rich gifts and called him "King of the Jews". This title troubled Herod and he set about to locate the child that he might kill him.

The wise men went back home another way, not through Jerusalem, so that Herod could not ascertain through them where the child was. You remember Herod's cruel act afterward; but Joseph had had warn-

ing of his purpose and fled with his family to Egypt, immediately after the wise men left.

If you see a bright star near the horizon and go towards it, it seems to recede from you, and when you stop, it seems to stop also.

We are told by astronomers that there was about that time a conjunction of the three planets Jupiter, Saturn and Mars—that is, they came so nearly the same point in the heavens, from our view point, that they seemed to be one star. Kepler says it occurred again in 1604. This might have been what the wise men saw.

In 1901 a very bright star appeared in the sky that faded away in about one year. Such occurrences are not uncommon. The wise men may have seen one of these.

We are told by Tacitus, Suetonius and Josephus that there prevailed throughout the East about this time an intense conviction that a powerful monarch would be born in Judea. Virgil, the Latin poet, who lived a short time before Jesus' time, says in his 4th Eclogue that "a child from heaven was looked for, who should restore the gold-age and take away sin."

Jesus was called, in Hebrew, The Messiah; in Greek, The Christ. Both words mean *the anointed one*.

That is, he was endowed with power and authority. He was remarkable for three things especially: unselfishness, gentleness and devotion to Truth. Such a life as he led can never fade away, but must ever grow brighter and stronger in its influence.

1. Who were the wise men?
2. Why did they seek Jesus?
3. How were they guided to him?
4. What of the star?
5. Why was Jesus born?
6. What of his life and character?

7. How was he a savior?

Lesson III.—Jan. 21.

THE BOY JESUS.—Luke 2:40-52.

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

Time:—Jesus went with his parents from Nazareth to Jerusalem to attend the feast of the Passover when he was in his 13th year, about March or April, A. D. 9.

Places:—Nazareth and Jerusalem.

Our New Testament gives very little of the life of Jesus—in fact, almost nothing—from the time of his birth until he was twelve years of age, and from that time until he came to be baptized by John when about thirty years old. But we have in the Apocryphal New Testament, the books that were rejected by the church councils when they made up our Bible, a full account of his life.

40. The grace of God and wisdom began to become apparent in his conduct and nature at an early day.

41, 42. The feast of the passover was to celebrate the anniversary of the deliverance of the Israelites from Egyptian bondage. At this time each family or gathering ate the paschal lamb, with bitter herbs. The lamb was roasted in the house and none of it must be left. But this was only part of the ceremonies of the festival. It all lasted seven days.

43, 44, 45. There was a caravan of them and Mary had many neighbors and kinsfolk along, with children. So Mary thought Jesus was with some of these children in the company. But when they camped the first night, she was alarmed to find he had been left behind. So they went back to try to find him.

46, 47. It took them a day to reach Jerusalem.

again. Then they searched the city over with the aid of the police for three days before they found him. Mary was almost distracted; but Joseph was sort of stolid about it. He said it wasn't his kid, anyhow. They found him in the temple, with his fresh inspiration from the Infinite, confusing the old priests so with his questions and answers that they did not know "where they were at."

48, 49, 50. His mother rebuked the boy and called Joseph his father. His answer, as translated by Wilson, was:—

"Why did you seek me? Did you not know that I must be in the (courts) of my Father?" The fact is, there is no word in the original following "in the." There is a similar ellipsis at Mark 5:35 and Acts 16:40.

They did not understand at all what he meant. Neither did the priests.

51, 52. This brief statement is all we have in our New Testament about Jesus from that time until he was over thirty years of age. This portion of his history was simply cut out by the church councils. It was all written, and by writers just as ancient and authentic as those who wrote the four gospels.

1. What was the passover?
2. Why did Jesus stay behind?
3. Whence was his wisdom?
4. What did his answer mean, when Mary rebuked him?
5. Why did she keep all his sayings in her heart?
6. What of Jesus from this time on?
7. Why have we not that history in our N. T.?

Lesson IV.—Jan. 28.

THE BAPTISM OF JESUS.—Mark 1:1-11.

LESSON KEY-NOTE:—"Prepare your hearts unto the Lord, and serve him only."

Time:—About the summer of A. D. 26. Jesus about 30 years of age.

Place:—Near Bethabara, at the fords of the Jordan.

John the Baptist was Jesus' cousin, about six months older than he. John had been preaching in the wilderness for a short time to a crowd of discontented people about a new dispensation that was about to begin. He had as a sign of their conversion to his teaching, immersion in water. So they called him The Baptist.

He seems to have worked entirely under inspiration, not knowing that his cousin was the Christ, until he came to him to be baptized; then this inspiration told him that Jesus was the Christ, and he said to his disciples, "Follow him now; my work is finished. I only prepared the way for him."

1-8. John was a sort of wild man of the wilderness. The corrupt social and religious systems of the time had driven him away from civilization. He was clothed in undressed skins and ate grass-hoppers and wild honey.

He said, "I prepare the way for the Messiah, who comes to redeem the world. I am only a forerunner. I am not even worth tie on his sandals. I immerse you in water; he will baptize you in Spirit. Repent of your sins, become cleansed now, to get ready for that baptism. Come out from among the corrupt classes."

9, 10, 11. Here is Wilson's rendering of these three verses:—

"And it occurred in those days that Jesus came from Nazareth of Galilee, and was immersed by John in the Jordan. And ascending from the water, instantly saw the heavens opening, and the Spirit like a dove descending upon him. And a voice came from the heavens saying: "Thou art my Son the beloved;

Continued on page 34.

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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.

1-15.

I BEGIN NOW TO REALIZE THE NEW TRUTHS OF LIFE MORE FULLY THAN EVER BEFORE; AND I MAKE THEM MINE, A PART OF ME.

16-31.

NEWNESS OF LIFE IS DAILY BORN IN ME AND IN MY CAREER, MY HOPES AND ASPIRATIONS. I RISE ALWAYS TO HIGHER PLANES.

Healing Thoughts

THE CONSCIOUS ASSIMILATION OF THE DIVINE HUMAN LIFE.

(From Address Before The Convention.)

THAT was a lofty thought, a truth *par excellence*, expressed by the gentleman from Canton, Ill., in his address yesterday afternoon:

“Only truth can meet Truth.”

The human soul has worshipped its highest *idea* of God instead of making that idea the Hill-top from whence its radiating thoughts might puncture the distances and find the Absolute alike immanent whether far or near.

Reluctant has seemed the answer coming from that *idea*, instead of from the Power it would reach. Yet always successful are they who, from the hill-top of their praying set their minds on the FORMLESS and consciously assimilate their lives with the life Omnipotent.

Man is not mere physical man as the world has seen him, but Elohim made man. Theologians have succeeded in arousing religious *emotion* to the neglect of awakening in men that orderly knowledge that engages rational THOUGHT and leads up to the “I”—consciousness where illumination is possible, where the truth in man meets Truth Absolute, and through its EGO the soul mingles with the I AM in conscious Oneness. That all men in their Real Natures rank as Christs and should be Saviours, is a discovery of the present age.

The soul, with its imperfections and burdens, can-

not come into the presence of Abstract life directly; though it has wrapped up in its nature the secret of the Way, and it has but to use its powers rationally and earnestly. The saving consciousness is attained through the study of Ego, until the drawing of illumination, which makes all truth clear. Truth sets free through knowledge of the Truth.

Man has not understood his part of the work in creation. His office is that of manufacturing in the concrete, all the abstract entities (God is said to have created.) The Ego, being the only entity in creation made in the Divine Image, that image in God is also, of necessity, in the Ego; and it is this descending image of God the Ego has shown to the world, and the people have shaped their Idea-God of worship out of. Thus has God been made in man's image, according to man's idea.

Soul cannot assimilate itself with shape nor with the idea of shape; and this is why it has so long failed to get answers to its petitions. There is a Way to Absolute Substance and Power. The soul's Ego or I, is the Road. The soul has to come into the Individual consciousness where illumination is possible and the realities of life may be seen, and the soul is able to *know* that the I, I, I, is the image of Omnipotence, and has before it the work of bringing forth into visibility every perfection of the Invisible Realm. Thus the flesh is come over, and made a beautiful, useful instrument—no longer to hinder your progress—but to help, to convenience you in your progress.

The ancients called the Ego "Lord;" and they said this Ego is *your* God—the power and intelligence to whom you should appeal, and not to God directly. God is not a doer of things! As Elohim, God is the Fountain Source out of which all things are accomplished. All rivers, showers, springs come out of the

ocean; yet who—when thirsty—would pray, “O Sea, come, and quench my thirst! Place a full chalice to my lips, O River, or Spring, or Fountain!” Rather would you not thoughtfully conclude to find the *way* to the fountain and then drink? It is the same with God. As there is no Ocean around observing that you are thirsty, so the Source of all life, wisdom and power just only continues the *Source*—in everlasting readiness for you to surmount your *idea* and find, and quench your thirst at.

George Elliot truly said “Tis God gives skill, but not without *men’s* hands; He could not make Antonio Stradivarius violins without Antonio.” True, God, Elohim, is the SKILL, but Stradivarius is the MAKER, *through earnest use of that Skill*. He rose to the conception of the “I” in him, and more than this; through the Illumination following the dawn of the “I”—consciousness, he was enabled to do wonderful things, and so wrought his great instrument. Otherwise his success could have been but partial, and according to the amount of order he followed in its construction.

As you would not stand far off and rave at the Ocean to beg or flatter or persuade it to *come to you*, with its unprocessed waters, neither would you wisely woo the Infinite Power by describing to it how you have sinned and repented, how you have been whipped back to plead with Purity and Peace at the true fountain; for as the Ocean wots not of your woe, the Infinite remains as it is, regardless of your comings and goings. All the love and devotion and tender sympathy are from your Ego-Lord—the Image of God in you! It is at the door of your most earnest seeking that the True Self appears; that the I, I, I, fills your consciousness, and the Soul is enabled to *commune with* Absolute Wisdom and Power.

There is a class of people who hold very firmly to

the idea of sinful thoughts as the direct cause of all the distress the soul meets in this world. They have been as austere as the religionists who never remove their finger from pointing to a place of torment for the erring. Now, we all know that people suffer for ignorance as well as for wrong thinking and doing. Some of the sweetest souls on earth have had experiences *physically* as severe as those of the worst criminal! So the getting of wisdom is as important as the turning from sin. And the *power* to do the latter inheres in the *will* to accomplish the former. For ignorance of the law? Yes, *for Innocence!* Thus the innocent suffer with the guilty!

Little babies who have never sinned—whose transcendent smile is of the Angels—whose beaming eyes are lighted by the heavenly consciousness—little children, of the class Jesus placed in the midst of his audience and said “Except ye become as one of these, you cannot enter the Kingdom of Peace”—even these suffer! And this is why we are so earnest today; we would help the world to rise above the plane of *ignorant* innocence into that of *Conscious* Innocence.

There is a Way to take, that will make the soul wise enough to see its salvation. Get into the ‘I’—consciousness and live in the illumination of the whole Spirit. Then your words will be Spirit and Life and you will have found your work, no more to wander to and fro with puzzled countenance. Conscious contact with Infinite Mind places the soul in power. It has lain hold of its steadfast being, and is at home.

Religion and Science are no longer dual activities in our minds. Science will continue what it is since it cannot do otherwise—because it is at the foundation of all systems. Religion has been doing the best it could while men differed as to what religion is; it will con-

tinue because it is *founded in eternal truth*. Its principles are now for the first time clearly open to analysis, and its practice is reducible to a system.

How naturally it all came about—the discovery of Spiritual Science through the study of Physical Science, its symbol! The same blue of sky, the same purple of mountain declivity, the same stars and planets the Shepherds of old searched out, the seas and their mighty shores we love and wonder over today, the ancients saw and dreamed over, before even the wise Atlantians lived and marvelled, and loved and aspired. Age unto age showeth knowledge, in Nature's hieroglyphics of enduring intaglio. Orderly knowledge of the stars, the earth, the human soul, and of destiny itself has unfolded with the ages. Our hearts transport in the New Knowledge that seemed hidden from Egypt when her Artists chiseled the rude deities that cover the walls of Hundred-gated Thebes with the same natural features apparent, the same charm and object lesson.

The inner worship of Nature's charms has developed in us a riper knowledge. The Mediaeval Ages with their cruelties and insanities are gone. It is told as a thing of the past, how the battle of papacy against scientific thought and investigation—which discouraged even the fine arts—worked out of this resistance the very opposite effect from that they intended; Truth asserted herself, so that the cult of the truly beautifully broadened and abounded. Their own churches were at last richly adorned with aesthetic ideals; sculptures, pictures, candelabra, in fulfillment of the command—"be fruitful and multiply." Yes; man's business is to multiply from each of God's create suggestions, as in the familiar rose, whose petals he has "multiplied" to many, from the original suggestion in Nature of only five. God only suggested the American Beauty to man.

God did not make it. Man proves his *unity with Power* by thus being fruitful of good works. It is this fruitfulness that brings mankind into the conscious assimilation of the divine in human life, and improves even his appearance as he has improved the rose.

The discovery of Evolution as the method of creation, together with the development of physical science have reconstructed the thinking world, together they are remodeling social and ethical ideas. The theology of the inquisition is one of the holocausts of the world's broken idols. Geological Science, foregoing theory, states facts, that are established in the earth's crust. Creation does not point back to a certain period, it is the history of a continuous process, which is being as continuously set forth in visible symbols. The "Princely Science" then, is not that of Theology since the latter rejects physical science truths and bases nothing on certain knowledge. The truths of metaphysical science are demonstrable; Science guesses at nothing.

The old sectarianism has softened. Theology has taken down its lines of division. A man may be baptized in water or in air, or not be baptized, so he is actuated by the principles of his True Self within, and is governed by his spiritual consciousness. We no longer worship a distant deity ether-paled in depths of space; we no longer look to a power so far away our longing hearts cannot catch its vibrations, nor for certain sense its comforts.

Science has revealed to us, through the spiritual consciousness, the immanent presence of Love, Life and Wisdom, in a way that makes us know they are warm and real before our faces. This Omnipresence is all attention, all Life, all Love, more real than the warm, loving countenance of a friend with eyes to look into our eyes, ears to listen and arms to protect.

Correlated with divine Science therefore, there is a Divine Art to broaden the soul's capacity and light the way of understanding. There is a method of getting consciously close to Infinite power. There stands open a doorway for every storm-driven child to get in at, out of the weather, and find comfort. The subtle Essence of the Absolute is too fine to be cognized by the senses, or to be handled by the fingers; yet it is seen by the knowing mind and handled by the thoughts of that mind.

The enlightened soul is restless, wavering, full of worrying; but the Ego asketh nothing: it knoweth, and is steadfast. Let the soul amid its longings catch sight of its invincible Ego; let it enter into the consciousness of its "I," the immovable Self, and it will that instant find freedom.

The Emotions lead the soul into experiences; they travel it up and down fill it with longings; join it to churches, baptize it in waters—in search of satisfaction. And when they have travelled all lands and joined all churches, sought all pleasures, the emotions will prove only emotions, whose restlessness could never open the portals of the Holy City Unseen where the Holy Citizen (the Ego) is enthroned. It is through Holy Reasoning the Soul arrives at the Holy Consciousness where illumination proves to the soul it is in touch with Life's Elixirs.

Then it is earth's jagged and fragmentary objects marshall themselves into kaleidoscopic beauty and symmetry before the one who is *en rapport* with Life's Reality. Then his softest whisper moves the fabric of Heavenly Science to precipitate its bounties in the world.

C. J. B.

Begin the New Year right by subscribing for THE LIFE.

Two little niggers were quarreling. One lit in and called the other one all the bad things he had in his vocabulary. The other leant against the fence and waited. After the irate one had run down, the other one said, "Are you froo? Is dat all you got to say? Well, all dem tings what you called me, you is, and a lot of wuss ones dan dem too. Do you heah me, niggah?" Then they clinched, and it would have been a case of Kilkenny Cats if a man passing had not pulled them apart.

Bible Lessons.

Continued from page 25.

in thee delight."

Then John saw that this was the man he had been foretelling and said to his disciples, "This is he of whom I told you; follow him."

The occurrences related above were probably substantially as told. The Spirit of Love and Truth were drawn out into visible and audible expression by the one who so strongly embodied them. The one who had so devoutly prepared the way for Him was able to see and hear the manifestation.

Here Jesus began a most remarkable career, such as the world never saw before nor since. Although it lasted only about three years, it was full of startling and unprecedented events and enunciation of strange doctrines, doctrines the world is not yet ready to fully accept and practice, although the conviction of their truth is deep and convincing. Jesus was the Great Master of Metaphysics, the great Teacher of Truth.

1. Who was John the Baptist?
2. What was his mission?
3. What was his incentive?
4. Why did Jesus go to him?
5. Who uttered the voice from the heavens?
6. Why did the manifestation come?
7. What can you say of Jesus the Christ?

Correspondence

IT SEEMS that I am always led to you when I want advice, and I always get it. Mr. Barton, are there any thoughts I can hold to change my work to earn my living? I feel that there is something better for me, but I do not know just how to get it.

Do you know anything about "The Mystic Success Club" of New York City? Are they all right?

MRS. NETTIE W.

Answers:—1. Yes; there are success thoughts any one may use for betterment of conditions in life. If you are not prosperous and feel that you have to work too hard for what you get, there is something wrong somewhere. Either what you think about it is true, or you are wrong in your estimate and appreciation of things. In either case the right thought attitude will set matters right.

I have known farmers who had a veritable gold mine on their farms, if they only knew how to dig the treasure out of the soil; but they were poor and discontented. They had worked their minds up to believing that they had the hardest lot on earth, while there were many bank presidents who would gladly change places with them.

I observe some mental peculiarities in you. For example, you make the pronoun I like a capitol O, and you always cross your ts with a perpendicular dash of the pen, always exactly perpendicular.

Since this is just opposite from the correct way, there must be something in you just opposite from the normal. And you, of course, do not see it or realize the way out of it. No one ever does.

Now, let me suggest a line of treatments for self,

auto-suggestions, that will set you free if you use and adhere to them:

"I am my own wise Spiritual self. I am free from outside impressions and influences. I am success and draw to me my own. I rise above environment. I control my own affairs. I love my work and unfold its power for good. I am love and draw my own to me."

If one loves his or her work and does it fully and freely, lovingly and without thought of wages, development into a higher, broader field of usefulness will surely result. Praise your work; make the most of it, do it thoroughly, gladly and lovingly, simply because it is needful, useful and looks up into your face appealingly to be done. Thus and thus only do you develop into broader, better spheres of usefulness.

2. Yes; I know something about "The Mystic Success Club" of New York City. It is really a humbug. There is no such club in existence, except some subscribers to the New York Magazine of Mysteries. The name and fad are gotten up primarily, solely for the purpose of getting patronage for that Journal. There is nothing else in it. Don't bite.

Why should a success club, or any other club or business, be mystic? I like understanding, open, plain truth better. Mystic means that there is a graft in it, a hidden fraud, a deception, a scheme to work the credulous and easy going. It is safest and best to always let severely alone everything that claims to be mystic, occult or miraculous. It is always a scheme to work people for money. Demand an open, plain, every-day, business statement of everything you put your money or work into before you go in. It is your right to understand it all before you invest. Mystic means fraud, deception and an effort to get your money for a dream or a puff of gas. Beat shy of all such fakes.

In your answer to Mrs. Hawley's questions, I am not certain that you are entirely correct. It is true that many people will fail to appreciate what we do for them; but should that make any difference in our conduct towards them and others? Should we not render them assistance when needed, regardless of the fact that they may not manifest their appreciation? It is true that the great Nazarene Teacher advised against casting pearls before swine; but did he have reference to such cases? It is recorded that he healed many who never showed any appreciation of what he did for them. I am inclined to think we should not have the idea of appreciation in mind when doing good for others.

J. KELLOGG.

Answer: It is certainly true that we should not demand nor expect appreciation "when doing good for others." This should not be our incentive. But the fact that any one does not appreciate help and kind offices bestowed in times of need, proves that he or she did not deserve them and would have been better, although suffering more, without them. It is a difficult matter, this charity business. Often it occurs that people get into destitute and absolutely helpless conditions through their own profligate or improvident conduct. What are we to do? Why, help them onto their feet again, I suppose. But, at the same time, we should try to give them a suggestion that they must help themselves when they get onto their feet. The very best help we can give anyone is to help him to help himself. Arouse his self-respect and sense of responsibility. If an able-bodied tramp comes to your door, do not give him anything until you give him work to earn it. If he will not do the work, kick him out. Not long ago I offered a tramp a whole day's work at good wages and he refused it. Should we feed such people? By no means. Let their aversion to work and their

hunger run a race and see which beats out.

Yes; Jesus meant just what he referred to about casting pearls before swine, and more. He also meant preaching truth to people on the streets before they were ready for it. Don't collar every man you meet and try to tell him about your great revelations of truth. If you do, in nine cases out of ten you will encounter the hog Jesus talked about.

The same is true of healing. Jesus did not go about hurting up sick people to heal. He waited until they got ready to come to Him, either in person or by proxy. Only then were they ready to respond to his healing word.

It is not always best to give where it seems to be needed. I know, as a case in point, a prominent lawyer, who got coal all last winter from a dealer who cannot afford to lose anything on coal, and promised to pay in the spring. But he did not pay and has not paid yet, at this writing. The lawyer dresses well and lives in good style; the coal man needs the money. And the lawyer now buys coal of another dealer. The coal man did wrong to credit that lawyer; he did both himself and the lawyer a wrong. If he had said, "You pay cash or get no coal," he would have paid cash and been much better off now in every way.

I have colored tenants. For a time I indulged their excuses and took the rent by piece-meal. In this way I lost much money. Now I say, when they offer part of rent due, "No, it is all or none and get out." So they pay all and I do not have to change tenants half so often as before. You see, the poverty idea is half fancy and half a disease. Cure it when you can. Never encourage it.

Here is an example of the usual result of charity deeds for the poor, clipped from a Kansas City paper, of Dec. 20:

D. R. Fordyce, a traveling man from Chicago, met a small boy on the street Tuesday night, shivering with cold. "Are you hungry, my boy?" he asked. "Yes," replied the boy, "and I haven't got any place to sleep, either." Fordyce bought the boy a meal and took him to his room to sleep. The boy got up first this morning, and when Fordyce awoke \$35 was missing from his pockets.

ACCORDING to Bible chronology, Methuselah was born 687 years after Adam was created and lived 969 years. His death, then, occurred 1656 years after creation.

According to the same chronology, Noah was born 1056 years after creation and was 600 years old when the flood came. Therefore, the flood occurred 1656 years after creation, which was the year of Methuselah's death. Was he drowned in the flood? It does seem that Noah should have saved his old grandpap in the ark. He might have been living yet, if he had.

Notice.

WE CLUB with all New Thought dollar magazines at \$1.50 per year for THE LIFE and your choice of the others.

And we have arranged to send either *The Balance of Denver*, or *Farm and Fireside*, ABSOLUTELY FREE for one year to a new subscriber who sends \$1.00 for THE LIFE, or we will send either of these papers free to you if you get us the new subscriber and send the dollar.

The conception of primitive truth, in all things, is the business of the human soul. Health is maintained by holding—unchecked by appearances—every mental statement about matter loyal to its original perfection.

For The Children.

Continued from page 18.

The old Bear falls k-splunge! clean to the ground,
 An' bust an' kill hisse'f plum dead, he did!
 An' nen the Little Boy he git his gun
 An' 'menced a-climbin' down the tree ag'in—
 No!—no, he *didn't* git his *gun*—'cause when
 The Bear falled, nen the *gun* falled, too—An' broked
 It all to pieces, too!—An' *nices* gun!—
 His pa ist buyed it!—An' the Little Boy
 Ist cried, he did; an' went on climbin down
 The tree—an' climbin down—an' clmbin' down!—
An-sit! when he 'us purt'-nigh down,—w'y nen
The old Bear he jumped up ag'in!—an' he
 Ain't dead at all—ist 'tendin' that away,
 So he kin git the Little Boy an' eat
 Him up! But the Little Boy he 'uz too smart
 To climb clean *down* the tree,—An' the old Bear
 He can't climb *up* the tree no more—'cause when
 He fell, he broke one of his—he broke *all*
 His legs!—an' nen he couldn't climb. But he
 Ist won't go away an' let the Little Boy
 Come down out of the tree. An' the old Bear
 Ist growls 'round there, he does—ist growls an' goes
 "Wooh!—woo-oo," all the time! An' Little Boy
 He haf to stay up in the tree—all night—
 An' 'thout no *supper* neether.—On'y they
 Wuz apples on the tree! An' Little Boy
 Et apples—ist all night—an' cried—an' cried!
 Nen when 'tuz_morning th' old Bear went "Wooh!"
 Ag'in an' try_to climb up in the tree
 An' get the Little Boy. But he *can't*
 Climb save his *soul*, he can't—an' *oh!* he's mad.—
 He ist tear up the ground! an' go "woo-oo!"
 An'—Oh, yes!—purty soon when morning's come.

All *light*—so you kin see, you know, —w'y nen
 The old Bear finds the Little Boy's *gun*, you know,
 'At's on the ground. (An' it ain't broke at all—
 I ist *said* that!) An' so the old Bear think
 He'll take the gun an' shoot the Little Boy,
 But *bears they* don't know much 'bout shootin' guns:
 So when he go to shoot the Little Boy,
 The old Bear got the *other* end the gun
 Ag'in his shoulder, 'stead o' *th' other* end—
 So when he try to shoot the Little Boy,
 It shot *the Bear*, it did—an' killed him dead!
 An' nen the Little Boy clumb down the tree
 An' chopped his old wooly head off;— Yes, an' killed
 The *other* Bear ag'in, he did—an' killed
 All *boff* the bears, he did— an' tuck 'em home
 An' *cooked* 'em, too, an' *et* 'em.
 —An' that's all.

To know that we have power to formulate—to
 bring out the Verities of the Unseen into visibility—
 this is enough. We know then what our work is.
 What soul is not happy, yes, ardently happy in know-
 ing this? To work and watch his power unfold; to
 know he is upon the right track, —is fulfilling his work;
 to know that what he lays his hand to will bear fruit,
 some ten, some fifty, some an hundred fold—this is for
 every soul.

Mr. Barton:—

I want to thank you for the thoughts you gave me.
 I have used them for myself and for others and I know
 that I have been benefitted already. Would not the
 same thoughts do for any one that has a tired feeling.

It seems that I am always led to you when I want
 advice, and I always get it, and that which always
 helps me out.

NETTIE WESTON.

I WISH to congratulate you on your beautifully written and most excellent discription of the New Thought Convention at Nevada. I consider it the very best article published about the convention.

I have established New Thought headquarters here, and if you will kindly send me sample copies of your magazine and list of books published, I will interest my pupils in them.

THE LIFE is a *real live* magazine and deserves the patronage of all New Thought people.

ELSIE D. DAVIS, Durango, Colo.

To know there is a law of mind that put in motion will straighten crooked paths; that the worst disease advertised in behalf of the doctors in the newspapers, can be sent away by a breath, if behind that breath is the dynamite of Holy Speaking. Disease unreal? Why, that in which it inheres is insubstantial. The flesh cannot carry disease when the thought of disease is refused! How can that which is forever changing carry the same condition unless it be conveyed for it by the unchanging mind? Can the changing cloud in heaven's blue outpicture the same image of shape or form, for weeks and months?

All of those five planted rubber lots we had for sale are sold. And the purchasers certainly got great bargains. We have no more of that class just now—some may come in later. But we have some ten-acre lots that we can sell you at \$150 an acre, payable, \$200, cash, and \$25 a month without interest. The present owners bind themselves in the contract to clear the land and plant the trees—you paying \$5.00 per 1000 for the young trees—and this company works and tends them for four years as a part of the contract. Write me for further information. A. P. BARTON.

Little Lessons In Elohim.

WE HAVE told you of the Impersonal Powers of the universe, called GOD, and also of the HOLY SPIRIT—that fine, etheric Substance that pervades all space and time, (of which electricity is doubtless a symbol) and which is the unifying, upbuilding, perfecting Presence or Breath of Life, pervading everywhere.

There is another member of the great TRINITY, or Unity of Power, of which we have not yet spoken in this series of lessons. It is the CHRIST, called the Son of God.

The CHRIST is the Individual or Spiritual Self; the Faultless EGO, the Real Self in every man, woman and child. It is the Elohim, or the principle of Life, Truth and Love, expressed in self-conscious identity.

Jesus was the one in whom the Real Self seemed expressed in the highest degree! And this is why he was so powerful. Many have exercised the Christ power, but it seems in a lesser degree. The reason why Jesus excelled, was, he gave himself wholly to the work. He took no time off for amusement, and gave all his time and doubtless his thoughts to the great work he came to do.

The reason why people have not shown forth the Christ power, they were not willing to undergo the sacrifice it required in living the life. Those who do love and exercise the power even in a degree, have become useful teachers and helpers, and have been called—"Endowed from on high, Inspired of God; Full of the Holy Spirit.

The Real Self, the Christ of you, is ready for expression, whenever you are ready to exercise its power.

The Christ compels no man. It is always,—“Whosoever will”—the soul that is ready for it may express the Christ in it's life. Each man must sometime live the Christ life, because it is the natural life, and intended for every one. Therefore it is well, early to “let the same mind be in you that is in the Christ.” Or, let the Christ mind be in you. Paul declared, “We have the mind of Christ.” No doubt he knew saying this would help it to become true. It is a good affirmation for any soul. It is this power in the soul which enables one to do the mighty works, done by the Christ power wherever exercised. One cannot affirm he is a “worm” and develop Christ power. It is in the affirmation of TRUTH we rise to our true sphere. We are children of the Most High; let us say it, until light dawns—saving light. No one can truly serve the bad along with the good. Truth and falsehood will not assimilate. Let the Real Self fill all the mind and imagination. Seek the spirit of truth, affirm the spirit of truth, claim the spirit of truth. Deny every appearance of evil. Cleave to that which is good in you and in every one. Deny in the sot his besottedness and affirm his Christ spirit within, and then watch for his *transformation*. Deny your own “weakness and sin” and affirm *your likeness to your Origin*, and thus grow into the perfect Likeness. The flowers unfold—not by taking on themselves the nature of the worm, but by looking up into the light of heaven. Thus they grow up and away from the worm, unfolding according to the truth of their real nature.

CONTEMPLATION

I now put aside every false notion, every weight of error; I leave all that is false and contrary to the doctrine of natural perfection. I now recognize the Christ within. I am true to the truth in me. In My Real self I am the

Christ, and one with the Father Substance even as Jesus the Christ was. I am power; I am helpfulness; I am peace; I am comfort; I am goodness personified, and I now disseminate my qualities to the ones who are in need. We are all the offspring of the Powers Infinite, and therefore brethren and sisters. We can help each other. I am the magnet of helpfulness; I draw all good to me, and I receive new bounties because I give forth the richness of the abundance as it flows to me.

I will now rise and shine, for my light is come. My words are spirit and they are life. I have left all that is false and contrary to the true, and I press forward to that happy consummation in Natural Truth.

Henceforth, I know my Lord, whom to know is life and peace. The Christ is my Lord. I have found the Christ within.

AFTER THIS MANNER

“The Lord it my Shepherd; I shall not want.” In Christ, I rest as in green pastures of plenty: I am led in calm and

heavenly meditations, as by still waters.

The Christ restoreth my soul-powers: and I am led in the paths of Right, because I walk in the Christ name.

Yea, though I walk through the depths of the illusion called death, I will fear no evil, for there is no reality in it: it is not death but change; (“Rod” is the emblem of the transforming power, and “staff” is the symbol of support). Thy transforming power and support will be sufficient for me, and I will have comfort.

Thou preparest a table before me in the presence of mine enemies, (enemies—the adverse conditions of sin and trouble my misunderstanding had been carrying with me) thou anointest my head with oil (oil is the emblem of gladness). To anoint the head with oil, means to make glad and harmonious all the thoughts of

the soul. My cup of gladness is more than full; it runneth over!

Surely now, will mercy and goodness follow me all the days of my life and I will continue in the Christ Spirit forever. C. J. B.

FOR years I have known the diyine power to abolish the appearance of disease and establish natural health. All people have this power, but few have put it into practice. We know, because we are conscious of the virtue going out from us, and of the infilling from the original source, simultaneously. Recently I was called upon to treat a case of jaundice. I got the incoming current first—in this instance—and my Real Self suggested the denial of matter (primitive C. S—like,) and its appearance; in the exercise of this office, I almost immediately saw the man in his natural health; and, though the doctor had said that he could not live, I knew he could and would. I held on to him as being already in that perfect condition; and I knew they could not hurt him with any insubstantial denials of health their fears might exercise. He did recover, steadily, surely, until restored to the condition I held for him. Faith is the Real Substance of the thing got hold of in the Unseen; and when it is found, there is nothing for a sick person to do but get well, in response to the announcement, or word to that effect.

C. J. B.

“We easily forget our faults when they are only known to ourselves”—*Shak*. But let the world find them out and like a crystal maze every mirror will reflect them. We see their reflection in every other mind. Our virtues we easily remember. Let the world discover, and our faith in them is magnified. By the world's faith are we warmed, inspired and encouraged.

Some New Year Thoughts.

Continued from page 10.

me." Of course this is by no means true. The person uttering it is really not capable of loving anybody outside of her own immediate, very limited home circle, and there are really those in this circle whom she does not love at all. Besides, it is true that only three or four people love her. This is not everybody, by a long shot. Such wild, silly, crazy statements make sensible people disgusted with what they call science.

Another:—"The poison of suggestion is all the poison there can possibly be." Take a dose of arsenic or strychnine and see how true this statement is. There are absolute chemical qualities in certain elements that are what we must confess absolutely deadly to human life, regardless of any and all suggestion. Let us try to be sensible.

Another:—"Every cell of the countless number which compose the body, or any other so-called solids, is intelligent, as has been proven by various experiments." Any sane person knows that this statement is simply not true. Cells are nowhere intelligent, in any body or solid, especially in earth and stones. Mind only is intelligent—matter, never. Such materialistic babbling is a reproach to our cause.

Men do not make diamonds by placing each atom; the atoms get there themselves when the whole diamond has been conceived. Nature pushes the atoms together concordantly, when man conceives a thing, and insures the bringing forth of the best results possible under the circumstances.

I BELIEVE in sterling sincerity, with no regard whatever for popular favor. I naturally despise hypocrisy in any and every form. I have often been told that I am too blunt and bluff and positive to gain favor (for money) from the rabble. I don't want it that way. I had rather *compel* the crowd to pay me what they owe me, than to wheedle a fortune out of idiots. If there is anything that I *am not*, it is a sycophant. I do not cry, "love, love, love", where there is no love. I never call black, white. I cannot affiliate with those who are envious, jealous, spiteful haters of rivals in reality, at heart, but say (for effect) openly, "I love, I love, I only love." It is nauseating to any honest person.

I know an editor of a so-called New Thought magazine—yes; I know two or three of them—who fill their journals with "love, love, love," and other surface idiocy, and yet are scrambling, scrambling for a living and are chock full of spite against successful rivals in business. Do you want their names? Write me and I will give them and prove what I say.

For God's sake, for humanity's sake, for the sake of our cause, let us be sincere. Mr. Lincoln once said, "You can fool all of the people part of the time, and part of the people all the time; but you can't fool all of the people all the time." Your empty, surface vaporings will not work very long. I do really despise the practice of being one thing, for financial effect, openly, in your little publication, and exactly the opposite in reality, in person, in private. There is a nauseating amount of this among those who call themselves New Thinkers, and assume to be leaders.

As we are what we are because of what we have been, even so do our present thoughts determine what we shall be; thus we are our own creators.

CORNING EDWARDS.

A STUDENT in one of the Chicago Universities wrote me a short time ago for treatment. I treated him four days only and he wrote me:—

“I am in good health, so far as I can tell. I heartily thank you for your help. I believe you saved me from a siege of typhoid fever as I had the same symptoms a schoolmate had, who has spent four weeks in the hospital.”

I am glad to be able to say that, of the many cases of typhoid fever I have treated, where I had full control of the case, no doctor being in attendance, I have never had a case that required more than one week's treatment. I am also glad to say that I have never lost a case, even when doctors have been to contend with. In cases where one member of the family insists on doctors and drugs, and another engages my treatments, it often occurs that the best I can do is to save the life of the patient, prevent that very low ebb of life so common to the disease and avoid the ulceration of stomach etc. All doctors say they can't cure either typhoid fever or pneumonia, that these two diseases must run their course through regular stages, and no manner of medication can prevent it.

New York, Nov. 1, 1905.

Dear Mrs. Barton:—

.... It is a wonderful thing to me how your words could clear my eyes of that trouble, at this distance from you.

It is true though, and I will be shary of artificial lights, and no more make a *practice* of staying up half the night. (I will remember the old saint who cheated himself out of sleep, and had to resort to counting his pater-nosters to soothe himself.)

The other trouble is gone, too, dear Mrs. Barton. I am *well* and haven't an ache or uneasiness.

I want to add my thanks—also my *bappy gratitude*.

Yours Cordially, MRS. L. M. M.

PEOPLE eat too much and drink too much. Eating has become a habit with almost every one.

It is like taking morphine—the more you take the more you want. People gorge themselves with rich food. They thus use up their time, ruin their digestion and poison themselves. I eat almost nothing. I eat less than a pound of food a day, three meals, and just enough to nourish the body.

A man should eat according to his work. A laborer needs more food than a man of intellectual pursuits. My diet consists of meat, vegetables, eggs—in fact, anything I want, but in small quantities. I don't really care whether I eat or not: it is not my pleasure. One soon gets out of the habit of caring much about his meals.

Half the ills of the race come from over-eating. Half the people are food-drunk all the time. I have always lived abstemiously. It is a religion with me.

THOS. A. EDISON.

A SUBSCRIBER in Maine, upon renewing his subscription to THE LIFE, writes,

“My health is improved wonderfully this fall. I am now able to work and earn something. I have been a sufferer for years and spent more than \$2000.00 with doctors. I am now being made whole. I have beat the doctors, beat the devil and cheated the undertakers of a job.

“Please continue to send me THE LIFE. It has been very helpful to me in many ways. May success attend you in the good work.”

A. H. P.

Mr. A. P. Barton, kind friend:—

Thank you for what you have done for my son. He never weighed over 100 pounds until you gave him treatments last month. Now he weighs 110 pounds and his side is much better.

MRS. L. J. RIGGS.

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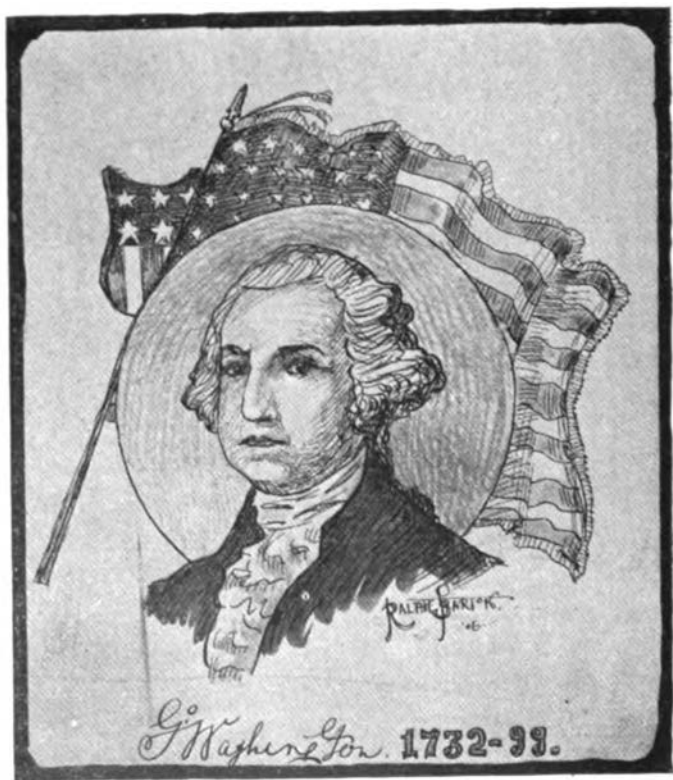
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THE LIFE

F E B R U A R Y, 1 9 0 6

Universal Vibration

PRIMITIVE man, and even man in the later and middle ages, saw in the phenomena of nature many diverse forces, each emanating from a deity. The sun was a fiery chariot drawn by fiery steeds driven by the sun god, Phœbus. Earth was borne upon the back of a man called Atlas. The sea was presided over by the god called Neptune whose sceptre was a trident. Jupiter ruled the upper air and Pluto the lower regions. There were numerous Sylvan gods for the woods and nymphs for the streams. There was a god for the flowers, the showers, the clouds, the moon, the night, the day, the seasons, the thunder, the north wind, the south wind, the west wind, the east wind, a god of sleep and dreams—everything, every movement, every occurrence in nature was controlled by a separate and independent deity.

So, what we now call the Universe was believed to be a Diverse. No harmony was possible, no stability was to be relied upon. No law was known. All depended upon the individual whims of the gods.

After the age of myths passed away with the Greek and Roman Empires and the old Anglo-Saxon dynasties with the deities of their worship, there was a general narrowing down on gods. There had always been, as far back as history extends, one nation of people who believed in but one god. Their civil and re-

their attempt to strike a perfect balance between what they called the Centrifugal and Centripetal forces.

Then the atom in what has been called matter was conceived of, found to be a necessity, although it could not be separated, seen, tasted, felt or destroyed. The atom, then, is a mental or spiritual substance, absolutely indestructible.

Experiments in electricity began to develop some more unifying wonders. Impressions were carried by vibrations in a wire set up by what was called the electric current. Then they learned how to start the vibrations by vocal sounds uttered upon a tympanum. Later, vibrations were obtained through space independent of wire or air, so that intelligible messages can be sent and received between persons thousands of miles apart.

Without attempting to follow out all the steps, I will come to the final conclusion toward which you clearly see all these investigations and discoveries were tending, the unification of all essence and power. It is now taught in our schools that there is but one substance or essence in being and that the different manifestations in matter, light, heat, electricity etc., are different modes and degrees of vibrations among the atoms of the one universal substance. One mode and degree manifests stone, another wood, another light, another electricity, another thought, and so on.

We have perceived that what is called matter is the grossest form of this vibratory manifestation. Then follow in order of fineness, air, heat, electricity, light, ether, mind or spirit.

It would appear from this that mind or spirit is the essence itself, and that it is omnipresent. This is, then, God essence and the source of all power as manifested in all the forces observed in nature.

All vibration is life. In other words, all vibration

is the action of the mystery which we call life. We know it is, but do not know whence nor what it is. It is never still, never stagnant, never absent from any point in space. All activity is resultant from life. All hope, aspiration, love, energy, all brain action, is a movement of life.

Under this new discovery of the unification of essence, it becomes unavoidably conclusive that there is but one law.

What do we mean by law? We do not mean statutory enactments, nor the edicts of an autocrat. It is Principle of Being that is inherent in essence, the substance uncreated. As Being is, Law is. It is the eternal Principle upon which all being is founded. It had no giver nor maker. It is from everlasting to everlasting, one with Being.

This one Law prevails everywhere and there is no antagonistic law or force anywhere. It acts in electricity to sustain and move the worlds and systems of worlds. It is seen in all life manifestations, as growth, change, movement of all kinds. If there were an adverse law or power, there could be no Universe. Kepler said:

“If one small atom were to stray, all nature would hasten to decay.” An adverse power would surely cause one atom to stray.

It follows that human thought and action which are in accord with the law or principle of Being render us not only safe, but powerful. Thus we enlist in our behalf the one power against which there is no opposing force. We become the mouthpiece for the utterance of its decrees and the strong arm for the execution of its will.

But if we are out of accord, out of harmony with the law we become weak and discordant and unhappy. We disturb in our own psychic sphere the vibrations of

the essence of being and this reflects or reacts deleteriously upon us.

Thought is mind action. Thoughts start vibrations in the universal essence, vibrations that are distinct from the ordinary, general undulations of the undisturbed sea of atomic substance.

These vibrations go quickly out, spread and enter into and affect, more or less, every individual soul. If they are in accord with the universal life activity, they do good, help to drive away inharmonies and fears. If they are not in accord, their effect is the opposite.

That thoughts do start such vibrations, is just as well established as is the fact that the wireless telegraphic instrument put into action starts vibrations in the invisible ether that reach and affect every other instrument on Earth that is set to receive. The facts of telepathy are no longer in doubt. And as now inventors are perfecting an appliance by which the vibrations can be directed to a particular instrument for recording a message in wireless telegraphy so metaphysicians have learned to direct their thought vibrations to particular persons who are in a receptive and responsive attitude.

It is well, then, for the one giving the treatment and the one receiving to have an understanding as to the times when treatments are given so they can consciously co-operate. While the demonstrator may reach and affect the patient while asleep or inattentive, it is better for them to co-operate in time and thought. The patient should be instructed as to the thoughts to hold for co-operation.

How do these distinctive vibrations heal or strengthen the persons to whom they are directed?

The sick person is not in accord in his personal vibratory with the Universal life activity. By some means he has gotten out of harmony with the law of being. If he were in harmony, he would be well and

free from fear.

The one giving the treatment perceives the nature of that discordant activity in his patient and starts a vibrating movement that will quiet discords, smooth away inharmonies and tune up the chords of the instrument. In this way the mentality is brought to a state of peace and power that will soon arouse a consciousness of life and health and strength to which the plastic, obedient body readily responds.

Understanding this law of vibration, we should be sure our thoughts are healing, cheering, uplifting thoughts always. The influence goes out and affects all things.

Through this understanding we may also become immune from sickness, want and death. For accord, constant harmony, with the universal vibrations under the Life that is eternal, will sustain individual being forever with health and all supply. Jesus perfectly understood this law and could by that understanding procure supplies out of the invisible with a thought.

Herbert Spencer was near this truth when he said,

"If we could always perfectly adjust ourselves to environment, we could retain these bodies indefinitely." He meant that if all discord, strife and resistance could be eliminated from our lives, the body would not grow old and die.

Our method is not to adjust ourselves to environment, but to adjust our personal vibrations to the Universal vibrations and thus control both our conditions and environment. So we may live forever.

The artist may well study form and color, but his Genius is informed already. The poet may con the rules of prosody. but his Muse understands. The orator may seek to learn eloquence, but the power of oratory is established in his nature. Man is God made man.—Holiday Extra.



ABRAHAM LINCOLN.

In reproducing George Washington as frontispiece in this his birthday issue of *THE LIFE*, our staff artist gives also a pen-sketch reproduction of one of Abraham Lincoln's rather unfamiliar portraits.

If you would be master where you have been subject, you must learn the power of words and how to utilize it.

—URSULA N. GESTEFELD.

MeditationsBy Maxton
•

THE competitive system comes down to us from the most ancient times. History does not tell us when it began, but the history of life upon the earth, if recorded in detail, would doubtless be a record of active competition between living creatures, including man, for those things which have been demanded by the real or apparent needs of life. The rule of Mother Nature is lavish abundance, but notwithstanding the free and even lavish hand with which she has always dealt out her riches to her children, there has ever been a struggle, cruel and relentless in its methods and more or less fatal to the individual in its results. This struggle has not been caused by the scantiness of nature's stores, but it has been brought about by the stern fact that one life has demanded another life in order to subsist. The lion and the tiger cannot subsist upon herbs. They demand the lives of other animals, and nature has furnished them with the prowess to make good their demands. When the great cats are fed, and the graceful antelope is no more, has the world gained or lost? Who can say that earth-life has not suffered a loss, and that these cats are not a veritable clog to the wheels of progress?

* * *

But here we are confronted by the inscrutable. Our hearts cry against the cats and bleed for the antelopes. The wisdom of it is inscrutable—it is beyond us. But there are greater cats than those who roam the forests. They live in palaces and wear the semblance of man. Now, when it comes to these human cats we can speak with more assurance. When they

demand the life of the ox or the hog to sustain their bodies, we may well wink at the demand. But sometimes the demand in its finality takes a human life, and this fact leads us to raise the finger of righteous condemnation. When we have pointed our finger at the deed, we have done much for the cause of truth and righteousness. The finger of wicked scorn has wrought much against true living, but the finger of the righteous critic is a power for good.

* *

Our competitive system developed in the search for wealth is no respecter of persons. The human fox, the human cat, the human antelope, the human coyote, and the human Jack rabbit, all enter the contest on an apparently equal footing. The rules of business allow no favors to any one except to such as are able to pay a price for them. The great diversity of powers possessed by the competitors might be equalized by a like diversity in the fields of activity, and this condition would be natural and inevitable, if there was no disturbing factor to throw nature out of joint. Under existing conditions our competitive system has produced unnatural accumulations of wealth, and sorely grinding conditions of poverty. This congestion of wealth is the root of most of our vexations, national and otherwise. Wealth is naturally and rightfully beneficent, and the reason it is sometimes a curse lies in the fact that it has gathered and exercises far too much power. The poor are so pinched by want that they are led to pander and bow down to those who have abundance, and this attitude on the part of the poor brings home to the rich man a vivid realization of his power, and he becomes more and more eager to add to his power, lest an unexpected reversion of fortune may reduced him to the servile condition he so despises in others.

It must be noted that the race is not so much in the production of wealth as it is in getting control of it after it has been produced. The production of wealth, in our own country at least, is running in natural and easy channels. Each year sees an abundance rolling into the marts for distribution. Here the struggle begins in earnest, and continues all along the line from producer to the most remote consumer.

* * *

It may seem to the unthoughtful a very simple matter to follow the lines of supply and demand in the distribution of our products, but to him who grapples the subject in earnest it will soon appear in its true light as the most momentous and complex problem any age has offered for solution. It is the problem of the twentieth century. To say that no one has made a direct attempt to solve the problem does not meet the facts. The problem has not yet been plainly propounded to the public mind. Many have given thought to the improvement of the financial system. But this is only a branch of the great problem of distribution. Transportation has been the subject of investigation and legislation. Yet this is only a minor portion of the same great problem of wealth distribution. High tariff, low tariff, free trade and reciprocity between nations have occupied the thought of publicists and statesmen. But these again are only incidents to the real vital problem of distribution. To attack this question by tampering with the tariff, legislating on transportation or money, is about as effective in the solution of the great problem of wealth distribution, as doctoring the leaves of a tree would be in removing worms from the root of it. It is a question with a vital core, and must be assailed centrally. I have pointed my finger at the problem. He that helps in its solution, helps the race, helps life, promotes happiness and serves God.

A Roast.

I HAVE been told that in a recent issue of *Parabola* Mrs. Post, *alias* Wilmans, gives me a good, dark-brown roasting. My informant said that she made her article very personal and abusive. I have not seen it, nor do I care to see it.

It seems it was brought out by an answer to a correspondent published in the November issue of **THE LIFE**, who asked information about Mrs. Post. After giving the information sought, I added:—

“Let us now learn and know especially five things:—

1. Inordinate greed for money leads to wrong conduct, sorrow and unrelenting desolation.

2. Free-lovism and disregard for all sexual continence and decency will always be followed by the harvest which belongs to them.

3. Deception and misleading claims of personal attention to the sick, while the one who makes such claims never hears of them, but turns the correspondence over to coarse clerks, who know nothing of the Science, is a fraud that cannot subsist long.

4. Vituperation, bullyism and abuse never win.

5. Love, Principle, Honesty, Toleration, Purity, Gentleness, Desire to do good, will always win, while their opposites never do. Also, remember that *we reap what we sow*. There is no escape.”

Now, we cannot help agreeing that these statements are all true and correct in principle. But Mrs. Post seems to have taken it all to mean that she has been guilty of their breach. Well, let us see:—

1. On this point I have nothing to say. I will leave those who know Mrs. Post to decide as to her guilt or innocence.

2. In this statement I did not intend to be understood as implying that Mrs. Post has been herself per-

sonally guilty of the practice of free-lovism. I never have thought so; the venerable lady is too old for anything of that sort, being now near eighty years of age.

But I have been reliably informed by persons who have been at Seabreeze with her for many months that she did encourage it and counsel it in others. I personally know a man who was there for a long time, a writer for Freedom, and who left a good, plain wife for a younger, handsomer woman. Another young man says he was counseled to do the same, but did not. Both of these and other cases are charged up to Mrs. Post as advising and encouraging it.

3. No healer can take 1000, or even 100, patients at a time and give them personal attention, especially where there are numerous other interests to give attention to. I have been told by many eye-witnesses that it was the regular practice with Mrs. Post to open her letters, take out remittances, mark the envelopes and turn the letters over to clerks to answer by formulas furnished them, without even seeing the names signed to them. Here is a single instance of many that have come to my knowledge:—A man living in Oklahoma City says that he took treatments, as he supposed, of Mrs. Post for three years, paying her over \$300, and had letters apparently from her. When they had that convention at Seabreeze some years ago, he went, anxious to meet his dear friend Mrs. Post. But, he says when he got there, to his great surprise and disgust he found that she had never heard of him before. I don't believe such practices to be honest. Do you?

4. As to Mrs. Post's culpability under this statement, I will leave you to decide after you read her furious tirades against the p. o. inspector, Mr. Speer. You remember she called him "pig head," "idiot," etc., and said he did not have brain enough to run a

wheel-barrow. And such personal attacks were common with her. It seems she has not reformed in this regard yet, judging from the recent roastings he is said to have given your humble servant. It doesn't pay. It doesn't hurt the one against whom such attacks are directed, nor help the one uttering them.

5. This is simply true for all of us, and needs no comment. I try to live up to it. I do not believe what an editor of a New Thought magazine recently said to me to be universally true. She said, "I think we all write one way and live another. In other words, we are not in private life what we appear to be publicly in our editorials."

Now, I am sure I know one exception to this. I do write what I think and practice. I have had many pupils and patients here in our Home for weeks and months at a time and they will all tell you that I live up to my teaching. I have an incurable habit of telling the truth straight from the right shoulder, utterly regardless of whom it hits. Jesus was that way and made many enemies by it. Some soft, namby-pamby, half-dead people have accused me of criticising. It is on account of their narrow personal views that they condemn and criticise me. I care nothing for personality when I state a principle. If it hits somebody, I can't help it. As Sam Jones says, "When you throw a stone among a lot of dogs, it is always the hit dog that hollers." But some people can't see anything beyond personality; so they condemn me by their own little light. Read Matt. 12:34 and 23:33. I don't claim to be better than Jesus.

If I have offended Mrs. Post, I am sorry and beg her pardon. I did not intend it. She has always been good to me. I only stated a principle sustained by an example, caring not the snap of my finger by whom the example came. Let us wake up, get alive and see

things as they are and call them by their right name. I am sick of hypocrisy, pretense and toadyism. Be true to yourself. Toadies are not.

“This above all—to thine own self be true;
And it must follow, as the night the day,
Thou canst not then be false to any man.”

—Shak.

Later: I have seen the article referred to above; Mrs. Post sent it to Mrs. Barton. I wish to refer to but one point in it. Mrs. Post accuses me of being secretly glad that she got into trouble with the P. O. Dept. She never made a worse guess in her life. I sincerely deplored the occurrence and have always earnestly hoped she would win out; for I believe the punishment was carried to such an extreme as to become persecution. We have offered Mrs. Post space in THE LIFE for an article.

WHEN the animals got together to condemn a bird of paradise, “Can you mew?” said the cat. “Can you quack?” said the duck. “Can you crow?” said the cock. “Can you bleat?” said the sheep. “Can you bray?” said the ass. “Can you croak?” said the frog. “Can you grunt?” said the pig. “Can you caw?” said the crow.

The bird said, “I cannot do any of these, but I sing the songs God made me to sing, the songs nature tuned up in my throat for joyful utterance.”

Then the animals unanimously voted that the bird was no good and departed in disgust. Have you seen people like these?

A lady in New Hampshire writes: “Mother wishes me to say to you that her eyes have never lost what they gained under your treatment about eight years ago. The failing of her eyesight stopped right there.”

A FORMER pupil visiting in Jersey City during the holidays, wrote,

Dear Mr. Barton:

You cannot have missed me as I have missed your helpful, healing words. I cannot let the season of good will and kind wishes pass without saying a word of greeting and gratitude to the one who has shown me a better way of life. If we reap what we sow, then surely you and Mrs. B. will reap a rich harvest of good things, if the wishes of your many friends are of any avail.

You remember the last treatments I had were for success etc. I think our investments are coming out all right—at least for good interest on the money.

I wanted so much to see you before I left, but many duties prevented.

Oh, my dear teacher, I do try to be brave, but I would like a word of encouragement from you and a treatment for wisdom that I may be enabled to do *well* what falls to my share in this workaday world.

May Good be with you and yours this Happy New Year. Always your friend, Mrs. H. A. B.

A PLAINLY dressed man, who introduced himself as Mr. John Smith, walked into a doctor's office in a Texas town, and, having explained his symptoms, asked the doctor how long it would take to cure him. The doctor, who had treated the visitor with every possible courtesy, replied:

"You will require careful treatment under my personal supervision for about two months before you are able to resume your labors in the bank."

"Doctor, you are fooling yourself. I am not Smith, the banker, but Smith the street car driver."

"Is that so? Well, my good fellow, I don't see what you came to me for. There is nothing the matter with you except that you are not a banker."

BIBLE LESSONS

Lesson VI.—Feb. 5.

JESUS AT JACOB'S WELL.—John 4:5-14.
LESSON KEY-NOTES:—"Whosoever will, let him take the water of life freely."

Time:—About December, A. D. 27.

Place:—Samaria, at Jacob's well, near Sychar, about a mile from Shechem, now called Nablus.

5, 6. The parcel of ground which Jacob allotted to his son Joseph is historic. There is yet found that famous well. It is now 75 feet deep, but was originally much deeper. The bottom has much rubbish in it. It is about 7 feet 6 inches in diameter, but the mouth of it is a narrow neck 4 feet long and only wide enough for a man to pass through.

In that parcel of ground, also, rest the remains of Abraham, Jacob and Joseph. There was held the great council on entering Canaan and the meeting later on at which it was decided to divide the Kingdom.

It was noon when Jesus sat down on the low curbing of this well to rest. Josephus tells about Moses resting at a well at mid-day and some women came to water their flocks.

7, 8, 9. Jesus' disciples being gone into the city to get something for their lunch, he asked the woman who had already drawn up a bucket of cool, sparkling water, to give him a drink of it. The woman was a Gentile or heathen, a people despised and shunned by the Jews. The woman saw by Jesus, dress and general appearance that he was a Jew and was astonished that he asked her for water. She did not know what a great, unbound soul she addressed, one who knew

but one Father for all and recognized one common brotherhood among all nations and people.

10. "The gift of God" here has reference to the very familiar cry of the Eastern water-carrier. "The gift of God," he cries as he goes along with his water skin on his shoulder. Living water is the life-giving spirit.

11, 12. The woman showed by her reply that she did not at all comprehend Jesus' meaning. She was spiritually in the dark, as all people are who have not been awakened.

13, 14. Water is a symbol of spiritual life. The spiritual fountain is within, in the spirit realm. When opened up by the word of God, by the Christ presence awakened within the soul, it becomes a living well of the pure waters of life, springing up into eternal, or aionian, life.

Each one has that fountain in him, but mostly it is not active; it is covered up with the rubbish of materiality and sin, indulgence of sensuous desires. It requires the word of Truth to cleanse away the rubbish and open the spring into activity.

1. Tell about Jacob's well.
2. Why did Jesus stop there?
3. Why could not the woman understand him?
4. What is the water of life?
5. Whence comes this water of life?
6. How is the fountain opened up?
7. What is eternal or aionian life?

Lesson VII.—Feb. 12.

THE SECOND MIRACLE IN CANA.—John 4: 43-54.

LESSON KEY-NOTE:—"The same works that I do bear witness of me, that the Father hath sent me."

*Time:—*December A. D. 27, or January A. D. 28.

Place:—Cana, Galilee, a few miles from Nazareth.

This is the point where the other three gospels begin their account of Jesus' ministry. John begins farther back.

Galilee was very densely peopled having a population, according to Josephus, of three millions, including 204 cities and towns of over 15,000 inhabitants each.

The people of Galilee were moral, intelligent, industrious and enterprising. They were much broader and freer in thought than the people of Judea.

43. Jesus was on his way to Galilee from Judea when he came to Sychar in Samaria. There he was detained two days as the people insisted upon his doing some work and teaching in their city.

44. Familiarity begets contempt. People think that the person whom they know well is as common as themselves. If we could thoroughly know all about God, we would not respect him. An air of mystery is essential to power over the credulous. Mrs. Eddy thoroughly understands this principle. If she went about meeting people, shaking hands in a hale-fellow-well-met way, she might be popular, but would lose her halo of dignity and authority.

45. The Galileans had seen some of Jesus' works in Jerusalem when they attended the feast of the Passover. So they believed in him and gladly received him.

46. Cana was the place where Jesus made wine out of water at the wedding feast. This is claimed by our New Testament writers to be his first miracle; but the Apocryphal New Testament mentions several before this one.

The nobleman was probably an officer under Herod. Capernaum was a city on the shore of the Sea of Galilee, about 20 or 25 miles northeast of Cana. The marshy grounds about the city caused fevers.

47, 48, 49. The nobleman believed Jesus could:

heal his son, if he were by his side.

Jesus' reply signifies a gentle rebuke. You must see a sign before you believe. But the father thought only of his child—"Come, ere my child die."

50,-54. Jesus gave the boy an absent treatment, and it was one o'clock in the afternoon. The healer and patient were 25 miles apart. The healing was instantaneous, as was afterward ascertained. Jesus knew the work was accomplished and so informed the father, who believed. He went back home, not in doubt and fear, but rejoicing and expecting to find his son well.

We should take a lesson from this both in healing faith and permitting belief. Where both coincide, the work is certain.

1. Why did not Jesus remain in Judea?
2. What led the people of Sychar to believe in him?
3. What, the people of Galilee?
4. Is it wrong to demand signs?
5. What of the nobleman's belief?
6. How do faith and belief work together?
7. How was the boy healed?

Lesson VIII.—Feb. 19.

JESUS AT THE POOL OF BETHESDA.—John 5:1-15.

LESSON KEY-NOTE:—"A great multitude followed him because they saw his miracles."

Time:—In the spring of A. D. 28.

Place:—Jerusalem by the side of the pool of Bethesda. Conder thinks this pool was what is now called the Fountain of the Virgin at the foot of Ophel slope, southeast of the temple. It is the only natural spring in Jerusalem and still has periodical "troubling of the water."

1. It was two or three months after the healing of the nobleman's son. Jesus went to Jerusalem to attend a Jewish feast, probably the Passover, which began March 29 that year.

2, 3. It was a resort for the sick as Hot Springs, Ark., is. People believed in the curative properties of the water only when it began to stir and bubble up. They thought God sent an angel at times to stir up the waters and only he who got in first would be healed. Their belief made it so to those who believed.

It is common to see springs and waterspouts in the Yosemite which act intermittently, some of them at very regular intervals. Some spout up once every day, some two or three times a day, some every hour.

The "troubling" of this pool was a natural phenomenon, but the people thought God sent an angel to stir it up. This belief helped them to be healed.

4. The authenticity of this verse is in doubt. Some think John would not have been so superstitious. He probably only intended to state the general belief of the people.

5, 6, 7. The man had been thirty-eight years probably a paralytic, as the Greek word used means impotent, or helpless. How long he had been there trying to get into the water first, we do not know. Having no one to help him, he always failed to get in first. Sick people are often selfish. Their ailments make them forget others.

8-13. Jesus healed him with a word of command. It is a good way. Command your patient to get up and walk. If you have the faith and bravery to do it and he the belief to attempt it, he will obey and be healed.

The Jews began to raise a fuss about the man carrying his bed on the Sabbath. They wanted to find the man who told him to do it. The healed man did not.

know and Jesus had gone away to avoid the crowd drawn together by the report of the great work done.

14, 15. The implication here is that the man's ailment was caused by his sins. Jesus warns him that a repetition of the sin will make him a sicker man than he was before. I believe this to be peculiarly true of those who have been healed by spiritual treatment. They must not repeat the sin that first made them sick. If they do, look out!

1. How did the water of the pool help people?
2. Was there any chemical virtue in it?
3. Would similar belief in an ordinary bath have the same effect?
4. How did Jesus' command heal?
5. What warning did Jesus give the man?
6. Is all sickness caused by sin?
7. If so, would not regeneration always heal?

Lesson IX.—Feb'y. 26.

THE MIRACLE OF THE LOAVES AND FISHES.

—John 6:1-14.

LESSON KEY-NOTE:—"I am the living bread which came down from the heavens."

Time:—Almost a year after the events of our last lesson. It was just before the feast of the Passover, which began that year, A. D. 29, on April 16.

Place:—An uncultivated grazing region on the outskirts of Bethsaida, called the Plain of Butaiha. It was on the northeast shore of the sea of Galilee, at the foot of the mountains.

Two reasons are assigned for Jesus' determination to leave Herod's kingdom. Herod had just murdered John the Baptist and the excitement was great. Jesus and his disciples were in danger. And the disciples needed a rest. So they went away to a quiet place. Mark gives the latter reason.

1, 2. But Jesus did not escape the eager crowds. They followed him, some for curiosity, some to get food, some to ask for healing and some to be taught.

3-6. Jesus and his disciples sought a quiet nook

in which to rest and have a talk together. But the crowds found him out and followed. Jesus knew they could not buy food for all; no place of supply, was near, and they had little money. The people had none. It is here stated that Jesus' appeal to Philip for advice was only to test him, as Jesus knew just what he was going to do.

7, 8, 9. Philip said that he believed \$32.00 would not buy bread enough that each might have just a little. Andrew said there was a boy there who had brought his lunch along consisting of five barley crackers and two small fishes. The "loaves" here referred to were round, flat cakes like crackers. The fishes were dried and not larger than an ordinary sardine.

10-14. The miracle here recorded is the only one of Jesus' wonderful works which is given by all of the four gospels. John mentions only seven others.

Did Jesus so increase, by his thought power, five crackers and two sardines that there was enough to fully feed 5000 hungry people and have twelve baskets full left? (The "baskets" here referred to were the small lunch wallets which the disciples carried swung at the side by a strap over the shoulder.)

The wheat stalk reaches up and calls out of the invisible the grain of wheat. The grape vine draws the grape with its vine out of the everywhere. The fishes grow from a tiny egg by a mysterious power. When conditions are right the product appears. If Jesus actually did this work, he did it by putting into action natural law. He simply knew the mystery of growth and by his mind or spirit power put the law into action which produces the wheat grain, the grape and the fishes. We understand neither process.

1. Why did Jesus leave Judea?
2. Why did the crowds follow him?
3. How were they fed?
4. How did Jesus produce the food?
5. May this be true?
6. If possible for one man may it not be done again?
7. Is not all growth as unexplainable as this miracle?

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Key-Notes.

Feb. 1-14.

THE MIRACLE OF HEALING RE-GENERATION IS CONTINUALLY BEING WORKED OUT IN ME. I GROW TOWARD THE STATURE OF THE CHRIST MAN.

15-28.

THE LOVE OF TRUTH IN ME DRIVES OUT ALL DECEIT AND FEAR. I AM THAT I AM AND I REJOICE ALWAYS THAT I AM.

Healing Thoughts

“How sweet to stand, when tempests tear the main,
On the firm cliff, and mark the seaman’s toil!
Not that another’s danger soothes the soul,
But from such toil how sweet to feel secure!
How sweet, at distance from the strife, to view,
Contending hosts, and hear the clash of war!

Yet sweeter far on WISDOM’S heights serene,
Upheld by Truth, to fix our firm abode;
To watch the giddy crowd that, deep below,
Forever wander in pursuit of bliss;
To mark the strife for honors and renown,
For wit and wealth, insatiate, ceaseless urged,
Day after day, with labor unrestrained.”

—Lucretius.

IT IS claimed by some thinkers that this world and its inhabitants are upon a lower scale of being than are the other planets and people of the solar system; that this is the only plane of night-mare, hallucination, hypnotism and clouded beliefs.

It may be comparatively a strange world, in which White-cross Peace and Good-will meet cruel war, beastly fightings, at right angles; where brilliant flowers dare the soil, pierce it and press upward, to express the gladness and hope still in the earth, and to deny the weeds and the thorns that claim nativity here and feel at home. The greatest opposition possible, is expressed in the cross. Hence all crosses stand for crucifixions. We are confidently expecting the Good, the Beautiful, the True to cross out the shadows of

their opposites, so that only the real will appear in the earth.

The astrologers, seers, chemists, doctors, preachers and others have been sincere in their efforts along the ages, trying to get elements and conditions adjusted so that man's progress across this world may lead him safely into the true way of life, where he may pursue it in comparative peace. The doctors have spent much labor advocating and applying drugs, which their followers with as much ardor opposed as worthless or harmful, while introducing new drugs to be rejected in their turn. The wisest among them declare boldly that the world would be better off if there were no drug doctors! That the drug practice has done more harm than good in the world! The drugs employed fifty years ago are now avoided as foreign to healing.

We have learned this much, that a shadow, though in truth a nonentity, an insubstantiality, cannot be removed by any material appliance. I once witnessed a school-boy try this; he ran from his shadow, covered it with his coat, got another boy to stand upon it, yet when he moved on, the shadow glided after him as if no effort had been made. There was but one thing in all nature that could have influenced the shadow and that thing was *light*. Turn light on a shadow and the shadow it not. It does not flee, it goes nowhere, it is proven to be nothing.

The body may be thought of as a chemical formula; and the theory of the biochemists is that when disease appears it is the sign of lack in the system, that some element needs to be supplied; and that if delusions and shadows are denied by mental treatment, it must be in such a way as to *start forces to work* to cause proper assimilation of such food as will set the cells to work to effect the cure. That a salt is to be taken, not as medicine, but to fill a lack, as a food, because it is the

element wanting in the system. There is a good point in this; for it is known that the appetite often calls for things it does not need. No one should eat who is not hungry, yet even hunger may incline one to the wrong thing, i. e., the thing not needed in the system. The appetite is often retrograde, or going contrary to the right course, and needs the guidance of the "I" wisdom. It is sometimes the disease and not the appetite, which, is demanding a certain food, and of course it should not be catered to. Some diseases need starving.

It is my opinion that all flesh eating is abnormal, and that the appetite for flesh is not that of the divine human, but of abnormality. Mr. G. W. Cary in his excellent work along these lines, speaks of the body as a storage battery, demanding continually certain elements or chemicals which accident, climate, abuse or lack of nourishment, make indispensable. That the twelve cell-salts, basic in the body's make up, attract, by their chemical affinity, the elements in the air, and in their chemical operations are found the albumen, fibrin, oil, and all that goes to make up the body and change the elements into the flesh and body tissues; so as to become the soul's temple, thus] built without sound of hammer, which Solomon's temple-building is said to typify.

The Astrologers tell us that the six days of creation, spoken of in Genesis, is a period of 15,552,000 years; that it takes these many years for all intelligence to become absorbed in the godhead; so that one creative day and one polar day are the same. They say the earth is the "part of fortune", and that those born when the earth is in midheaven] will be exceedingly fortunate in worldly affairs; that this same earth and the dragon's tail in the ascendant, makes deceivers, cardinals, popes, tyrants and all those who keep people in ignorance and compel] people to cater to

their support. They say that Jupiter rising at the time of one's birth—when he first breathes the etheric air—fills him with power over his brethren; so that all the other planets will make "obeisance to him", as was true of Joseph of old. The dragon's tail (this is the Moon's south node; or the point in the ecliptic where the Moon crosses from the north into south latitude) causes a dark spiritual wave, or one in which the spiritual life is darkened or hampered. It is named the kingdom of darkness; the valley of the shadow; the tomb; the whale's belly; any way, a wave inhabited by the astrals of savages, enemies, etc; who throw off a psychological power over all institutions containing any falsities in their doctrines; affecting all creatures who enter such places and absorb their miasma. The American Indians are said to be dominated by such influence, more than any other race on the globe.

They say Venus is the planet of love, beauty, wisdom, ruling the higher qualities of the domestic realm, etc.

And thus we might partially investigate many teachings and practices that have been put in operation, all for the sake of helping the people to overcome adversity and rise into better unfoldment. And it is true that those who strive for the right soonest find it; the prophets and disciples who have thus labored and yet who have not themselves quite overcome, have life still before them, and the victory is still theirs. In all the ages earnest souls have risen, and have by their effort lifted a whole realm to a loftier plane of understanding. The ignorance that imprisoned and killed Columbus, was lifted with the men and women who were capable of appreciating his work, into the knowledge he lived to discover and impart.

Yet there are truths spiritual, which have seemed too deep for every one to grasp; and though these

truths have been propagated all down the ages, we wonder the world has not by this time received them generally, no one excepted. In the Twin-Verses of the first chapter of the Dhammapada—written thousands of years before the time of Jesus—are to be found the words, "All that we are is the result of what we have thought." They called *earnestness* the path of the immortal, and *thoughtlessness* the way of the mortal.

There are times when a jest seems a stab; when in all the earnestness of one's nature we know he has the world at heart to do it service, and is looking into the mystery of life, viewing all its sun-lit hills and bridging its chasms with hope and trust and love and devotion, building a path for the race where it may walk in safety across abysses, the shadows, the sorrows, and making them the sub-structure of the shining and sure Highway upon which their glad feet may press.

A new student once asked the question, "Why cannot we just go along like children doing as we feel like, and not bother about consequences?" I replied, "Why cannot the farmer just plant anything he pleases without the trouble of procuring corn or wheat seeds?" Wrong thoughts and incentives come up according to their kind. Right thoughts and feelings bring happiness because they have within them the seeds of happiness. The garden of Edenic childhood is all right so long as we are in the garden; and irresponsible. But when arrived at the age of outward influence, then it is imperative to think for ourselves. There is no original sin to be overcome save the imperfections our parents by believing in wrought into our conception. Let the soul look away from the idea of sin-seed in his nature and identify himself with the "I," his true self indeed, and put the "I," the Ego, in power over body and soul.

Never claim that you are wronged, defeated, oppressed; the Dhammapada writer says those who claim this, continue to be oppressed. Think! This was said nearly three thousand years ago, and is adhered to by the wisest of today. None are free from trials. Yet it is our privilege amid apparent trials and vexations, to withdraw into the Ego and affirm with sure results, "No one harms me, no one defeats, no one oppresses me."

The steadfast "I" in man, when lived in, develops a wonderful embodiment, when not dominated by fear or evil desire one starts forth in life a true representative of the powers that be. We are pleased at the magnificent carriage of the young man just starting out in life; such an elastic step; "assumes" such airs—walks the earth like a lord. He has accomplished nothing, has fought none of life's battles, won no victories. He has simply grown up in a mother's love, big and strong and handsome. Yet he feels all the majestic impulses that move the great hearts of the world. He is a man. It is the fire of possibility aflame in him; the latent consciousness of what he is in truth. It is the immortal "I," the unquenchable Ego, the valiant Self, the God made *man*. And with all the poetry and chivalry and noble aspiration possible to the highest sphere of noble and efficient manhood, he cannot less than suggest to the world the character of the Immortal within him. See him walk the earth! Habited in the "latest" Love has provided—a king he goes—from head to toe! Let him keep supreme. If out of the skies he can reach down and lend a helping hand to those who think themselves less fortunate, it is well for him to keep his head above the clouds! We fleet by Paradise, get a glimpse, then lose its light. We reach into Heaven, hear the music and descend again!

"Happy is the arising of the awakened, happy is

the teaching of the true law, happy is the devotion of those who are at peace."

For then one is instructed when to use the stars, when to use food, when to use material instruments, and how to have dominion over the earth and subdue it, here or elsewhere.

C. J. B.

Light.

LIGHT! cries the seed as it pushes its way
 Along through the dark, cold ground,
 Upward, and ever upward to where
 The light is to be found.

Light! cries the soul that is stumbling along
 O'er a pathway hard and dark,
 Impatient because it cannot at once
 Mount up and soar with the lark.

But neither the seed nor soul can obtain
 Unto perfect light in a day,
 For growth is the law of nature, and law
 Is the showing of God's own good way.

The lark did not soar to the heavens when first
 He tried his wings in flight,
 And the patient earth waited in darkness until
 God said "Let there be light."

But through the day as we work or wait,
 Like sound of sweet songs in the night,
 Comes the message, "Be faithful, be brave, dear
 heart,

'AT EVENTIDE THERE SHALL BE LIGHT.'"
 FANNIE HERRON WINGATE.

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 Boston, Mass.

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Follow no one's rules about eating. You will suffer loss of physical power if you do. Let hunger dictate to you *when* you should eat, and a normal appetite suggest *what* to eat. No one else can make rules for you on this subject. If one lives on peanuts, that is his privilege; but he has no right to insist that you should do so. Dietary suggestions may be useful if we take them only as suggestions, and don't follow them out as rules. That which you relish and assimilate is your proper food, and *you* must select this for yourself. Cranks can't do it for you.

"The A. B. C. of Truth" is a lesson book by A. P. Barton. It contains 26 lessons with alphabetical keynotes. Each lesson is specially directed and intended to help you overcome two errors or weaknesses, making 52 in all, one for each week in the year.

An *Application* follows each lesson. This is intended to show you how to apply the principles set forth in the lesson.

Revised edition, only 25 cents, post paid.

Correspondence



"Dear Mr. Barton:—

I AM much interested in your answer to Olive C. Hawley in *THE LIFE* for November and my experience is identical with yours and hers.

"But I wish to deserve and pay for what I receive, and therefore your answer draws forth another question. I am wondering why the terrible workers are often found in poverty, while the easy ones reap the harvest. Your article partially answers my query, that is, so far as superiority of brain over muscle is concerned. But that is not what always *seems* to control the conditions."

MISS E. E. B.

Answer:—While in most cases it is the planning of a good, astute mind that makes the accumulation of money easy without strenuous physical exertion, and the one who depends on doing the drudgery for his gains usually has not that power of planning and systematizing, it is not always the case. The lady who sends this question says she has always worked hard and accumulated little. Yet I know her to have a bright mind and good soul. She is a writer of books. There are others of the same class. So we must account for these apparent exceptions.

1. We know that many talented writers, painters, inventors and geniuses in other lines have been utterly destitute of business tact. Some of them could not even make money, that is, did not understand the commercial value of their powers sufficiently to turn the product into money. Sometimes they have in their own estimation exalted their gifts so highly that they felt it a degradation to use it for making money, selling it

for lucre.

It seemed like selling their soul or their virtue. Sometimes it was simply because they lacked the tact of business, were born wanting in that respect. In other cases, they could make money all right, but could not keep it. There are plenty of people who can make money, but very few who can save it, keep it from slipping through their fingers. I know a talented preacher who gets \$5,000 a year besides what he gets for lectures outside his church, which is considerable, and yet he is always hard up.

2. Now for a more metaphysical explanation. It is true that we make things hard to get by magnifying their importance. As they grow bigger in our estimation, our fear and consciousness of our inability to get them grow greater. Magnify the dollar, and you make it harder to procure. This lessens your confidence in your ability to win it. You deem it an arduous achievement to get that big dollar. So it is so to you. You belittle yourself before the wagon wheel dollar. This can be cured by proper thought action.

3. Then, there are those who have been born into narrow spheres and cramped circumstances, or have drifted into such state through misfortune or bereavement. Such are women who have no way of making money except by poorly requited kinds of work, such as sewing, etc.; and have others dependent upon them. What shall we say of these?

It seems hard to suggest a way of relief. Yet, much might be done by the use of success thoughts, bringing buoyancy of spirits and mastery over money. This will, in some way open up better ways and bring better remuneration if faithfully adhered to.

“How would you define love? Does it really cover a multitude of mistakes? It seems to be a much

abused word, for it is said that a woman will love a man, cling to him and follow him to the ends of the earth, while his conduct is such that she cannot respect him. To my mind, true respect is of greater value than love in the present acceptation of the term."

OLIVE C. HAWLEY.

Answer:—Love is attraction between affinitive persons or things. It is more—it is, in the universal sense, God or the Power of Cohesion and Unity in the universe. Gravity is love.

As ordinarily used, it is attraction between two congenial souls, or a sense of oneness felt by one or both.

A mother loves her child. It is her own flesh and blood. She would sacrifice herself for its safety and welfare. Even after it grows up to be a wayward and erring son and outwardly spurns her or misuses her, she still loves him just the same. Is this the highest human love? It has been called a selfish love, because she would not so love the child of another woman, even though her husband be the father.

Often what is called love is not love at all, but a sort of hypnotic influence worked up by constant association. A case in point has just come to light. A man and his wife living in Chicago kept boarders. The man was at the head of the money order department of the Postal Telegraph office there and consequently was not at home except at night. One of the boarders began to work his wiles upon the woman. Through constant association she came to believe that she was madly in love with the fellow and never did love her husband. So he came to Kansas City and she followed, leaving her husband and three little children. The husband followed them here, found them living together, had them arrested and put into jail. But, it

seems, that he truly loved the mother of his children and did not wish to prosecute her. So he began to beg her to go back with him. She spurned him bitterly and said if they sent her paramour to prison, she wanted to go, too; and that if they kept him there forty years she would wait until he got out and then go to him. The officers joined their entreaties with those of the husband, but to no avail. So they both remained in jail.

By and by the man said in the presence of the husband and the police, "I wish I had never seen that woman. She got me into all this trouble. I tried to shake her when I came here, but she followed me. I never did care anything for her." The husband told her what he said. "I don't believe it!" she stormed. Then the officers came and told her the same story. The spell was broken. She declared she hated him and would help her husband prosecute him and would go back home and be a good wife and mother. She was then released and husband and wife are prosecuting the other man.

You see, that was not love at all; it was mesmerism, all physical attraction. The husband truly loved the wife. His love was so true that even her waywardness and spurning him could not drive him away from her. Here you have an example of the false and the true. Most of the marriages are brought about through association. If either party had been located elsewhere and associated with others, just as congenial mating would probably have resulted.

It is true that in a majority of cases all the infatuation of the first days of congenial bliss fades out and there is really little or no love between the couple. Often there is no respect.

I do not believe a person can truly love one he or she cannot respect. It has been aptly said that undue

familiarity begets contempt. When this occurs, there is surely no love, in the true sense.

The woman who clings to the unworthy husband whom she cannot respect, does so for three or four reasons: She has associated with him until there is a strong hypnotic tie binding her to him; she feels a sort of wifely sense of duty in the matter, a pity or feeling of obligation to look after him; or she dreads the public disgrace of separation, possibly on account of the children. And sometimes he is her only means of support. But in either case, there is no love about it.

Love is of the soul, a congeniality of spirit, an affinity of the higher self of two persons—not necessarily born counterparts of one another, but may be discovered between two out of many. There are many souls that may be congenial with yours. You are a whole, not a half wandering about hunting the other half. True love results in harmonious association between two whole people who find that the best in each sustains and draws out the best in the other, resulting in co-operation and unity of interests. Such love is undying. Time nor circumstance neither can cause it to fade or wane.

Love does cover a multitude of faults. The mother cannot see the faults of her boy as others do. I said, "I would not take that woman back." But the husband, who loved her, set aside her faults and took her.

"I find more uplifting, elevating thoughts in THE LIFE than in any other magazine I am taking. Therefore I have decided to leave off the others and take yours exclusively. It does me good *all through* to read it. May you live always to publish THE LIFE and dispense the Truth to the people."

A. M. G.

Adona, Ark.

World New Thought Federation

BOARD of Directors met Jan. 16, 1906, at Room 803, Masonic Temple, Chicago.

Members present: T. G. Northrup, H. H. Benson, Grace M. Brown, Ernest Weltmer, A. R. Heath, C. O. Boring and S. A. Weltmer. A. P. Barton would have been present but for the fact that the train upon which he was going was snowbound in Iowa for fifteen hours, causing him to arrive too late for the meeting.

Visitors present: Mrs. Chas. H. Besley, Treas.; John D. Perrin, M. A. True, B. T. Becker, C. D. Larson, John D. Strasburger, Geo. B. Charles, LeRoy Moore and others.

Subjects considered: A corps of healers; a corps of lecturers; means of advertising magazines and healers; ways and means to help each member of the Federation; membership committees, domestic and foreign, and committee on finance.

The following committee was appointed on foreign membership, with power to appoint chairman of membership committees in foreign countries: C. O. Boring, chairman; Grace M. Brown, Chas. E. Prather.

Voted that the president appoint a committee of three to take charge of the membership at large, with power to appoint chairman of membership committees for the different states. Committee not yet announced.

Voted to elect a finance committee of five.

Committee: B. T. Becker, chairman; M. A. True, C. D. Larson, Jennie H. Croft, Grace M. Brown. Committee given power to select chairman of finance committees for the different states.

Voted that the president at his convenience, appoint a committee of three on program.

Voted that a committee of three on corps of lecturers be appointed to report at the next meeting of the board. Committee: LeRoy Moore, chairman; Mrs. K.

Lanphire, J. D. Perrin.

Treasurer's report showed balance of \$167.65.

Corps of healers referred to lecture committee.

Secretary instructed to finish bulletin.

Publication of convention reports and proposed monthly salary of \$25 for the Secretary both referred to finance committee.

Meeting adjourned subject to call of the president.

Later:—President appointed on Pub. Com., A. P. Barton, chairman; H. H. Schroeder, Mr. Burrows, H. H. Brown and Paul Tyrer.

A physician in this vicinity, says the Boston Medical and Surgical Journal, was recently called to a family which he found in such destitute circumstances that he gave, in addition to his prescription, a five-dollar bill. Happening in the next day he discovered that his gift had been thus spent: Three dollars to the priest, and two dollars to get another doctor.

Col. W. C. Gibbons, formerly of Minneapolis, Minn., now located somewhere in the state of New York, has gone and taken unto himself another wife. He and his former wife separated some fourteen years ago by mutual consent, he claiming a celibate life to be the only truly scientific life. Has the Colonel changed his views on this subject in his old days?

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Tell your friends about THE LIFE.

BRO. Frank E. Mason, of Brooklyn, N. Y., is quoted in January Harmony as saying:—

“It is a serious question to-day whether service to God or service to man is the the most important, when we take into consideration the peace and harmony of humanity.”

I thought all New Thought people had gotten away past that old heathen superstition about serving God. You can't serve God. What can you do for the Infinite? Does God need anything you have? God must serve the unfortunate and undeveloped among humanity through you. Supply the needs of humanity and God will get along all right.

“Well, Patrick,” asked the doctor, “how do you feel to-day?”

“Och, Doctor, dear, I enjoy very poor health intirely. The rheumatics are very distressin', indade; when I go to slape I lay awake all night, an' my toes is swelled as big as a goose hen's egg; so whin I sthand up I fall down immajit.”

“Oh, my daughter!” (to a girl of six), “You should not be frightened and run from the goat. Don't you know you are a Christian Scientist?”

“But, mamma” (excitedly), “the billy goat don't know it.”—Current Literature.

Doctor—I want to percus your liver.

Patient—Divil a bit o' good wud thot do, doctor; faith, an' I've bin cussin' that same ould liver for farthy years.

Next month THE LIFE will appear in a new dress.

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Little Lessons In Elohim

USES OF WORDS

WORD means *name*.

A spoken word is the name or sign of an idea. It is always anteceded by the Idea, even if it be the name of a dog you are calling.

That which you name is more likely to come to you, than that which you do not name, though it be only an inanimate object; and for the reason that before you can name it you must first idealize it, and thus you build a bridge from you to it, over which its qualities find easy and natural travel.

That which you call by name, pricks up its ears and makes ready, either to come at once or by an electric response through its vibrations, when its waves strike you with its own thought-quality, or the thought-quality you have conceived and given it.

For these reasons it is a very important thing to understand the nature of words, and to know how to deal with them so as to call forth only the things and conditions that are desirable. It is of the utmost importance to know how to avoid the mere mention of names that have following behind them a train of unpleasant causes, as well as to understand the law of right words, so that we may cultivate our energies in their use, until we are able to idealize true and powerful principles only, and make them the *incentives* of the most beneficial and efficient and suitable words.

The spoken word may be sent with such confidence in its power and rightness as to establish a return-current full of the richest entities, as a result. As when Jesus, upon saying he would go and heal the Cen-

turion's servant, the man, full of the idea that the mere speaking had power enough, said, "Speak the word only and my servant shall live." Jesus expressed surprise at his faith.

There is a mighty power at the foundation of things. A *power* so great and trustworthy and unflinching, that all things and conditions depend upon it for manifestation. If you want love, you must get at this power; if it is health you need, you cannot have it unless you find the article in question. If it is wealth, or friends, or influence, there is but one right way to procure the desire of your heart. To this Power there is a key which will unlock the door to that power.

The Power is the WORD of Truth. The key is the Name of the particular word or name of the thing desired. The call, or claim, sets in motion the waves of spiritual ether between you and it, and causes its bark to set in motion on those waves to ride to you.

Those who have been doubtful, or who have considered this subject too metaphysical for common use, have had their doubts brushed aside by the very symbolizing of this word-operation, in the invisible though surely demonstrable and practical workings of the ærograph or wireless telegraphy; which is accomplished by means of electrical vibrations. Interference of other messages is prevented by *tuning* the receiving circuit to a certain transmitter circuit, to make them in sympathetic resonance with each other alone. No one believed this until it was proven by demonstration. Few believe the power of the WORD until they have seen it demonstrated, and some people doubt even then! And yet, it is only a more subtle kind of fluid, something higher and finer and far more trustworthy than electricity, and its medium of action is eternal and omnipresent. All you need is to take the key and open.

All things and conditions are made by the word, spoken or expressed. The real word is not, however, identical with the spoken word, although it must exist prior to the word of mouth. An inflection or slur may temporarily obscure the thought, and the *words may be made* to misrepresent it. Mr. Locke says, "Amongst men who confound their ideas with words, there must be endless disputes."

The Word is the power in the beginning of all things. There is no result, no thing, no condition which has not the word at its base. Every word expressed or uttered by the spiritual mind is powerful and enduring. Every word, thought of or spoken that is not in accord with truth, has temporarily an adverse effect. So in the world of words there is one Word, one Idea, waiting to become manifested to bring forth into the manifestation the world spiritual.

Wait on ideas. Conception must precede bringing forth. Speak not until the *idea* is round and complete—wholly—lacking nothing, without accretions, is born in expression, and then hunt for appropriate Wording. Then you may speak the word only and right results will follow.

If a man's word is his only burden, his word is also his only lever for lifting that burden. Immortal man has forgotten his immortality when he has called the name of diseases and sins. Such things as the pure in heart know better "than to even mention such things among them."

The life of the Word is the Light of men—their understanding. They turn on the light by speaking it. A sweet soul who had charitably yielded to the entanglements of her environment telegraphed her trouble. I did not say "your environment is grievous," I did not wish to repeat and thus strengthen that claim for her. I crossed out the condition, unnamed it, dis-

claimed it. I knew exactly the mental attitude that would restore her, and I took up the key for her, placed it in her hand. When she opened the right door, she at once knew the truth that makes any one free who finds it.

Do not dwell on false appearances; it doesn't pay. Magnify the Self; praise it in its splendor; be glad and rejoice that you are the Expressed Image of Elohim; extol its qualities; glory in your spirituality. And do you know what an exercise like this will accomplish? It acts as a fixative to make the conditions permanent in the physical also. At first there may be a struggling; old doubts and fears loth to leave their habitual roost may attempt a fluttering and some crowing, amid cold conditions; but at no time deny the truth you have seen, for it is through its knowledge you save yourself.

Claim your perfection; call it forth more and more day by day. "So shall your word go forth out of your mouth and it shall not return unto you void, but it shall accomplish that which you please, and it shall prosper in the thing whereunto you sent it."

The mountains and the hills shall break forth before into singing, and all the trees of the field shall clap their hands for Joy.

"Instead of the thorn, shall come up the fir tree" and instead of sickness shall appear happiness and health. And it shall honor The True Self, the Ego, it shall be an everlasting *sign*, true symbol of manifestation, that shall not be cut off.

C. J. B.

The Ego has every quality contained in the spiritual universe. As the number One contains in itself all of mathematics, every numerical possibility, so the Individual is the unit of Expression, and contains, potentially, every spiritual possibility. —Holiday Extra.

Spirit Phenomena.

AS I wish to be perfectly fair in my investigations of this subject, I here give a portion of a letter received from a friend in London, Eng., Mr. H. W. Thatcher, who, I am sure, is honest in all he does and says along this line. He served as an officer for nineteen years in the British army, is a musician and art critic and educated in the sciences. He writes:

"Since I last wrote to you I have resumed my own sittings in the cabinet for spirit-manifestations. I know that I am genuine, and, as my circle is composed of my friends, one of them a scientific man, I know, too, that they are incapable of perpetrating any sort of fraud or imposition.

"Mysterious happenings take place all the same; for instance, at the last sitting but one, solid arms and hands were felt which melted in the grasp. How could that be done even by the conjurer? And the scientific man referred to above convinced himself that the hands did not belong to any of the sitters—there are only four besides myself in the cabinet.

"Do you ask why a cabinet is necessary? I answer that it is as necessary to mix the several magnetisms and auras as a basin is to mix the ingredients of the Christmas pudding.

"At the last sitting a voice proceeded from out the air, a voice which certainly belonged to neither sitters nor medium; nor was it a pleasant or desirable voice, and I hope it may be dismissed by the superintendents of our circle.

"I find from my records that a good number of phenomena have taken place through my own mediumship, as lights, materializations, 'apports,' voices and so on, and if I doubted before, which I did not, as my faith in the unseen is firmly fixed, I could not doubt now. I have seen my 'dead' sister more times than I

can count, and have talked with her through a private and unpaid medium in the direct voice for fully five minutes at a time on personal matters. I may say that while I am in the cabinet I am fully conscious and the sitters outside report to me anything that I do not see for myself. Some say that I am destined to go to America. If ever I do and am sufficiently developed to sit with others than my own circle, I shall have pleasure in giving you a sitting, of course free of charge, so that there can be no suspicion of mercenary motive in it."

ARITHMETIC has no doctrines; it is governed by its own natural laws. Number naturally exists in it. Arithmetic does not conceive number, nor does it plan thus to express itself.

The Science of numbers is perfect. Number itself is perfect because it is the natural expression of mathematics.

We know there is a principle back of numbers, and that numbers exist, without a doubt, because it can be demonstrated. Hence we do not need some one to descend out of the Unmanifest Realm of numbers to make us believe.

And when we employ symbols or figures, we understand why in their use we get right answers or wrong ones, that it is because we use figures to represent numbers in their right relations or wrong. We are not ignorant enough of the law in the use of visible figures—when we have so placed the symbol as to get wrong or undesirable results—as to pray mathematics to change its principles to suit, or to overlook the law and let the error go. For we know that truth must rule, and that the longer we use the wrong figures the further are we carried from the right results we seek!

So we have discovered, through experimenting

and study, that the best and quickest way to success, is not to waste time in an attempt to reconcile arithmetic to our blunders, but to search out its truths quickly, get into line with its laws and work all our problems by its rules.

We need not loitre on doctrinal points of primary students and that do not exist in mathematical economy, nor stop to deem Number the whole conception of mathematics and its potential expression, with figure, the symbol of that idea carried into visibility.

The poetry and charm which have covered the natural history of the divine science of being, and that have been superadded on account of the difference between the nature of the science and that of mathematics, whose figures are dead symbols while those of being are animated, have been overgrown almost entirely by the misconceived notions arising out of that poetry and metaphor, doctrines and disciplines, traditions, influences and superstitions.

It has not been long since a man would collar and burn his neighbor at the stake to save him from hell.

When the knowledge of Truth in Nature becomes as common as that of mathematics, and is pursued as assiduously, a habit of peace and good order, even in religious things, will attend the human in all its performances and be to all an element of growth and even movement.

C. J. B.

The Bartons received the finest box of Carnations, two dozen, cut, from the Weltmers, we have ever seen. They grew in their own green-house at Nevada, Mo. They stood on our table fresh and bright for over two weeks before withering. Send there if you want fresh, healthy flowers.

Subscribe for **THE LIFE**.

Street Scene.

A GROUP of young boys—one a cripple having but one leg. The boys all full of excitement over something unknown to me, chase after a passing cart. Does the cripple hesitate and bemoan his lack of chasing ability? Does he look wistfully after the others in their strength and agility?

No; it does not seem to occur to him that he has an affliction. He is fired with the same enthusiasm, determination, excitement and interest with the others. He does not appear to recognize any obstacle in his progress. The disposition to go seizes him. He is not for the time a corporeal body. He is a living bit of fired enthusiasm and simply picks up that fleshly arrangement with a crutch and spins it like a toy over the ground, keeping well up with the other boys. He gives no attention to crutch or body; he is wrapped in such an atmosphere that flesh and crutch are veriest trifles to the real him, the real little living bit of spiritual lightning that is running that machinery.

He is not dwelling in flesh and crutch, but is poised in an atmosphere above and through them. He simply carries them around as a carpenter his tools.

Under lesser afflictions, are we as brave?—Would a suggestion of like degree of activity under difficulties seem unsympathetic, or heartless?

Imbued with the idea and enthusiasm, we may undaunted pick up our tools and live our parts untrammelled as a matter of course.

It was a delight to see the lightning of spirit play so perfectly free in the boy so perfectly unconscious of limitations. How little he knew that he was driving home a lesson to me.

A worthy purpose, a worthy goal and the enthusiasm of faith and power, not weighing or questioning obstacles, will always win. The cripple did not question his power; so he fairly flew over the ground, spite of all obstructions.

H.

"BEST OF THEM ALL!"

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Life.

New Series Mar., 1906 Vol. 9 No. 3

A Monthly Magazine of
CHRISTIAN METAPHYSICS

EDITED & PUBLISHED BY-

B.P. Barton, J. Barton.

KANSAS CITY, MO., U.S.A.

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THE LIFE

M A R C H, 1 9 0 6

Resist Not Evil

A DISCUSSION of this much lauded but little practiced precept at this time is peculiarly fitting. During the past two or three years there has been sweeping over this country a great wave of reform effort by means of arrest and the enforcement of penalties under the statutes, intended to prevent wrong doing by making men afraid to do wrong.

The results are too apparent to escape the notice of any observer of events. Crime and disregard for law have increased at an alarming rate and there is more open and violent defiance of official authority than ever before, while there is a general cry going up from the courts that juries will not convict lawbreakers even in the face of the most convincing evidence. In Kansas the prosecuting attorneys in many cases have become disgusted and dismissed the suits brought against "joint" keepers because they failed to secure convictions before the juries. The men composing the juries have in some instances openly said, "You attempt to curtail our liberty by force, and we will not punish those who defy your power."

In Kansas City we have found it necessary to turn loose scores of law-breakers simply because our prisons are already full to overflowing. All this furnishes an object lesson that cannot be ignored.

In cold weather there is a large class of poor creatures called men and women who seek to get into jail

because there they get food, shelter and a bed to sleep in. A man was passing along one of our streets one very cold day when he deliberately picked up a stone and threw it through a large plate glass front in one of the business houses. When brought before the police magistrate he was asked why he did it. "Because," he said, "I was cold and hungry and without money and could not find work. I wanted to get into jail for a term that would tide me over till warm weather." The shame and disgrace of it faded out in the dark shadow of starvation and destitution.

Coercion will not reform any man. Severe penalties will not deter those who are murderers and thieves at heart. It was once thought that making a public spectacle of hangings would have an influence for good, help to lessen crime. But it was soon discovered that the influence was just the opposite from that intended; murderous deeds were multiplied by it. So now hangings are made as private as possible. But the newspapers describe it all in detail and the effect is bad.

Recently the body of a young woman was found in the woods near this city with evidences of carbolic acid as the cause of death. The newspapers gave all the particulars repeatedly and very graphically. Since then, only about three months ago, not fewer than a score of similar cases of murder or suicide by the use of carbolic acid have been announced, although it is one of the most horrible and painful means of death that could be employed.

Thus are the weak points in the public mentality swayed and controlled by suggestion. So long as the prevalent tone of the literature we bring into our homes, offices and shops is defiled with recitals of foul deeds and cruel penalties, we cannot escape a most lamentable increase of such things. It is a potent sug-

gestion in the wrong direction.

The importance of magnifying positive good instead of condemning and attempting to punish negative wrong, becomes more and more apparent as we advance in intelligence and independence of thought. The more men and women think for themselves, the more do they rebel against incursions upon their personal liberties and the use of compulsory measures to induce them to do good.

There is no contention here that men ought to pull contrary to penal statutes intended to regulate conduct; we only suggest that it is a fact that there is such a tendency innate in mankind, and that it is therefore imperative that we adopt some other remedial system.

We need not argue that severity of extraneous penalty does not diminish the prevalence of crime. This must now be admitted by all. The lesson has been forced upon us by the observed course of events. We do not whip children in school any more, and not often in our homes. Yet we know that children are better than they were under the old regime and order and healthy discipline much improved.

While it must be admitted that fear of punishment never made anyone better and that enforced vengeance of the law never did reform a depraved life or cleanse a corrupt heart, yet it is believed by many people that we are not yet ready to dispense with even the extreme penalty. The present Governor of the state of Kansas voices the sentiment of a large and rapidly increasing number of intelligent people when he says that the death penalty under our laws is barbarous, wicked and indefensible, that no civilized community should tolerate it for a day. In that great state there are no legal hangings. The law provides that when anyone is found guilty of a capital crime he may be sentenced to incarceration in the penitentiary for a year and a

day, then to be taken out upon the order of the Governor of the state and hanged. But there is nothing in the law requiring the governor to make the order, and the fact is that, so far, no governor has ever ordered one person hanged, and probably no one ever will. Sometimes these poor wretches beg and implore the governor to order them hanged, preferring that to perpetual imprisonment.

The judge of our Kansas City Criminal Court, who is both a merciful and just judge, voiced the sentiment of many good people when he wrote recently for publication in one of our local papers the following:—

“I think the capital penalty should be inflicted in extreme cases only. It seems to me that it would be a bad thing to let the men bent on murderous purpose feel that in no event can the extreme penalty be inflicted. The gallows should be kept in view of the bloody minded, and, as I believe, often stays his felon had.

“Were the criminal law as it exists in America less artificial, consequent penalties more certain, the criminal atmosphere would be much cleared.

“On the whole, I do not think we have arrived at that state where the extreme penalty can with safety be abolished.”

This is stated very mildly and considerately, yet I believe the sentiment expressed is a relic of an age out of and beyond which we are rapidly advancing. It may be true that there are many persons who must yet be restrained from infringing upon the rights and privileges of others through fear of punishment; but it is not right that we should murder them for being weak or misled. The right thing would be to treat them as unfortunates and during their confinement to surround them with good influences, placing before them pure and uplifting suggestions and educative

privileges. The aim should be to reform and save rather than to punish. In fact, the only punishment that ever did a man any good is that intrinsic resultant of error that must be met and overcome by the sinner; or, to express it more aptly, that it is the sinner's inalienable privilege to meet and overcome. The whipping of one sinner by another never did make any one better. In truth, it only hardens him and arouses a resentment that often results in worse deeds. The idea of punishment should be eradicated from our civil system. Criminality is a disease that needs to be cured. But the pillory only makes it worse. The criminal needs not condemnation and stripes, but commiseration, kindness and a helping hand in his effort to rise.

All the attempts to compel men to abstain from the use of intoxicating liquors and to prevent gambling through the enforcement of laws with severe penalties attached, have proven worse than futile. Men resent all such endeavors to curtail their personal privileges, claiming that they have a constitution and common law right to act the fool or make hogs of themselves if they are so inclined. So they naturally pull the other way.

How much more good has been done by this sublime positive suggestion, "Blessed are the peacemakers; for they shall be called the children of God," than by the negative prohibition, "Thou shalt not kill;" or by the beautiful spirit of Infinite Truth breathed forth in these words, "Blessed are the pure; for they shall see God," than by the blunt negation, "Thou shalt not commit adultery." How much better it is to say to the fallen man or woman, "Take courage—rise; there is much good in you. You are a child of Infinite Love, filled with the emotions of purity and integrity and desire for righteousness," than to condemn and punish and discourage him.

We are fast learning that Jesus was wiser than his day, or even our day, when he said, "Resist not evil," and Paul, when he wrote, "Be not overcome of evil, but overcome evil with good."

Making war upon the devil is like fighting darkness or trying to scoop out the vacuity of a vacuum. The only way to dispel darkness is to bring in the light, turn on the positive current, and introduced substance is the only cure for a vacuum. It has been truly said that the best answer to calumny is silence. The only foundation or support a falsehood or a wrong deed can have is that which men give it by resisting or fighting it. Neither has any foundation in Truth or the Eternal Essence of Being, and the Law of God is against them. So they must fail of their own inanity and essential nothingness.

The only life the devil has is given him by those good but misguided people who make war upon him. If they would only suspend hostilities long enough for the battle field to clear up, they would find it was only a phantom formed by the smoke that they were fighting.

Public sentiment has the sway. If it is wrong in any particular, the only remedy is education—not votes nor legislation. If the people do not want a statute enforced, it cannot be enforced, however much they may be mistaken in their position. The people send men to the legislatures to enact such rules of action as they desire to have carried into effect for their own good or convenience. If their servants enact laws which they do not wish to have carried out, they annul them.

We certainly should have learned by this time that morals, sentiment, conduct and social conditions are determined very largely, if not exclusively, by suggestion. Suggest evil, even though you do it by condemning it, and you enlarge its influence. Suggest

good by using ideals of purity, justice, love, integrity and truth, and you increase its power. Which would you prefer as a motto to hang on the walls of your home, "Thou shalt not steal," or "Love one another?" Which would have the better influence with your child, the injunction, "You must not tell lies nor fight; if you do, I will punish you," or, "My son, wisdom's ways are ways of pleasantness, and all her paths are peace?"

If only positive suggestions of truth and righteousness were used by all the people and all condemnation and efforts to punish were to cease, this world would soon raze its prisons and workhouses and teach its lawyers and judges and sheriffs some other vocation.

All that is real, all that is desirable, all that we aspire to, is positive and may be brought into manifestation by positive suggestion. Only emptiness follows negative suggestion, and suggestions of evil cause only increased appearances of evil. Love alone is the fulfilling of the Law.

Only One.

ONE—only One,
 And in that life I blend;
 One, only One,
 A flaming sphere—a radiance without end.
 One, only One, and all to it I owe;
 One, only One, the gracious overflow.
 One, only One, a spirit pure and fair,
 And in its comprehending, I am That.
 A dew drop in my ocean home, and in me is the
 sea;
 I am, that which I now behold.
 Whatever wealth without I find
 Is found of my own gold,
 And I am wealth, which, I behold.

H.

You Know How it is Yourself.

It is The Same With Us.

The Evening Argus of Owosso, Mich., prints the following:

The editor had duns also—An exchange says that a subscriber once received a dun through the post-office, and it made him mad. He went to see the editor about it, and the editor showed him a few duns of his own—one for paper, one for type, one for fuel and several others, "Now," said the editor, "I didn't get mad when these came, because I knew that all I had to do was to ask several reliable gentlemen like you to come and help me out, and then I could settle all of them." When the subscriber saw how it was he relented, paid up and renewed for another year.

The fabled "Argus" had a hundred eyes, but you, with two eyes, will discern the truth, when we assure you, that our bills for paper, type, engraving, etc., are before us, but all we need is a prompt response from "several reliable gentlemen like you to help us out."

Fraternally, HERBERT.

(The National Printer-Journalist sends the above to delinquent subscribers. Read it, ye that owe us.)

I HAVE been treating a young woman for severe eye trouble combined with other physical inharmonies. She had been for many years unable to see how to read or do work or go about unattended. A recent letter from her says:

"I can see to read at night or day, and sew and thread my needle. I have done more of this since I was to see you than I have for five years. The awful bondage of fear I have been under for so long is about all gone, for which I am so thankful."

Meditations

By KANTON

A CLEAR stream does not flow from a foul source; nor does an honest, patriotic, and wise government spring from the ranks of a corrupt, selfish, and ignorant people. We have long since discarded the old time fallacy that all government is handed down pure and spotless, from the skies. If governments are divine, they are humanly divine, and can never be more divine than the humanity from which they spring. The divine right of Kings is no more an exploded myth than the divine right of presidents. Republics arise from the conflict and intelligent adjustment of an intensified individuality. The office of kings grew from the assumed authority of the father. If the children had not learned to honor and obey their father, he would not have become a king. Herein consists the only divinity there is in the origin of kingly authority. Republics and Kingdoms are alike evolved out of the crucial struggles of humanity; the latter growing out of the arbitrary extension of the father's authority over his children, and the former springing from the struggles of the governed against the despotic exercise of that authority. Both are alike rooted in human selfishness and limited by human weakness. Every form of government, whether theocratic, patriarchal, monarchical, or democratic has been, and of necessity must be, purely and absolutely a function of humanity. No government can be higher, better or purer than the humanity from which it springs. When the people get it into their heads to bow down to a certain idol they compel their leaders to do the same thing. Aaron setting up the golden calf in obedience to the popular

demand is historical, but Moses destroying the popular idol is only ideal. The so-called rulers of the people are all of Aaron's type. There is not a Moses among them.

* *

Russia's object-lesson to the world shows the absurdity of any attempt to satisfy a popular demand for reform with anything higher than the sordid humanity in which the demands found birth. In our own country the popular heart has turned toward wealth with idolatrous adulation, and the fawning attitude of the people toward the favored possessors of wealth has so poisoned the minds and turned the heads of public servants that official corruption has cast a cloud upon the nation's honor. If the people had not bowed down to the golden calf, their servants would not have tried to seize it by the tail. Mercenary thought, born in the souls of the millions, has swept over the world like a blighting simoon, and few indeed have escaped its influence. Count Tolstói saw its withering effect upon the purest ideals of the race, and in resisting its influence has gone to the opposite extreme, repudiating all rights of property. In despotic governments the growth of corruption has been so intolerable that nihilism has sprung up, and every form of government has been repudiated as inimical to the welfare of humanity. Meantime every exposure of official corruption places a club in the hands of nihilism and adds strength to its sinews, while the foolish popular cry for reform legislation goes on apace.

* *

A senator said a few days ago that official corruption would never cease in this country until some millionaire has been put in jail. But will this stop it? No. To attempt to save a corrupt government by punishing criminals, is like trying to save a putrid carcass by killing the maggots that are feeding on it. If there were

healthy life in the carcass, there would be no maggots to kill. The whole trouble with our government arises from the taint of avarice which its vitality has received from the sordid popular commercialism which now dominates all classes. If the people everywhere and under all circumstances are continually proving the truth of the addage that the golden key unlocks all doors, is it a matter of surprise that in the resulting struggle for that key of gold all conscience and honor should be forgotten? Let the people once turn their worshipful gaze from the golden calf, and fix their hearts upon worthy ideals, and very few would be found bartering their honor for an opportunity to swing onto the gilded tail. If wealth were prized for its uses only, no one would care to encumber himself with more than he could use. But the man who begins to amass wealth soon finds that he is all but worshiped by the poor either secretly or openly; and he therefore immediately sets a false value upon his possessions. He taxes his powers to get more and more, not for use, but for the glory it brings him.

*••

We have now reached the core of the problem of problems confronting the thought of this age; "How can a more efficient distribution of the products of wealth be secured and abnormal accumulation be prevented?" It cannot be done by punishing or by hampering the man who accumulates. It cannot be done by abolishing the rights of property. It cannot be done by any forceful measures. Too many sacred things have a price set upon them. The scale of valuation in the popular mind must be re-adjusted. Life, honor, friendship, love, health, beauty, freedom of thought and action, peace, good will, fellowship, knowledge, skill, ability to do good, and many more ideals that lie in the line of human attainment must go away up in the

scale, and money must go down to the level of bread, butter, clothes, houses, and such commodities as are the true accessories of a full life, but not a part of life itself. If no man could buy anything more than such accessories with his money, the desire for a vast accumulation would pass away. If the mental attitude of the people were normal, everything else would right itself as if by magic. The fact that to correct popular ideals and purify popular thought is a vast undertaking and one requiring patience and many years even to make an appreciable beginning is not a sufficient reason for going astray after imaginary short-cuts which can only aggravate the evil in the end. The false attitude of the people toward wealth has deprived them of their only defense against its corrupt use, and they will remain defenseless victims until their attitude is corrected.

ON Sunday morning, Feby. 11, as he was preparing to go to his meeting, Dr. D. L. Sullivan suddenly flew away from the physical form and rose to a higher plane of life. He was a brave, true, good man whom everybody loved as he loved all the world. He was always buoyant, sunny, cheerful and enthusiastic in the cause of Truth.

On Tuesday afternoon a large throng of his friends gathered at his home and many loving tributes were spoken in appreciation of the beautiful life he led.

A young woman in Texas whose mother had been healed recently wrote:—

“We would like to thank you and Mrs. Barton for what you have done for us, but words cannot express what we think of you two. If all the New Thought people were as honest and as good healers as you two are, the whole world would be converted to Christian Mental Science.”

Advance sheet of the program for the annual convention of the

World New Thought Federation.

Chicago, Ill., Oct. 23, 1906.

FORE-WORD:— In preparing this program, the committee in charge has endeavored to so arrange the subjects that there shall be an unbroken continuity of thought and that a published report of the meeting shall be a complete history and text book of the practical application of the New Thought. All the speakers, whose names will be announced later, will be expected to preserve this continuity as far as possible, and if they succeed in this, this year's convention will be a complete Normal Course in the New Thought.

PROGRAM:

TUESDAY, OCTOBER 23, 1906.

9:00 a. m. Business Meeting.

2:00 p. m.

Address of welcome, by a representative of the city of Chicago.

Reply, by the president of the Federation.

Address of welcome, by a representative of the Chicago New Thought Federation.

Reply, by the first vice-president of the World New Thought Federation.

8:15 p. m.

1. The Universality of Truth.
2. Individuality the Logical Result.
3. The Personal Application of Truth.

WEDNESDAY, OCTOBER 24.

9:00 a. m. Business meeting.

2:00 p. m.

4. The History of the New Thought up to the Time

of Christ.

5. The History of New Thought from Christ to the Present Day.
6. The Unity of Science and Religion.
7. The Consequent Result, in Healing.
8:15 p. m.
8. The Aims and Objects of the Healing Movement.
9. Suggestion.
10. The Power of the Spoken Word.

THURSDAY, OCTOBER 25.

9:00 a. m. Business meeting.

2:00 p. m.

Five minute talks on New Thought Practice.

8:15 p. m.

11. Affirmations and Denials.
12. The Power of Thought in Moulding Character.
13. The Public Mind the Result of Individual Thinking.

FRIDAY, OCTOBER 26.

9:00 a. m. Business meeting.

2:00 p. m.

14. The Responsibility of Life.
15. The Practicality of the New Thought in the Home and in Business.
16. The Relation of Environment to the Individual.
17. The possibilities of the Future from the New Thought Standpoint.
8:15 p. m.
18. Federation.
Installation of Officers.
Inaugural Addresses.
Benediction.

The music program will be first class. It will consist of chorus and congregational singing, and instrumental and vocal solos. The music program and the

names of the speakers, together with the location of headquarters, hall, rail-road rates, etc., will be announced in the regular program, which will be issued several months before the convention opens.

Program Committee.

T. G. NORTHRUP, Chairman.

REV. JOHN D. PERRIN.

ERNEST WELTMER.

Some New Books.

MR. H. W. Dresser, of Cambridge, Mass., has a new book, "Health and the Inner Life." It is an analytical and historical study of spiritual healing theories, with an account of the life and teachings of P. P. Quimby. In the book he has revised and incorporated portions of "The Philosophy of P. P. Quimby," now out of print, and parts of "Methods and Problems of Spiritual Healing." It also contains quotations from the manuscripts of Julius A. Dresser, his father. He aims to sustain his contention that Dr. Quimby, and not Mrs Eddy, was the founder of the movement resulting in Christian Science, New Thought etc.

This is really an old, wornout controversy that people now care nothing about. 12 mo., 255 pp., price \$1.35.

Aumond C. David, 993 New Hampshire St., Los Angeles, California, has published an illustrated folio entitled "Mental and Physical Culture for the Little Ones Before Habits are Formed." It has a pretty royal purple, ornamented cover and many photographic illustrations of the exercises recommended. It is printed on heavy glazed paper and contains much interesting matter for all.

Send 40 cents to the author and get one.

"The Wisdom of Passion," by Prof. Henry G. Walters, (Salvarona,) is certainly remarkable for its unique style and clear, analytical presentation of some rather startling facts and theories. It treats in an original and brave manner the passions, their price, their place in society, and our thoughts, as bonds of unity, as creators of form, their relation to the soul, the will, time, spiritualism, novels, uhestage, the sensations, hope and fear, and the passions of the prophets and great men.

Prof. Wm. James of Harvard University, says of this book, "The extraordinary merits of 'The Wisdom of Passion' are the copiousness of human insight and content in the way of fact and reference with which the book is crammed. Its main thesis I agree with."

Prof. Cesare Lombroso says of it:

"I have found 'The Wisdom of Passion' to be a book of powerful erudition and fine intuition. I would be happy if, in a certain sense, I had inspired it."

Prof. Walters is a contributor to THE LIFE. You have read his "Japanese Metaphysics" and "Japanese Philosophy."

The book contains handsome portraits of Emerson, Byron and Hosea.

12 mo., 250 pp., red cloth, gold title. Price \$2.00, pastage paid. Send here

The teaching THE LIFE sends out should make any sane man ashamed to cheat you out of subscription. You deserve to be treated honestly, for you are a great help to all who read THE LIFE. It stands and works for steady progress—not by jibs as many of the papers do. I would miss the coming of THE LIFE as if I had lost the truest friend of my heart.

DAVID JOHN THOMAS,
South Wales, Eng.

: Bible Lessons :

Lesson IX.—March 4.

JESUS TELLS WHO ARE BLESSED.—Matt. 5:1-16.

LESSON KEY-NOTE:—"Happy the pure; for they will see God."

Time:—Summer of A. D. 28, Jesus being in his 32nd year.

Place:—According to authorities outside of our Bible, the "Sermon on the Mount" was delivered upon a square-shaped hill about sixty feet in height with two tops, called the Horns of Hattin. It is about seven miles southwest of Capernaum, near the center of the west coast of the sea of Galilee, two or three miles from the sea.

At this time John the Baptist was in the prison of Castle Macherus, from whence he never came out alive.

1, 2. It is not clear that he spoke to the people, from the wording here. It would seem that his disciples were his only auditors. Luke 6:20 would indicate the same. But the multitude may have followed and listened to his words.

3. The Greek word here translated "blessed" is *makarioi*, and means happy or blessed.

"In spirit" here is parenthetical, put in by the writer. Jesus said, "Happy are the poor, for their's is the kingdom of the heavens." Wetstein construes the phrase beginning this verse, "Happy in the Spirit's account are the poor." Geo. Campbell renders it, "Happy the poor who repine not." Jesus meant that his gospel was for the poor as well as for the rich, and so

they had reason now to rejoice. Poverty of spirit or purse is not here commended.

4. Those who mourn may now rejoice, for this new gospel of Truth consoles them. They should mourn no more.

5. The meek and lowly, and not the proud and arrogant, now shall possess the land. It shall yet be so.

6. "For righteousness" in this verse is interpolated. Jesus meant that the hungry and thirsty ones would now be satisfied. It is a gospel of plenty, or supply in this world.

7. "The quality of mercy is not strained,
It droppeth as the gentle rain from heaven
Upon the place beneath; it is twice blest:
It blesseth him that gives and him that takes.
* * * * *

But mercy is above this sceptred sway,
It is entroned in the hearts of kings,
It is an attribute of God himself."

—Shak.

8. In this verse "in heart" is interpolated. Jesus said, "Happy now are the pure, for they see God." They see good in all things.

9. Peacemakers are sons of God. They are blessed always.

10. Same reward as for the poor, the "kingdom of the heavens," as this is correctly rendered, means the ruling sway of the good in the everywhere.

11-16. Rejoice even in persecution. Thus you live above it and win the need of righteousness. "The salt of the Earth," and "the light of the world," mean that which preserves from decay or corruption and that which promulgates wisdom.

The honest yeomanry of the country, the builders of homes and firesides, are these, the lords of the

simple life.

1. What discourse is this a part of?
2. Under what circumstances did Jesus speak it?
3. To whom did he speak it?
4. Interpret verses 3, 4 and 5.
5. Interpret verses 6, 7 and 8.
6. Interpret verses 9, 10 and 11.
7. What is the true demeanor for all conditions?

Lesson X.—March 11.

THE TONGUE AND THE TEMPER.—Matt. 5:33-48.

LESSON KEY-NOTE:—"Keep the door of my lips."
By the Polychrome version, "Set a guard at the door of my lips."

Time:—Summer of A. D. 28. Same day as last lesson.

Place:—Same hill. This is a continuation of the Sermon on the Mount, or, as Luke has it, "on a level place."

Here the Master sets aside old law, even that of Moses, and gives his own precept in its place. In this he was decidedly heterodox.

33-37. The Jews maintained that a man might swear with his lips, and annul the oath at the same time in his heart and so be guiltless if he broke the oath. They also held that oaths are binding or not according to the nature of the thing by which one swears. Jesus says swear not at all. Let your yes and no be sufficient. No reference is made here to the practice of using profane language. But such oaths as are required of witnesses in the courts are forbidden by the Master. Whatever is more than yes or no proceeds from evil.

38-42. Here is annulled and set aside a law of Moses said to have been dictated to him by Jehovah. (See Exodus 21:24, and Deut. 19:21.)

Do not retaliate. There is nothing to be gained by it. If one does a wrong thing, does it help matters in any way for you to do another wrong thing?

Here is the Master's doctrine of non-resistance in

a nut-shell. It has been called extreme and impracticable. But we should take the spirit of it rather than the letter, as we do the statement about faith plucking up mountains and pitching them into the sea. The spirit of the teaching is, do not fight evil. Let it fall of its own inanition. It brings after it its own reward. Only let the light of Truth and Love shine forth from your lives and you will not need to resist anything. Only abide in the secret place of the Most High, and no harm can come nigh you.

43-47. Here another law of Moses is set aside. (See Deut. 23:3-6.) In verse 44 the words, "do good to them that hate you, and pray for them which spitefully use you and persecute you," are not in the original and have therefore been omitted from the later translations, including the Revised Version.

The teaching is to love all mankind, whether friend or foe. If you love only those who love you, you are only bartering favor, exchanging like for like. It is selfish—not really love at all. The great soul that looked up from the cross and cried, "Father, forgive them they know not what they do," exemplified the only true love.

48. Be in perfect accord with the Father principle, with no friction in your unfoldment, and you are perfect as God.

1. What laws are here annulled?
2. With what authority did Jesus speak?
3. Explain verses 33-37.
4. Explain verses 38-42.
5. What do verses 43-47 teach?
6. Explain verse 48.
7. What is true love?

Lesson XI.—March 18.

REVIEW.

1ST QUARTER'S KEY-NOTE:—"And Jesus journeyed throughout 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."

1. *The Shepherds find Jesus.*—Luke 2:1-20.

"Because to-day was born to you, in David's city,

a Savior, who is the Lord Messiah."

Jesus came to save the world from sin—not from hell. By his teaching, manner of life and deeds he showed the way. Salvation from sin is coming, if slowly, none the less surely.

2. *The Wise Men Find Jesus.*—Matt. 2:1-12.

"My Son, give me thine heart."

Be sincere—not superficial and deceitful. Let your words and deeds come from the heart, rather than from the head or pocket. Let them ring true to your conviction of right.

3. *The Boy Jesus.*—Luke 2:40-52.

"Jesus advanced in wisdom and in manliness and in favor with God and men."

All boys of true worth so advance. But, alas! there are many who retrograde into folly and littleness and wickedness, learning early to swear, smoke cigarettes, lie and play truant. Such come to grief, surely.

4. *The Baptism of Jesus.*—Mark 1:1-11.

"Prepare you hearts unto the Lord, and serve him only."

Let the Lord self control the affections, emotions and desires and then the deeds will conform thereto. Serve not man, be he king or boss. Rather serve Truth, and give your allegiance to Love.

5. *The Temptation of Jesus.*—Matt. 4:1-11.

"Tried in all respects like ourselves, apart from sin."

Jesus was tried or tempted from without, not from his own innate tendency to sin. There was none of this in him. The allurements of evil drew him, but found no response or inclination to yield in him. So he readily said, "get thee behind me." But we can be as free from that innate tendency as he was.

6. *Jesus Calling Fishermen.*—Luke 5:1-11.

"Become therefore imitators of God, as beloved children."

As children of God, be like your Father. Claim this oneness boldly and "be ye perfect as the Father in the heavens is perfect." It is your privilege, your prerogative.

7. *A Day of Miracles in Capernaum.*—Mark 1:21-34.

“He healed many sick of various disorders.”

Healing the sick was not Jesus' main work here. This was only given as a sign of his power and authority. Those who were healed or raised from death, not very long after sickened and died; but his words and spirit abide with us forever.

8. *Jesus' Power to Forgive.*—Mark 2:1-12.

“The Son of man has authority on Earth to forgive sins.”

Man must hold no grudge against anyone. Moreover, he may speak the word which absolves the sinner from the bonds of his sins, that lets in the light of Truth and shows the way to overcome results and be free. This is the only forgiveness.

9. *Jesus Tells Who are Blessed.*—Matt. 5:1-16.

“Happy the pure; for they will see God.”

Sin dies when it looks into the face of God. The pure see only God—see no evil. They do not believe in evil at all.

10. *The Tongue and the Temper.*—Matt. 5:33-48.

“Set a guard at the door of my lips.”

From the abundance of the heart the mouth speaketh. Be pure in heart and the lips will never be polluted.

1. What have the lessons of this quarter been about?
2. Who was Jesus, and what his mission?
3. What is the main teaching of this quarter?
4. Explain the key-note to lesson 5.
5. Of lesson 6.
6. What is forgiveness of sin?
7. Is there any way to avoid the harvest?

Lesson XII.—March 25.

A TEMPERANCE LESSON—Prov. 23:29-35.

LESSON KEY-NOTE:—“At the last it biteth like a serpent and stingeth like an adder.”

Here we have the same old lesson we have had so often before. Let us see if we can get a new suggestion from it, as well as a reminder of some old ones.

The fact is, there is a great scarcity of temperance lessons in the Bible and nothing favoring total abstinence. Even Jesus at the Cana Wedding is re-

ported as favoring the drinking of wine, fermented wine that would intoxicate if enough were used. And Paul wrote to Timothy, his young pupil, "Be no longer a water-drinker, but use a little wine on account of thy stomach, and thy frequent weak spells."

And there is no prohibition even in this one and only lesson on the subject in our Bible. Only excess is condemned in our lesson for to-day.

29, 30. The injunction here is to not tarry long at the wine and to avoid mixed drinks. (They had no whiskey or lager beer in those days. Their only intoxicant seems to have been fermented wines.)

31, 32. The caution here is against rich, old, red, oily wine. It allures only to destroy. This is the great danger from using intoxicants: One drink calls for another until a habit, an abnormal appetite, is formed which is very hard to overcome with most persons. Better let the stuff alone.

33. This verse describes the delirium tremens, or jim jams. I held down and treated a big fellow one night who saw canary birds all about him. A young fellow once said, "Pa had a fine collection of animals. He had snakes, and spiders, and lizzards, and crocodiles, and scorpions, etc., a large collection. He wouldn't take any thing for them, until the doctor told him if he didn't take something for them he would die."

34. Drunkenness is here compared with sea-sickness. It is worse.

35. This verse describes the sluggish, sleepy insensibility of a drunken man and his desire to do it again notwithstanding his hard experience. He becomes a slave to his false desires.

It is best to leave intoxicants entirely out. Don't use them. Whiskey is said to be good in sickness. Let doctors decide that. But don't sign pledges.

1. What is temperance?
2. Can you use too much of a good thing?
3. If intoxicants are bad, is temperance the word to use as to them?
4. Is a moderate use of liquors advisable?
5. Is whiskey ever good for one?
6. Is wine to be recommended?
7. Why not sign pledges.

THE LIFE

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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.

1-15.

I AM FILLED WITH ONLY PURE, GOOD
HEALTH THOUGHTS AND SEND EORTH
ONLY SUCH TO THE WORLD OF MANKIND.

16-31.

I NOW SUCCEED IN WHAT I UNDERTAKE AND
DRAW TO ME FULL SUPPLY OF ALL THAT I
DESIRE AND NEED TO RENDER ME HAPPY.
I AM SUCCESS.

Healing Thoughts

THE INDWELLING LIGHT.

TOO LATE I loved Thee, O beauty of ancient days, yet ever new!" wrote Aurelius Augustinus—the greatest of the four great fathers of the Latin Church A. D. 354.—"And lo! Thou wert *within*, and I abroad searching for thee."

It was to the Indwelling Light he addressed this speech. A man who in his theology, position and influence over the Church and over Christian Thought, had no equal. It was about the time when the beautiful principles Jesus taught and demonstrated were beginning to be supplanted by men-made doctrines which were the outgrowth of the neglect of the practical application of those principles; when men were beginning to say the day of miracles and healing by the word are at an end. The church had wavered from the original purity of the teaching and were losing sight of that inner light, that Mr. Dresser calls "soul communion in the kingdom of omnipresent spirit, the haven of peace, of divine love and joy." When faith wavers, practice weakens, and the *glare* of worldly lights bewilders one's seeing, and reduces ideals to the commonplace.

A wild-oats harvest proved to Augustine their barrenness, and he turned to the purity and nobleness of heart he inherited through his mother, and early got dominion over the passions inherited from his father. And one quiet day while reading a passage from Cicero, light sprang up and the struggle for understanding was rewarded. The Indwelling Light reveal-

ed to him the path of right and power. People who get glimpses of this inner light no longer wander to and fro with puzzled countenances, for "their light is come." Their way made luminous.

This light revealed the fact that, in E. C. Hopkin's words, "It was not to one man only the gospel was written, but to the love of God in all hearts." Theologians had been puzzling over who Theophilus was,—to whom it could be St. Luke wrote such love-letters,—when it was simply to the love-chord in all hearts, that clear Flame shining in all people, and whose shining awakens others to the discovery of their own light. "It is when the peace and love of God have entered the life, become the motive factors of one's existence" says Mr. Dresser, "that they touch other lives, quickening and inspiring them, even though no word be spoken."

When the august spirit in the stillness is met, it makes us one with it; and with the mind in us that was in Jesus, we may be powerful like him, who, "being in the form of God thought it not robbery to be equal with God."

It was this light Henry Harrison Brown, of San Francisco, praised, that he might become allied with it, when he exclaimed, "Nameless and Unknown, yet Ever-present, Ever-felt, I praise IT, for I am thus stimulated to find IT *within*, as my Real Self to know it in its fullness." It was the same indwelling principle Swedenborg alluded to when speaking of that which transpires in springtime, when heat unites with light and produces germination; "Every one knows that spiritual heat is love and that spiritual light is wisdom," and we know that perennial union of the two in the soul constitutes that Flame which Augustine saw, and the editor of "Now" grew poetical over.

And it was the same gladdening light Grace M. Brown refers to in her magazine "Fulfillment," while she says, "When you give your own sweeter life to the world, you attract such fullness of life and love from all God's life that you come into the consciousness of your oneness with that life." A. P. Barton says with emphasis, "The true Monitor, the only one you may implicitly rely upon, is *within* you,—is your own divine self. This is God personified and become the Word, the Voice of Truth in you." When one has discovered his own quickening light he readily catches the radiations of light in another. Under the inspiration of this perception Helen Wilmans Post wrote in her original way, "Under conditions of faith induced by a knowledge of the law, man can create what he pleases. But people do not understand the law, and it is only the understanding of the law that creates."

So, it matters not whether you go into the silence, or lift your voice out at the window in reckless supplication, Daniel-like; whether you pray verbally, or stand gazing into heaven with thoughts too deep for utterance, if you but find the Radium Path where truth is discerned by direct insight, independently of things and their relations. There is a Special Sense in man, which makes him able to behold the True, the Original, the infinite. Ella Wheeler Wilcox is seeing by this light when she says, "Thank God the wave of New Thought is sweeping over this land, and washing away the old blasphemous errors of mistaken creeds. The New Thought is to give us a new race of beautiful middle-aged and old people. . . . He who loves God and mankind, cannot become dried and wither at fifty, for love will re-create his blood, and renew the fires of his eye. He who understands his *divine nature* will grow more beautiful with the passing time, for the God *within* will become each year more visible."

I have just read the story of "*A Literary Career*" by Mrs. Wilcox. It is her own autobiography, and it is charmingly written. It has also a cleverly-written "Foreword" by the publisher, Elizabeth Towne, Holyoke, Mass. Send to her for a copy. I think the price is fifty cents,—yes, I know it is,—I have just looked. Ella Wheeler Wilcox is a Real-Self-made woman, and what she says is very helpful and inspiring. *Work* that is inspired by integrity of purpose and backed by inherent genius, is the true formula for success. The mere clamoring for or declaring prosperity, without this right incentive, will not entice the currents your way. Words must have the fire of the divine. They must be spirit, life and substance, or, empty, inanimate as the chrysolis from whence the rainbow-tinted joy, the soft-winged swallowtail has fluttered away.

There is something to be found out. A something perhaps already known by every creature save man! Spiritually free, yet physically shackled, waiting for man, who is the riveter of all shackles! This something is left for man to find out because it is the only way in which he can prove his God likeness, since he is God expressed, Elohim Individualized, and the potentiality of God manifestation, he has to begin at the very beginning and be self-made, for God is.

When man finds this something, he is able to remove all shackles from himself, and unbind the chains fastened on the lower creations. That which man must know, is, the *simple truth* about being. Not what the church says, not my opinion, but just the truth about nature and her laws. The power to look directly upon that which is eternally true is called the Special Sense, the Divine Reason, the Indwelling Light.

Then you know that this life is a phase of the eternal life, and that we are already in eternity. And though this may be only a one-degree arc of the great circle of The Life, we cease to think of life as discontinuous. People do not have to abandon their physical temples to discover that which is eternal and worth finding out. Already launched in the endless life their little barques skim smooth along the sun-kissed Main at home and confidently all right.

We would be in heaven here if we were ready for it. But hitherto the soul has come into the world too undisciplined, ignorantly copying its earthly father's traits of character and convolutions of brain, when it is a mistake to even call him father! "ONE is your Father,—even God!" And so hampered has been the soul in its limited means of activity, that both suffering and hardship have seemed imperative for its promotion. For there is no right development of muscle,—physical or moral,—without a hand to hand wrestle with that which opposes the soul's progress. There are teachers, exemplars, but no proxy saviors.

He who knows truth and its law, is no longer worried by the transpirations around him. He is one with his steadfast being and is aware that—throughout all the workings of the law—perfect wisdom rules. The word "holy" means like the whole. God is the synonym of all the powers of goodness, and man is holy when he is entirely like God in this respect, forever inprincipled by rightness and truth. The soul is in the body for objective experiencing, to establish proofs of its hidden powers through the use of figures; to figure out its progress from a Breath, up to the likeness of the *Expression* (of infinite Mind) its Real Self and Standard of attainment.

It takes the soul long to train its fingers to obey its will,— the body is such a dummy and the soul, for some time such a novice! Yet it has before it the office and privilege of bringing every organ and faculty into their legitimate service and full power. It has no time to loitre, no time to kill. Its course here is appropriately denominated "strait." Its path is not all flower-lined, yet the sorrows and difficulties do more to sweeten its nature and strengthen its courage when rightly used, than the life of ease and indulgence could ever engender. The unchangeable and invealable law of cause and effect makes the doctrine of "Carma" more powerful than any the pulpits have thrust at the people.

O it takes grace of character like that of the God-Expressed Self, and it takes the knowledge of truth about God and mankind, to bring one into that Pure Radiance which clarifies the vision and makes every problem plain and easy, satisfying and beautiful. It was out of this radiance Isaiah called to the people: "Ho! Every one that thirsteth for knowledge and freedom, *come!*" He saw that all might come: "Arise, shine! For *thy Light* is come."

Preceding any signs of life about the tomb of Lazarus, the great Teacher thanked Infinite Intelligence for having heard his request to bring his loved friend back to life. Before the building of Solomon's Temple it was dedicated! And when through our inner light we desire something that is legitimate, we must remember to get the recognition first. There is a superior state of mind where neither our worldly affairs nor our mentalities can touch us. It is in that state we are able to speak words that are sure to meet fulfillment. It is then all the little events of every-day life come marshalling themselves into *one work* to prove the word's power.

One day there came in the mail a thin little envelope, which might have proven lighter than air and floated away, had it not been sandwiched in between other letters. Inside was the doubtful possibility of a letter, and the address was of "HH" pencil, very delicate. On reaching it, I found myself at intervals inwardly saying, "No,"—"no, no," to a mental suggestion that tugged at my consciousness: a pale face,—tired blue eyes, slender girlish figure, delicate fingers that must have looked like chalk marks on the paper, while writing. I opened the tissue page which ran:—My Dear Mrs. B—, A friend told me you could cure me. I am writing this in bed. A little over a year ago the doctor bored a hole in my back over my left kidney, so the kidneys could act through it till he could doctor me. But it got worse, and he said they would have to bore the other one too, and I doubted if I could stand it. My mother is a widow, and had sold off all she could to pay the doctor, and the one who came every month to consult with him. So all her money is gone, and the doctor thinks he has done all he can for me. Mrs. M. said she just knew you could cure me, and I promised her I would write. If you think you can help me, please write and if I ever get well I will never rest until I pay you for your time and trouble. I am 23, and was teaching when I took sick. We called the doctor, thinking I would get well quicker, and get back to my school. I didn't think there was much the matter, at first. I have told you all. I hope and pray you can help me and will write to me.

Respectfully, MARY J. B."

The letter was not evenly written, as there seemed to be many pauses during the writing. Here was a difficult case. The first moment it seemed an outrage had been committed from the war, or masculine nature; but the next moment I had swept all such non-

sense aside, and went to work *dedicating the temple*. It is at such times the common events of life set themselves in array to do us service; the very ethers about me seemed charged with righteousness and power in this little girl's behalf.

Not instantly, but after a few weeks, the welcome results were announced, written in a stronger hand; she was so glad to tell me she was writing *out on the porch*, and to the great surprise of the neighbors. I had corresponded chiefly with her sister, yet Mary always wrote the good-news letters. And it was not many days more before she told me of taking a buggy ride with her "good, faithful friend, Mrs. M." and of holding the lines part of the way. And I wish I had space here to tell you of her joyous letter, and of the happiness it afforded me.

—C. J. B.

Auto-suggestion, by Herbert A. Parkin, M. D., is a little cloth bound book of 192 pages neatly printed on good paper which tells how to use auto-suggestion in every-day life. It explains what auto-suggestion is and how to use it; it shows how auto-suggestion is responsible for many phenomena usually thought to be caused by some mysterious or occult force.

Dr. Parkin holds that all the phenomena of healing can be explained by simples natural laws, and that the power to heal resides in each one, and is not borrowed or obtained from outside sources. He is rather matter of fact in his dealings with such questions as personal magnetism, absent healing, vibrations, etc., and his opinion will not be endorsed by all mental scientists. But in any event the book is helpful and inspiring as he teaches that every one has inherent powers which if rightly used will strongly tend to bring health, happiness and success.

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Correspondence

IS THERE any good or any benefit to be derived from the study of palmistry and the art of reading character by handwriting? C. CARDEN.

*Answer:—*There is something in palmistry and one's characteristics may be partially discovered by a study of his chirography. Every person's character, mode of life and habits of thought make noticeable impress upon the hands, the face, the movements of hands and feet, gait, laugh, voice, expression etc. And one who is skilled or experienced may read the person's character by these. One's character may also be known by the mental and moral atmosphere he carries about with him. But it requires a psychic to read it in this way. The sensitive psychic can make a more accurate reading of character than can any palmist or physiognomist. He can enter the sitting room of a dwelling, sit down with no one present, and tell whether there is love or hatred, peace or turmoil, harmony or inharmony, joy, or sadness, confidence or jealousy among the people who live there. I have done this many times.

But when a palmist or any other sort of an ist, undertakes to prognosticate future events of your life, he is pretending to do that which he has no power to do. God could not do that. That which has no existence cannot be seen or known by any person, angel or deity.

One may see causes in operation that will lead to certain results in one's life, if the causes are not changed or their action stopped, and be able to foretell what the effect would be. But there is a most significant "if" here.

It is within the power of each one of us to change causative movements or states or habits, at any time,

and so prevent results that were pending. For we are free to act of our own volition and no one can foretell what you and I are going to do.

Not even the "spirits" know the future, and when a medium says that you are going away, or that you are going to take up a new business and will succeed in it, put it all down as folly, nonsense. The "spirits" don't know as much about that as you do. The same with the predictions of palmists. One who visits us sometimes said to Mrs. B. one evening while reading her hand, "I see a second marriage here." I, lawyer-like, called out, "I object." Then the palmist modified the statement by saying, "Well, it may be only another engagement that I see."

There is little good in the study of palmistry. I can tell vastly more about a man by looking at him generally and conversing with him for a few minutes than any one can tell from the lines in the hand alone. A man, an entire stranger, called to see me one day. He set to and asked me many questions about my lessons and took notes. When he got through he said, "And now, what do you think of me? What am I?" I answered, "You are a Methodist preacher, or have been; and although you have grown above the doctrine largely, you will always in a measure possess the characteristics of a Methodist preacher, because you were born that way." I was correct and he was astonished. In Nevada, Mo., last fall I met a man from Wichita, Kas., one day as we walked out of the hall. As he introduced himself, he said, "I am practicing healing and teaching, but I used to be a preacher." I said, "Yes; in the Christian, or Campbellite, church." He said, "How do you know that?" "The signs are visible all over you," I replied. This power is much more useful than palmistry, or reading character by the handwriting.

Please tell us something about the different translations of the Bible, with a word as to the merits of each.

W. C. NELSON.

Answer.—I suppose, of course, you refer only to the translations into the English language.

Before the English language was developed to its present form, many translations were made, in part or in whole, by early English scholars. John Wycliffe and Wm. Tyndale made translations of parts of the Bible in the 14th and 15th centuries. The first complete translation of the Bible into the English language was made under the direction of Miles Coverdale in 1545. He dictated it to Henry VIII. Several others were made soon after this time, but they would hardly be readable to us now. Here is a selection from Wycliffe's translation of the 8th chapter of Matthew:—

“Forsothe when Jhesus hadde comen down fro the hil, many cumpanyes folewiden hym. And loo! a leprouse man cummynge worshipide hym, sayinge: Lord gif thou wolt, thou maist make me clene.”

Luther made an excellent translation of the Bible into the German language. It is yet in use in the German Lutheran church.

The translation in common use, called the Authorized Version, or King James' translation, was begun under King James the First of England in 1604. The king appointed 54 scholars and divines to do the work. Forty-seven of these made the version. It was finished in 1611. It is valuable for its classic English style and trueness to the untutored poetic fancy of the original writers. But at that time only eight so-called original Greek manuscripts were known. These were not clear in many instances nor authentic, and none of them dated back of the tenth century. Now almost 700 manuscripts are known and have been examined, some of them dating as far back as the

fifth century. This old King James version has been convicted, under the light of recent discoveries, of containing no less than 20,000 errors. This is the book which has been worshiped for so many centuries as the inspired, infallible Word of God. Spurgeon once said that if a man were to alter a punctuation point in this book, he would get damnation to his soul for it.

What is called the Revised Version of the Bible was undertaken in 1870 by a large number of English and American scholars, and was finished ten and one half years later. This translation was founded upon the old version, the translators having adopted as one of their rules that they would "introduce as few alterations as possible into the text of the Authorized Version consistently with faithfulness," and as another, "To limit, as far as possible, the expression of such alterations to the language of the Authorized and earlier English Versions."

While this version is an improvement over the old, it has never been fully accepted by the church. The translators were bound down by a superstitious veneration for the old version and a strict devotion to orthodox dogmas. There was not a free man on the board. They were all orthodox. So many of the old errors were retained. In fact, this version consists only of a re-writing of the old version with such changes as were found to be absolutely imperative under the light of newly discovered copies of originals. (You understand there are no real originals in existence. The oldest we have of the N. T. were written over 400 years after Jesus' time.)

In 1876 one Julia E. Smith of Glastonbury, Conn., finished a complete translation of the entire Bible. This was made from the original Hebrew and Greek texts without reference to any other translation that had ever been made. She made it as if she were the

first and only one who ever attempted to put those old manuscripts into English words. It is the only translation ever made by a woman, and is, beyond a doubt, the most literal one ever made. She gave the true idiom of the original without regard to how it would sound best in English. For example, she translates the 3rd and 4th verses of the first chapter of Genesis, "And God will say there shall be light, and there shall be light. And God will see the light that it is good, and God will separate between the light and between the darkness." Why does she so give it? Simply because the Hebrew original is that way. So on through is she faithful to the original. These Bibles are very rare.

By far the greatest work ever undertaken in this line was commenced in 1897 by the most eminent linguists and scholars of Europe and America in what is called "The Polychrome (many colored) Edition." The work was divided up, each translator being allotted the book or books he was best fitted to translate. It is entirely independent of all other versions. The text is largely variegated with back ground colors indicating dates, authenticity, etc. On account of this elaborate coloring and the expensive manner in which it is gotten up, the cost of it all is beyond the reach of a poor man. For example, the book of Judges alone costs \$1.25, Isaiah, \$2.50, Psalms, \$2.50. This translation is most valuable for its accuracy and scholarly authority.

The Emphatic Diaglott is a translation of the New Testament by Benjamin Wilson published in 1892. It is independent and clear and brings out many shades of meaning from the originals that the other translations fail to show. It is printed with the Greek text having the English meaning of each word under it, in one column, and Mr. Wilson's translation in a

parallel column. It is a most valuable work to those who know something of the Greek language. I do not consider the emphatic feature of very great value. The purpose of this is to make visible in the text shades of meaning that might go unnoticed otherwise. There is another New Testament published by Arthur Hinds & Co., with the Greek text in parallel column with the authorized version.

There is another emphatic edition of the New Testament, translated from the Greek text of Tregelles by Joseph B. Rotherham, published in 1890. It is much in favor among New Thought people, as it finds many New Thought expressions in the book that were not discovered by others. It was first recommended to us by our teacher, Mrs. Emma Hopkins. Here is an example of this translation—taken from 1 Cor. XIII:—

“Love is patient, is gracious, love is not envious; love vaunts not itself, is not puffed up, behaves not unseemly, seeks not her own things, is not exasperated, imputes not that which is base, rejoices not over unrighteousness, but jointly-rejoices with truth, all things covers, all things believes, all things hopes, all things endures. LOVE at no time fails.”

Of course I have only touched upon the subject of Bible translations, but what I have given you will, I think, suffice for the present purpose.

Miss Minnie Nelson, the beautiful lame girl from Chicago, who sang so many sweet and inspiring solos for the Nevada New Thought convention last September has gone on to the broader sphere of life. We remember especially how gloriously she rendered that grand old song that never can grow old or wear out, “Nearer, My God to Thee.” Her friends had preserved this song from her voice in a phonograph and it was reproduced at her funeral.

FOR SALE:—Two shares of stock in a *bona fide* rubber plantation in Mexico, trees almost old enough to tap. A share represents one acre with 600 trees on it. I have thoroughly investigated this company's claims. They are on the square. They own over 6000 acres of trees in excellent condition and have the stock-holders so secured that they are in no danger of losing their money. It is managed and the rubber will be collected and marketed without giving you any trouble about it.

By paying \$250 cash you secure these two shares. There will be only \$150 more to pay beginning June 27, 1908, by installments of \$10.00 a month. No interest, no taxes, stock now assessable. The probability is that by the time you must begin to pay the installments you will be drawing dividends from rubber marketed.

Write to this office for further particulars. The original price of these two shares was \$504. They are worth much more than that now since the trees are almost four years old. The present owner has had misfortunes and needs present cash, or he would not sell. It is a bargain.

When you wish to send us a dollar or two don't go to the trouble and expense of registering it, or taking out a money order. Just put a dollar bill or two of them, or a two dollar bill in with your letter, seal the envelope and properly address it, put on the correct postage and mail it. It will come to hand all right.

“Before the curing of a strong disease,
Even in the instant of repair and health,
The fit is strongest: evils that take leave,
On their departure most of all show evil.”
—SHACK.

H Bargain.

I HAVE for sale a ten-acre tract in the Tehuantepec rubber plantation, Mexico, with 6,000 rubber trees in good condition, now over four years old, on it. Title perfect. \$800 cash will take it. You can't buy a raw uncleared lot there now for less than \$150 an acre. This lot is easily worth \$2,000. The owner needs the money and will sell at a sacrifice. The first response gets it. If you wish further particulars, write to this office.

Glad Tidings (No. 1) How to Obtain Happiness and Health, is the title of a new book by John J. Snyder, Chicago.

Its tone is intensely religious and devotional and the text adheres strictly to Bible teaching. It opposes the use of medicines under any condition and recommends only prayer to God for healing. The heading of chapter 2 gives the key-note to the work: "Obey and Escape Chastisement, and live Happy, as God Intended we Should." The author says, "By the help of the Lord if He is willing, I shall hope to write Glad Tidings No. 2."

Bound in maroon cloth, gold lettered, 104 pp, price 50 cents.

That suit in the U. S. court against Mrs. Post has been retried before a Jury in Jacksonville, Fla. The verdict was again guilty, and the penalty a fine of \$500 and imprisonment in the county jail one month. I understand an appeal will again be taken to the Supreme Court. The newspapers say the trial continued twelve days. The Justices of the U. S. Supreme Court being quite favorable to the New Thought movement, we shall expect them to make a final disposition of this matter when it is again brought before them. The first time they reversed the verdict of the lower court on error and sent the case back for re-trial.

Little Lessons

• In Elohim.

USES OF WORDS, CONCLUDED.

THERE are two general ways in which the Word may be employed, although, in all cases, the affirmation of Truth would be sufficient if it were not for false appearances, were it not that inharmonious conditions come before the eyes and in hearing of the ears. The two ways are *Affirmation* and *Negation* or denial.

When there is an appearance contrary to the truth as it is in Perfect Being, then our minds should be so *trained* (for in this phase of our existence, we need to train our minds) in truth that we will mentally say "No," or "Not so," and thus negate and dispel it. If for some reason the appearance persists, and would force itself upon our attention, then we must understand how to say "Leave me," or "I now dismiss you," or "Get thee hence." And if, for some unaccountable reason this does not prevail, then add to "Get thee hence from me," or "Get thee behind me, for I must advance," the following:

"For the Law is, you must worship the Lord of yourself as your God, (thy Lord thy God) and only its perfection shall you serve!" And when this much has been said in denial of any particular error, if rightly spoken, there will be a change in conditions; the false will disappear, and your thoughts themselves together with the feelings, will take on new strength and courage, for Angel Thoughts will then take place in your mind, and sweetly minister to you. You will plainly recognize a changed state of mind, and decidedly for the better.

The denials are not to be used at all excepting

when something out of universal harmony presents itself. And the mind, body and soul, all your energies should be so trained as to be in conscious touch with Life-principles, Truth principles, Love principles, and no others, in all the social and business affairs of your life.

When you hear people are bad, are you ready to turn that instant to thinking how perfect they are made in expression? When you hear people are poor and needy, are you prepared to see their affluence instead, and their actual possession of a harmonious kingdom? When you hear of some one being sick are you able to throw off the meaning of the name they have given it, and think of his health as his natural condition until your thoughts outshine the false appearance and only his natural health is visible? When you learn that someone has lost a friend, do you know in your heart that it cannot be true, and are your life-thoughts and words about him vital enough to lead you to thank God in so powerful a way for hearing your thought about his health, as to realize it, and for your conviction that it was only a nap he was taking and out of which he would certainly awaken?

Then if you are thus, you are like the beautiful Nazarine, when they had sent word to him that Lazarus was dead; turning to his disciples he said, "Our friend Lazarus sleepeth: but I go, that I may awake him out of sleep." They answered, "Lord, if he sleep, he shall do well." Then Jesus adopted the men-made term for it and said Lazarus was dead. The disciples seemed not advanced enough in Jesus' teaching to see the impossibility of a tragical ending; they were not able to think of him as only asleep, and hence their thoughts, in that particular, were neither true to truth, nor beneficial.

There was no false modesty about the free use of

words of truth on that occasion, "*I am the Resurrection, and The Life; he that believeth in Me, though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.* Believest thou this?" I wonder if Martha to whom he was talking, understood these wonderful words? Yet he only inquired as to her *belief* on that occasion. Repeat this sublime saying, the author of it was your Example, slowly and earnestly go through with it, and see how close it brings you to your divine nature!

The daily practice of the affirmations daily helps one to grow into the true mental habit of thinking only right thoughts. And truth only means Nature stripped of all subterfuge and abnormality in all her departments. This daily recognition of the truth in all life, as it is universally in being, in power and righteousness, the steady application of the truth in all living, will establish true ideals and will prove the means of spiritual unfoldment.

Then will delusions no longer deceive you, and the use of the denials will grow less and less needed. Live according to the principles mentioned in the lesson, and find your freedom and happiness.

Thus may you be surrounded by an atmosphere of protection to you, that will also prove a blessing to all that come within its radius. It will brighten your prospects, awaken your power, and make the world for you more like the Eden it was intended. And there will be no more room for despondency, for you will be filled with optimism, and you will be traveling along in the true direction in The Life intended for every human soul.

C. J. B.

There are some people who are so stupendously selfish that they take it for the most exalted altruism and self sacrifice; and they are usually such adepts in deception and hypocrisy that only home folks know it.

Some Bible Verses Commonly Misapplied.

FREELY ye have received, freely give," has no reference to the price. It means abundantly ye have received, abundantly, give forth.

"I shall be satisfied, when I awake, with thy likeness," does not mean that satisfaction shall come when I awake with God's likeness. The meaning is as if it were written, "When I awake, I shall be satisfied with thy likeness." This the punctuation of the text shows

"The Kingdom of God is within you," is almost always quoted, "The kingdom of heaven is within you," and interpreted to mean that our heaven is in our spiritual consciousness. Really "within" is a mis-translation of the Greek *entos* in this connection. It should be rendered "among." And no reference is made to a place or condition. Jesus here referred to himself in answer to the question of the Pharisees, "When is God's kingdom coming?" He said, "God's royal majesty is now among you." Prof. Whiting, a high authority in Greek literature, says that this clause ought to be rendered, "The King is among you," Jesus referring to himself only. But I suppose people who read this will go right on misquoting and misapplying the text as before.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be superadded," is usually quoted, "Kingdom" etc. And the usual application is that we seek religion first and then money etc., afterwards. The "superadded" cuts all this out. Seek *only* to be in accord with the law of Truth in thought and action, and all supply will come as a resultant.

"I came that they may have life, and may have (it)

abundantly," by common version; usually they put in "more" before "abundantly" when people use this text. They say it means a greater fulness of life. But it does not. The word "it" is not in the original and the margin reads "or, have abundance." Wilson translates it, "I came that they may have life, and may have abundance." A literal translation of the Greek text, giving the words as they come without transposition, is "I come that life they may have, and abundance may have." It means life in this world that is worth living and an abundance of supply of all we need to make it worth living, happy and free.

"Except a man be born again he cannot see the kingdom of God," and, "Except a man be born of water and the spirit, he cannot enter into the kingdom of God." People, in quoting, usually say "Kingdom of heaven," and think of a place somewhere. The Greek word *anothen*, rendered by the word "again" in the old version, means *from above*, or out of the spiritual realm. "Water" in the last quotation was put in by some one who believed baptism to be essential to salvation. Seeing and entering the kingdom of God consists of realizing the great truth that God reigns here and everywhere the same. Only the good is true and only the good has power, majesty, authority.

Jesus did not say, "Be not overcome of evil, but overcome evil with good," as many people are accustomed to giving it. Paul wrote that to the church in Rome.

In almost all places in the New Testament where the old version has used the word "heaven" it should be "the heavens," meaning the great expanse of space, the everywhere—not a place. This is especially true when used in connection with the Father. Examples: "Glorify your Father in the heavens," (Matt. 5:16.) "May resemble your Father in the

heavens," (Matt. 5:45.) "Be ye perfect even as your Father who is in the heavens is perfect," (Matt. 5:48.) "Our Father who art in the heavens," (Matt. 6:9.) The Greek original *tois ouranois* as used in all these cases is plural and never should have been rendered "heaven." It would not but for the fact that our orthodox translators thought they must make a place, a locality, out of it.

So did they use the words *sheol* and *hades* and hell, as meaning a place of torment, while neither word ever meant a place, but a realm unseen, hidden, out of sight. The Hebrew said his dead were gone to *sheol*, out of sight; the Greek, to *hades*, and the Saxon to hell—only into the unknown, unexplored, hidden realm.

An astrologer wrote the following for a timid, sick woman as her horoscope for March, 1906. March 1st to 7th. The planet Mars here threatens you with some kind of danger of assault sooner or later; be careful of being out late alone at night. (Yet 7th to 14th, by care you will escape evil; Jupiter is in your favor.) Again, 14th to 28th, the planet Mercury denotes surprises and disagreeable people both near you, and also meanness through letters and writings; therefore sign no papers at this time and you will escape trouble with a supposed friend. This is what I call mischievous folly.) If the woman is worried into worse sickness by it, the idiot who wrote it ought to be prosecuted; or the woman's husband might use a horse-whip to good effect.

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A P R I L, 1 9 0 6

INSANITY

THE word which heads this article is derived from two Latin words, *sanus* (sound) and the preivative *in* (not or without,) and literally means the state of being not sound, or not healthy. Therefore, one who is not sound physically, not healthy, is insane.

But through use and custom the word insane has come to mean not of sound mind. And, although idiots or mental imbeciles, who are born that way, are insane in this sense, yet they are not usually classed among insane people. Our insane asylums are exclusively for the treatment and care of those unfortunates who were once normal in mental action but lost their reason or equilibrium through stress of conditions or brain failure. We have other institutions for the "feeble minded" where idiots are taken care of.

The main reason for this division is that idiots are supposed to be incurable, while lunatics are sometimes cured of their hallucinations and wild fancies.

Lunacy is now applied to all types of mental derangement, and our asylums are commonly called lunatic asylums. Formerly the word meant madness with intervals of lucidity, supposed to be governed by the influence of the moon. (*Luna* is the Latin name for the moon.) But we no longer ascribe any condition of mental unsoundness to the moon's influence.

Crazy and craziness are from an old English word which meant broken or crushed. Persons who are

crazy are brought to that state by sorrow, care, misfortune or other great stress of circumstances or overwork.

Mania and maniac are derived from the Greek verb *mainesthai*, to rage. Persons who rage and scream and tear their hair and clothes are maniacs.

The word mad is from an old Saxon root which meant foolish, broken, hurt. One who is beside himself, or has lost control of his reason, is mad. Festus called out to Paul while he was making his great speech before King Agrippa, "Paul, thou art beside thyself; much learning doth make thee mad." The Greek words here translated "mad" and "beside thyself" are *maina*, you are mad, and *manias*, a madman.

At Acts 26:11, Paul is reported to have said in the same speech, "And being exceedingly mad against them, I persecuted them." etc. Here the Greek original is *emmainomenos*, furious.

The word insanity may be appropriately used to cover all the forms of so-called unsoundness of mind.

The causes leading to or inducing this condition are any and all means, conditions or circumstances that impair the brain or its functional action. We claim that the brain is the instrument used by man to manifest his thoughts. It does not create mind nor manufacture thoughts. It is built by mind and used by it for thinking and reasoning. It is the instrument of the mind. If it is in sound condition and good repair, it correctly reproduces the ideas of mind into audible or visible words so that the functions of hearing and sight may seize upon them.

According to this view, the mind is never unsound. It is only the brain. If it is broken or out of tune, the performer cannot interpret his thoughts by it. If you take a piano and break some of the strings or put them out of tune and then the greatest living

musician should try to play his grandest production upon it, he would make only discord and jargon by his correct touch of the keys. What is unsound in this case, the performer or the instrument?

Once in an effort to break a man's last will and testament here, the lawyers tried to prove that he was "not of sound mind," as the law has it, when he made the will. They knew that I was acquainted with the old man in his last years—he died of softening of the brain—and one of the lawyers came to me to get me as a witness. He asked, "Did you know old Mr. N. before he died?" I said I did. "Did you consider him to be of sound mind?" he continued. "I did," I answered. "I don't see how you can say that, considering his evident condition," he replied. I said, "I know what you mean and that the law requires that form of words, 'not of sound mind.' If you ask me if I considered his brain sound, I will say no. But, if we say his mind was not sound, then the good old man is yet crazy, for dying would not cure mental insanity. That is what I must say if you use me as a witness." They did not use me.

This brain derangement results from exposure, fear, worry, grief, abuse of the body in some way, loss of money or property or the vital juices of the body, a hurt, anger, or disuse or misuse in some way. It has been said to result sometimes from inheritance—and no doubt this is true.

But we have learned that all of these may be avoided or controlled. We may endure exposure, down fear and worry, rise above grief, use the body wisely, rejoice in losses of property, heal hurts, refuse to be angry and develop brain power by right thinking and action.

In very ancient times the treatment of the insane was very humane and highly remedial. In Egypt the

temples of Saturn and in Greece the Asclepia were places where lunatics received treatment similar to our best methods of to-day. How long this continued we do not know. But we know that from somewhere in the Middle Ages on down to the middle of the eighteenth century the treatment given to the insane was most cruel and atrocious. They were imprisoned in cells, chained, beaten, starved and often executed as witches. Restraint, cruelty and forcible control constituted the method used with these unfortunates.

This was found to be the very opposite from the best method. Dr. J. Batty Tuke, a very learned and widely experienced man, says:

“Experience has shown that, as restraint of all forms is abandoned, the management of lunatics becomes easier. Walled-in airing-courts, barred windows and strong dark rooms have almost entirely disappeared, and in some Scotch asylums it is found practicable to discontinue the use of lock and key. It has been said that the type of insanity has changed within the last forty years; it would be more true to say that the type of treatment has changed. It is much less common now-a-days to meet with those extremely violent forms of madness which entered into the descriptions of many authors. With the reduction of restraint a higher order of supervision on the part of attendants is demanded and as they are trained to rely more and more on the moral influence they can exercise over their charges, and less on mechanical apparatus, the patient is not so apt to resent control, and therefore a greater calm and contentment pervades the atmosphere of our asylum wards.”

It is only inducive of greater resistance to forcibly restrain the insane. It is to them like adding weights and thongs to bonds already too galling for them to bear. They are short on patience, naturally, and

therefore need to be the more patiently dealt with.

It has been found that it is best to not dispute their fancies. I once visited a large institution of this character with the physician in charge, who was a friend of mine. We went all through in the day-time and then I attended their ball at night, sitting on the platform with the doctor. As we went about among the inmates during my first visit, we met many interesting cases. At one table a group of men were playing cards, at another, billiards; another lot were bowling, etc. They laughed and talked and seemed jolly. We went into one of the parlors and the doctor called a "crazy" woman in and asked her to play us a piece on the piano. He introduced her to me. She smilingly greeted me and sat down at the piano. "What would you like, gentlemen," she asked as she turned the sheets of music before her. The doctor made a selection and she played it very well indeed. We thanked her and she bade us good day as we went out. We treated her as we would have treated a sane woman in her own parlor, and it did her good.

As we walked about in the back part of the grounds, a woman at a fourth-story window bowed to us and said, "Good evening, gentlemen. Are you taking a retrospective view of the institution?" We lifted our hats and told her we were.

At the dance an attendant was mated with each patient that danced; and they performed excellently. It was very entertaining to me for the doctor to tell me about their different idiosyncrasies. One thought he was a king, another was very wealthy, another an inventor, etc. To use the doctor's words, "we do not cross or oppose them in their fancies. We jolly them along. One girl here fancies that I am her papa, and calls me papa all the time. I call her daughter." He pointed out a large, fine-looking man on the floor danc-

ing. He said, "That man was a successful physician. He can take any of my prescriptions and read the ingredients and accurately tell me just what effect each one is intended to produce."

In the New Thought we have found that these forms of abnormality yield readily to mental suggestion. If the mind built the brain for its own direct use, it stands to reason that the mind and not drugs, must make needed repairs. I have succeeded in bringing several bad cases out of asylums.

The suggestions to be used are of wisdom, control of mind over matter and love of the Universal Intelligence for the child. I am to awaken and arouse the dormant mental energies, put them to work in the brain for restoration of its functions.

I also use words of joy and freedom. And where the cause is known, I use special suggestions to suit each case.

If we could get a strong mental healer or two in each one of our asylums to give treatments to the patients and let them suggest the best methods of government for the institution, it would be a great help.

But we can do much good as it is. We can, by using right thoughts, make a better moral and mental and psychic atmosphere, for both prevention and cure. A wild, crazy mental atmosphere makes wild, crazy people. Those who have not good control of themselves are easily influenced by presences, by the state of the thought atmosphere about them. We can make it better than it is by sending out strong sane thoughts.

It has been claimed by some that lunacy is sometimes caused by obsessions. I have not mentioned this before as one of the causes, as I cannot speak positively as to it. In Jesus' time they believed in such

obsessions. One of Jesus' cases was that of the Madman who came out of the tombs and railed at him. Mark says he was possessed of an impure spirit, *pneumati akathosto*. Luke says he had demons, *diamonia*, which meant any sort of invisible influence, good or bad. Philo says that "Moses calls those angels whom the philosophers call demons, and they are only different names that imply one and the same substance." It is said that this demoniac's demons went into a herd of swine, there being a legion of them, and the swine committed suicide rather than have them in their bodies.

Another case is that of Mary Magdalene out of whom he cast seven demons. Many cases are mentioned in accounts of Jesus' healing.

I had one case that seemed to be obsession. I so treated it, commanding it to come out, in the name and by the power of Christ. The woman was restored in about five minutes.

I once knew a man who was a bad drunkard, but said he had no desire for liquor of himself, but was controlled by a lot of disembodied drunkards who satisfied their thirst through him. A man told me he had seen a glass of whiskey slide the full length of the bar to follow him as he walked in that direction. And sometimes when he would be drunk, the influence would leave him quickly and take control of someone else present. He was a spiritualist medium.

We can meet these cases as readily as the others by a brave, fearless, strong attitude and word of command. The time will come when our mental, moral and psychic atmosphere will be so clear and healthy that we will not need any insane asylums. Let us all unitedly so affirm.

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And they made such lively courtin'.
There are no boys like the good old boys
When we were boys together!
When the grass was sweet to the brown bare feet
That dimpled the laughing heather;
When the peewee sang to the summer dawn
Of the bees in the billowy clover,
Or down by the mill the whippoorwill
Echoed his night song over.
There is no love like the good old love—
The love that mother gave us!
We are men, old men, yet we pine again
For that precious grace—God gave us!
So we dream and dream of the good old times,
And our hearts grow tenderer, fonder,
As those dear old dreams bring soothing gleams
Of heaven away off yonder.

—Eugene Field.

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THY money perish with thee!" These are masterly words and contain the key which is destined to unlock the shackles of a fettered world. They were first addressed to one Simon for presuming to offer money to Peter and John as the price of spiritual power. The offer was made in good faith and with no thought of sacrilege, but Peter was in a state of spiritual exaltation, and his utterances on that occasion are fully abreast with the soundest philosophy of the New-thought world. He not only voices the fact that there are gifts within the grasp of human endeavor that money can not buy, but the commercial spirit evinced by Simon *in* making his sordid offer, he distinctly refers to as wickedness. There were no haggling and dallying about the question of Simon's good intentions. Peter saw the fool's heart was not right in the sight of God, and that he had no part nor lot in the matter. The trouble with poor Simon was that he had not a clear perception of true values, and in his blindness he thought the power to do the works that Peter was doing could be bought with money, and this false view of value Peter calls wickedness.

* * *

Peter was right. False views of value make up the sum total of human wickedness and lead to every degree of crime. Set the wicked world's heart right in its perception and understanding of the true, absolute and relative values of things attainable by human effort, and it will no longer be a wicked world. As long as patriotism stands below personal ambition in the public mind, political purity will remain an unat-

tained dream. As long as integrity is less prized than the comforts and luxuries that can be purchased at a price, corruption and venality will remain a public menace. Men are led into deeds of violence and injustice by setting too high an estimate upon the trivial, imaginary advantages to be attained by such deeds. Indeed, what else is there to induce men to commit such acts? Scan the history of a few examples of recent crimes and the answer will become apparent.

* *

One deluded fool takes it into his head that if his wife should die, he could take a good round sum of money from the life insurance company and live more happily with another woman. He does not intend to murder his wife, but he gets his heart set upon the other woman and the luxurious life they could live with the insurance company's money. The one frail life is all there is between him and those things which he prizes most, and in some way the life of his companion is put away for a price. Of course, the price is totally inadequate, but the poor blind creature thought the value of it was great, because, like Simon, his heart was not right.

* *

The public official allows his estimate of personal honor and patriotism to sink to insignificance in contemplation of the reward offered for an act of malfeasance in office, and he sacrifices honor and patriotism for a price. He is blind to the inadequacy of the price because, again, his "heart is not right." And so it will appear throughout the dismal category of crime. Wrong-doers expect to gain something by their acts on which they have blindly placed a false and greatly exaggerated valuation. Their hearts are not right in the sight of God, or to paraphrase and modernize the words of the ancient record, their understandings are not

correct in the contemplation of that which is good.

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If men were wiser, they would sin less,—if their understandings were right in the view of the good, their lives would be free from acts of violence and injustice. A right understanding of that which is good would not only shut out the possibility of deliberate wrong-doing, but it would also put an end to the outbreaks of frenzied passion and lust; for an enlightened understanding, firmly established on the rock of truth, must necessarily assume the scepter over all human powers, and sway the life into the path of rectitude. But the power to discriminate between the real and permanent good and that which is merely apparent or temporary is one of the last attainments of the finished man. The ordinary hog can see a grain of corn at his nose and he appropriates it because it seems good to him. The hog is right. It is one of the best things he can get. The sordid man sees a dollar within his reach and it looks good to him, and it is good. But it is not the best thing he can get. This latter fact he ignores. His vision is too dim to discern the ultimate good there is for him in an upright life. He has a very imperfect conception of the value of self-respect. He has set his heart upon many things, and he thinks that money can buy any and all of them. He bends his energies to get the dollar, and becomes more and more sordid. When he gets much money, men smile on him, pander to him and sometimes bow down to him. He feels that money has won him honor and esteem. He thinks that with money he can buy men like cattle, and he at once redoubles his efforts to get more money. But his heart is not right. He is missing the best there is in life. His money is, after all, mere trash in comparison with what he has missed to get it.

The adulation which money brings is deceptive and of no value. Bought honor is an empty bubble. When the rich man buys up his fellows as cattle, they come to him as cattle only. Manhood cannot be bought. Position has the price of a commodity, true honor has not. Flattery follows the trail of gold, but it is the solace of fools. Brothers, countless millions of you, rejoice in the gifts of God which you possess, and when the venal offer comes to you, let your manhood show its worth transcendent above gold in terms that even the sordid masters of hordes may understand.

A Will.

(Re-published by Request.)

From THE LIFE of March 1904.

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 custom of the 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.

A Rare and Valuable Book.

Recently I was so well pleased with a book I procured from the Public Library, I determined to own one myself. And I sent to the publishers, "Hunter & Co.,—102 East 75th St., N. Y. City," and procured a copy. It is one of the most notable books of the times, and I find it is considered the best authority in regard to our *native Indians*. It is called "TWENTY YEARS AMONG OUR HOSTILE INDIANS," and is by "*Capt. J. Lee Humferville, Late (U. S. Cavalry)*"

The author therein describes in detail, and in graphic and most attractive style, the Characteristics, Customs, Habits, Religions, Marriages, Dances, and Battles of the Wild Indians in their natural state, Pony Express, Electric Telegraph, and Other Phases of Life in the Pathless Regions of the Wild West.

There are some 200 half-tone pictures, that were taken from life, and which can no more be reproduced, since the *day* of the most interesting savages on the globe, is forever past.

It is a large book, bound in scarlet cloth, cover illustrated. It is ten by seven and a half inches, and contains 500 pages. Price \$3.50.

The Department of Education have adopted this, as a Reference Book on the subject, for the Schools and Libraries of New York.

I am sure I would not be without my copy for twice the price.

(In the Strand Magazine of Nov. 1905, there is an interesting article by W. Fauconberg, on "The Effect of Diet and Climate on the Face," and he closes by giving side by side two heads, one of ex-Governor Stone of Mo., and a native Indian, to show that we are, as a race becoming more and more like the aboriginal type of red men!)

Read this book, by Capt. Humferville, and see whether you are enough in sympathy with the Red Type and its customs to become like unto your primitive brethren, in all respects! Send to them for a Circular. Hunter & Co., 102 East 75th, St., New York City.

Some New Books.

We have received a beautiful little volume entitled "As A Man Thinketh," by James A. Allen. Its object is to teach people that "They themselves are makers of themselves," through their thinking; that mind is the master weaver and may weave in enlightenment under the will, instead of, as heretofore, in ignorance and pain. It is a clear, forcible treatise on the power of thought and how to apply it to secure what we need and desire.

Bound in paper, price is 15 cents. In cloth, 35 cents. In soft, elegant ooze calf, leather, or board, title in sepia brown, 60 cents. This would make a handsome present. Discounts for 10 or more in one order.

Send either to this office or to the publishers, The Science Press, The Republic, Chicago.

"Is Mental Science any good?" is a small volume by Samuel George, recently published for the author by the Power Book Co., London. It decides that it is, in five chapters:—1. Myself; 2. Some Partial Failures

and Their Causes; 3. Self-Help Successes; 4. Healers Developed Through Self-Help Under Careful Guidance; 5. Jesus-mas; or Christ-mas; Which?

Price 35 cents net.

The Stockhom Publishing Co., 70 Dearborn St., Chicago, has published recently two good books: "Pre-Natal Culture," by A. E. Newton and "Marriage in Free Society," by Edward Carpenter. The former is a live book for fathers and mothers. It helps along the sacred right of children to be born aright. By systematic methods parents may mould the tendencies of offspring before birth. This little book tells how.

Paper, 73 pages, prepaid, 25 cents.

The latter treats the problems of marriage sensibly, calmly and wisely. It strongly advocates the freedom of woman. Man will become free when woman frees herself. She should not so cling to man as to strangle him by possession or jealousy, but grow to be capable of wider and deeper sympathies as a free individual. Bondage may contain love, but love cannot contain bondage.

Wexmore Cover, 111 pages, postpaid, 25 cents.

I have read THE LIFE for years. It has taught me many lessons, and so often when I was puzzled I have found an answer in the next issue that came. It is worthy of all respect and you are surely enjoying Life to its fullest extent, as only an earnest worker in Truth can.

MRS. M. R.

Clarence, Iowa.

If you wish to have a body at all, keep your feet on the ground. If you wish to get your head above the clouds, don't jump up nor try to fly up, but *grow* up. If you desire to keep your feet at all, keep them firmly planted on good *terra firma* while you grow.

: Bible Lessons :

Lesson I.—April 1.

THE TWO FOUNDATIONS.—Matt. 7:15-29.

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

Time:—Summer of A. D. 28.

Place:—On the Horns of Hattin, the "mount" where the great "sermon" was delivered. It is about seven miles southwest from Capernaum.

Jesus was at this time in the thirty-second year of his age. This lesson is a part of the "Sermon on the Mount."

15-18. False prophets are those who either talk but do not the truth, or preach a false doctrine. The sheep's clothing on the wolf means hypocrisy. The hypocrite is contemptible at best. They who write and say one thing and live the opposite way, are hypocrites. Their race is not yet extinct. I despise hypocrisy.

What they do and how they live will always show what teachers really are at heart. Their words are not proof conclusive. The fruits cannot deceive. One is what his fruits show forth—not always what he says or writes.

19-20. Verse 19 is parenthetical, which means that it may have been inserted by the writer and not spoken by Jesus. Should be *a* fire, instead of "the fire."

The reference is entirely to cleansing away errors and the dross of sin. It is a purifying process—not a destructive destiny.

By their works and the radiation of their moral at-

mosphere you know people. We can feel the quality of their thoughts and hidden deeds whenever we come near them. We all betray ourselves.

21, 22, 23. It is not profession and prayers that win acceptance with the Christ. It is the genuine life of unselfish deeds. The one who does what seems to be a heroic deed and then asks for a reward on account of it, is not a hero at all. If you find money or a valuable article, try to find the owner. When you do, take no reward. It is a shame to do so. A reward for being honest enough not to steal another's property when you had an opportunity to do so? For shame, I would scorn such honesty (?).

24-29. Here is the illustration of the two builders and the two sorts of foundation. To know the truth and not do it is followed by disaster. The doer of the truth is the saved, happy man.

This closes the great sermon. Jesus taught direct from his own convictions of truth, and did not, like the priests, have a "thus saith" for it.

1. What are false prophets?
2. What are fruits?
3. Who is truly sincere?
4. What is the sure foundation?
5. What the unsafe foundation?
6. How did Jesus teach?
7. Why?

Lesson II.—April 8.

JESUS AND THE SABBATH.—Matt. 12:1-14.

LESSON KEY-NOTE:—"Remember the Sabbath day to keep it holy."

Time:—Summer of A. D. 28.

Place:—Some field and neighboring synagogue in Galilee; probably at Capernaum.

1-5. The act of the disciples, plucking wheat heads, rubbing out the grains in their hands and eating them, just as you and I have done many times, was natural and right. If the owner of the wheat had objected, there would have been some reason in it; but for the Pharisees to hold that God was mad about it because it was done on the rest day, (*Sabbath* is a Hebrew word and means rest day,) was utterly ridiculous.

But that Sabbath folly still clings to us, thanks to the preachers of past superstitions. It has at different times been held that kissing one's wife on the Sabbath, making bread, walking over grass with nails in your shoe soles, catching a flea on your person, eating a fresh egg on the day following the Sabbath, as the hen may have prepared it on the Sabbath, were violations of the Sabbath day.

Jesus, knowing that the Pharisees based everything on the authority of their scriptures, met them with two cases in point quoted from their law. He cared nothing for such authority himself.

6, 7, 8. Then the Master comes back at them with an original statement. The Christ is greater than even your sacred temple.

Mercy to the needy and unfortunate is worthy of far greater consideration than all the sacrifices, sermons and prayers of the world. Sacrifices and pleadings to God are utterly worthless, a mockery, a blasphemy against Holy Spirit. The Sabbath was made for man. Let him use it for his own best advantage, and not venerate it for fear of God. It is your day.

9-14. The Pharisees set a trap to catch Jesus. They brought a man with a withered hand and asked Jesus if it would be lawful to heal him on the Sabbath. You notice he quoted no statement of their law in his reply, nor the traditions of the Fathers. He only showed what reason and common sense would dictate,

what mercy would lead them to do, and then did the work. Then these orthodox church people sought to have him slain. It has always been so. We should use each day for the best of mankind and not venerate one more than another. Jesus so taught.

1. What offense was charged?
2. What was the Sabbath?
3. What was the penalty of violation of the Sabbath law?
4. How should we use the days?
5. What was Jesus' authority?
6. How did he teach?
7. Is man lord of the Sabbath?

Lesson III.—April 15.

JESUS' POWER OVER DISEASE AND DEATH.

—*Luke 7:1-17.*

LESSON KEY-NOTE:—"Jesus said unto her, I am the Resurrection and the Life."

Time:—Summer of A. D. 28.

Place:—Capernaum and Nain, two cities of Galilee, the latter about seven miles from Nazareth.

1-5. After Jesus finished the Sermon on the Mount, he went to Capernaum.

The Centurion was a heathen Captain in the service of Herod Antipas. He believed in Jesus, and besought him to heal a favorite servant who was very sick.

6, 7, 8. Great humility and veneration for the Master were expressed in the Centurion's conduct. He believed the absent word would heal the man. He sent to Jesus because he did not feel worthy to go himself. He asked for an absent treatment because he thought his house not worthy of so holy a guest.

9, 10. The faith of the man was great and was

really the power that healed the sick servant. All things are unto us according to our faith coupled with action. We must do with the might of the will what faith sees to be done. Faith and works must be joined. We show forth our faith by our works as the Centurion did.

11-15. This is an account of one of the three instances of raising "from among dead ones" by the word of Jesus. The other two were those of Lazarus and Jairus' daughter, performed later.

There was no request in any of these cases. Lazarus' friends and sisters and the parents of the girl did not expect Jesus to act after death had taken place. There was no request at all in the case of the widow's only son. Compassion for the sorrowing mother led Jesus to deny the appearance of death here.

It was a great work. Yet not so great as the awakening of a soul that has been dead, to a realization of Infinite Life. These three people died again in a few years at most and went the way of mortality. A resurrected soul lives on forever.

16, 17. The people were afraid. They did not understand such exhibitions of power. They had read about Elisha raising the son of the Shunamite woman but that was long ago. They could believe ancient history. But here was a neighbor doing equally great deeds. It scared them. Yet they said, this is a great man, surely.

1. What was the first miracle of this lesson?
2. What was peculiar about it?
3. If there is no death, can there be any resurrection?
4. What is death?
5. Is it a mistake?
6. What is a greater work than these?
7. Does anything living ever die?

Lesson IV.—April 22.

JESUS THE SINNER'S FRIEND.—Luke 7:36-50.

LESSON KEY-NOTE:—"Thy faith hath saved thee; go in peace."

Time:—Summer of A. D. 28.

Place:—In some town of Galilee, perhaps Capernaum.

John the Baptist in the prison of Macherus heard of Jesus raising the widow's son from the dead and sent two of his disciples to ask a strange question, strange considering the fact that John had positively testified that Jesus was the Messiah. Possibly his own misfortunes had weakened his faith. He asked, "Are you really the Christ; or shall we look for another?" Jesus said, "Tell him what is being done and let him form his own conclusions."

36, 37, 38. The Pharisee did not believe in Jesus, but invited him to dine with him as a matter of respect for a great worker of wonders.

Jesus reclined on the couch at table, as was the custom of that day, with his feet extending from the rear side of the couch. The woman came up behind and, weeping, anointed his feet with a very costly ointment. As her tears would fall on his feet, she would wipe them with her long hair. Her kissing Jesus' feet denoted deep gratitude for what she felt was being done for her by the silent power attending the Master always. She was ready to receive.

The Greek word *hamartolos* here translated "sinner" does not by any means indicate that this woman was a prostitute. It was the word the Pharisees used to describe those who were not Jews. It meant here only that the woman was a Gentile. Jesus was in the house of a Pharisee, who would, of course, call any Gentile a sinner.

39-43. Jesus perceived Simon's thought and gave

an illustration showing why the woman loved much. She was even then being made whole by her own faith silently drawing upon Infinite Compassion.

44-50. Here Jesus contrasts the treatment Simon gave him and that bestowed by the woman. Simon had even omitted the common courtesy of washing the guest's feet. They wore sandals and walked in those days; so their feet got dirty. Jesus had left his sandals at the door. The woman cleansed his feet with her tears and her tresses. It was a most profoundly significant act of devotion and worship. Her's were not tears of sorrow or repentance, but of gratitude and joy and love. Her need had drawn her to the place of supply and she had been already blessed by the virtue that went out to supply the need.

Woman, your faith drew this saving virtue forth and your sins are forgiven. You have atoned, fully met the requirements of law, and are set free. Your wonderful act of worship has proven this already.

1. Who were the Pharisees?
2. What were their beliefs?
3. Explain the act of the woman.
4. How were her sins forgiven?
5. Was she sorrowful?
6. Why did she so rejoice?
7. Who has power to forgive sins?

Lesson 5.—April 29.

THE PARABLE OF THE SOWER.—Mark 4:1-20.

LESSON KEY-NOTE:—"The seed is the word of God."

Time:—Late summer of A. D. 28.

Place:—On the shore of the sea of Galilee.

Soon after Jesus' visit at the house of Simon he went on toward the sea, accompanied by his twelve

(Continued on page 197.)

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.

1-15.

I SOW THE SEEDS OF HEALING WORDS AND WORDS OF VICTORY EVERY DAY AND NIGHT AND THEY FIND GOOD SOIL IN WHICH TO GROW.

16-30.

I NOW DWELL IN PERFECT SECURITY AND KNOW MY POWER OVER MY ENVIRONMENT AND THE SURE FRUITION OF MY FAITH.

Healing Thoughts

M. E. L.—The true teachings of the science of life do not tend to make hearts unsympathetic. There is a result of metaphysical science teaching, a kinder, higher, more unselfish devotion to the cause of humanity than ever before in the world. Once the prevailing views of religion were forced upon the people, with "My views, or your life at the stake!" and now they are wooed kindly; tolerant thoughts and words with enlightenment as to man's inherent worth and his right to think for himself, is the course pursued. No one knows better than the scientist the fact that people bear heavy burdens every day. But he has greater regard for the freeing truth that lies back of phenomena, and is more helpful than the enfeebling sympathy you are calling in question. These people need to be lifted out of the *causes* of their difficulties more than to be sympathized with in them. We have found out that to condone with evil or adversity stimulates it. For a long time the church has been extending its sympathy, yet the condition of the poor and needy and distressed has not been altered nor their numbers decreased! We do not boast ourselves of doctrines, we seek to know and set forth the true way in all things, always leaving men to reason for themselves. And if, as we have proven, to deny every appearance of evil and affirm the right that exists back of the appearance (whether it is apparent or not) will help to establish true and natural conditions, we do not then hesitate to employ such means.

M. S. W.—If your son is like the Italian proverb describes, "Tanto bion che val niente," (so good, he is good for nothing) you can break up the false vibra-

tions of such a condition by arming yourself with contrary thoughts and reversed actions toward him. Begin by throwing it up to him that he is growing more energetic, more business-like every day. If you wish to succeed you will have to judge him *in rightness* (and his mother's attitude will have influence) you are not to look at him as he now seems, for that manner of judgment is under condemnation. Think of him as he is in his abstract or individual self, excellent and god-like in every way: for this is true of every one who is the Expression of Universal Intelligence, or Mind. If you want a man to be like the truth that is in him, hold that truth before him (when you hold anything) until its light flashes upon him and transforms appearances and reveals itself to him. No man needs sympathy or instruction when his own light is come.

H. A. P.—I had a fine letter from Susan B. Anthony, last month, in which she answered your question for me. "Equal rights and privileges for all citizens is the watch word of a true Republic." In many of the states women have not been recognized as citizens. They have been held as property, chattels, along with children and domestics. It is largely her own fault. Many women like to be babied and looked upon by their husbands as childish little things. Like David Copperfield's Dora, who said to him, "When you are going to be angry with me, say to yourself, 'It's only my child wife.'" But this poor little Dora amounted to very little. She couldn't have had a child with any sense, no matter how wise her husband! The Shakespeares of the world who have wittingly or from necessity married clinging vines of this sort—though it may have made them feel like very superior beings—thereby cut square off any gifts they might have entailed down the generation. Even Agnes who hung round waiting for Dora's place, amounted to more than she. As women

grow wiser their wisdom will admit them into offices that are fitted for them, as it has done in the schools. It is partly men's fault. Many of them do not want brilliant wives, and take every little opportunity to disparage them. Talent should not be suppressed, whether in male or female. The plain truth is, this world will never be what it is to be until both men and women have their right offices, and fill them without envious emulation. The most sacred and important office on earth is that of *mother*. Many men have been blanks in regard to their conduct toward expectant motherhood, when the *race*—the future *race* is being conceived and fashioned! Divine conception makes divine men and women; murderous thoughts, whether from insults (as in your case) or from self-defense, make murderers! Preachers are the product of the suppressed energy of mothers who are too indolent, or too delicate, or too depending to use their gifts. Most vital questions are these! When will the race be wise? Why, when the mother of it is

T. H. P.—The simple "claim" of success, unaccompanied by progressive thoughts and acts, will not bring success. Labor goes along with successful waiting. This is a world of mechanical means managed by mental processes. The mind and the hand united in faithful effort will insure right results. I like the little verses by F. M. Sweet I read somewhere,—

For all these gifts that come are odd in seeking homes;
They shun alike the shiftless man and idling one who
 roams,

And seek for sturdy, working hosts who make their
 way, and then

Add noble gifts to what they earn and make them
 stronger men.

And when the thought-force is in harmony with

the work, right results are sure, even if delayed a little.

A. A. W.—Do not give her drugs, she doesn't need them. Better let Nature uninterrupted help her through, rather than clog her young system with indigestibles. Drugs do not act on the stomach and vitals, *they* act on the medicine, and the sooner the better. Happy is that stomach which is strong enough to cast out the foreign substance. Yet, always use common sense. Cool her forehead with your hand or a towel, until your helping thoughts have allayed the fever. Surely you can trust the healing processes of nature, when you see the good process of healing going on in a cut or bruise on your fingers. Some oils are good in the bath. Conscientious doctors largely withhold drugs. Some simple remedies are reasonable where there is no one to give advice or treatment. Imagine your child well; think of her as when in perfect health. If you talk to her let it be of pleasing subjects. Try to raise her health vibrations. A near neighbor's son was pronounced by the doctors dangerously ill. He had been wishing for an automobile, and the day his father promised to get him one as soon as he was well, he began at once to recover. He now enjoys sailing by in a \$2000. auto. Pleasant words come clothed in power. "A right word, how good it is."

E. M. S.—When a child my conception of the earth was that of a hollow cell, with the sky for the top and the earth for the bottom. I supposed we lived inside. I grew out of this "koreshanity" idea when older, and thought no more of it until in my graduating year at Stephens College, when a fellow student again suggested it, and I told her of my childish speculations. Since that time, not even Sirus Teed's well-written exposition of the same theory has interested me. My

present opinion is that we are living on the outside of a ball not quite cooled off, after having been thrown off in a melted state from the sun of our system. I think all the planets were thus thrown away from the sun at different times, otherwise why should they all in their revolutions partake of the over-shot direction of the sun's motion on its axis or axes? I favor Maria Corrella's idea of moving onward, and perhaps from this to some superior planet, as we would into the next higher grade of school when we have been good children here and have learned our lessons well. Would you not like to try the atmosphere of Venus, for instance, where you can levitate like a bird, at will, and explore things from a bird's eye standpoint? and where there is no dust and no danger of soiling the hem of your garment? and where no cigars grow, or cigarettes, and no one expectorates, and the pavements are better than navigable? and where hell was never heard of, and satan was never known to promenade up and down the Venus? and no God, save Universal Love and Life and Wisdom?

E. C. M.—Yes. I would say it over and over, until I persuaded my mentality it is true. "I am not afraid; I am not afraid; I am not afraid." And this is not hypnotizing one's self into belief. If he were doing it for some selfish purpose, then it would be different. But you are doing it, *because it is the truth of your true self*. And studying this truth gets your mentality up to the understanding level where it can see the truth. And when you *see* that you are not afraid, then you are not, and when you are not, the effects of fear vanish from the mirror or body upon which they outpictured. That I am not afraid, is always true of the imperial self eternal. It will help to say "no" to any and every appearance that is inharmonious. Say it to your fears, your aches, your apprehensions at the

moment they appear. I am sure it is wise to put down error thus, and "*dwell on high*" in affirmations of all that is good and pure and true, *until* you train your mentality into the right consciousness. Thus you assimilate your mentality with your mind, your psychic powers with your individual powers. It is thus you rise into your full stature as the child of the Most High. O, yes, admit the appearance true as a *fact*, an *appearance*, that is correct; but it would be incorrect to admit any imperfection of your child's individual self. Through green glasses the moon is green, and the eye is correct in seeing it green as a fact. Do not deny the phenomenon. Approve the correctness of the eyes. But when you write a history of the moon don't set down the facts, tell the *truth*.

M. A. H.—One of the best works on Concentration is given in the Yogi Philosophy. People have, however, made too much of concentration, breathing, and even physical exercise. They are all good where one is out of order and needs a little bringing up, yet none of these things should be over done. Concentration means nothing more nor less than centering all your thought and energy on one thing. Yet in all the talks I have heard about concentration, the means to arrive at it, and the practice, no one has said a word about avoiding making it an outward form. Some people "concentrate" too much. We arrive in the kingdom only by being like little children, and I don't know any children who spend any time concentrating on themselves or anything else. A short time ago a young woman came to me for help out of an utterly worn out state caused from too long application in this way. "Oh, Mrs. B. will I have to *concentrate!* I am worn out concentrating!" She was a young music teacher. Now in this case, I instructed her to *relax*. To just swing off into ease and indifference for awhile,

and let me take care of her. I would do all the concentrating necessary, for her. I gave her some easy thoughts to think, and advised her to ramble anywhere she felt like rambling, in her thoughts, or not to think at all, if possible, for awhile, and her improvement was great. I would not give one good wholesome pound of *relaxation*, under such circumstances, for ten of concentration. One little easy thought of "I'm all right" is better than struggled concentration. Concentration is good, yet it must be practiced when there is a special need, and in a natural manner. This young woman had been told she must concentrate on her solar plexus, her diaphragm, her sacrolumbar muscle, and also for her fingers, to make them supple, in the *lumbrical muscles* together with the *long supinator* of the arm, all of which she was unacquainted. She seemed quite drawn away from that divine selfhood which never worries about lumbrical muscles, but does its part when relied upon, while sweet nature takes care of all those divisions.

C. F. D.—Practice the Yogi breathing only when out of your normal way of breathing. Don't be puffing in and out until your head swims, as was the case with a gentleman who came for treatment not long ago. It is natural to take a long breath once in a while. Before doing so, out-breathe most of the stored air in your lungs, as you would do when engaged in a hearty laugh. Then infill. Laughing and crying have opposite effects. In laughing one clears out the old, once-used air from the lungs, while in weeping one corks it in! This is why the results are so opposite. Observances are good in certain cases. It is helpful sometimes to fast and pray. But there is a *time* and *way* for these things. Let us be led only of the spirit—our inner light. "I believe in holiness, truth, beauty; I believe in love, devotion, honor. I believe in duty and

the moral conscience. I believe even in prayer. I believe in the fundamental intuitions of the human race, and in the great affirmations of the inspired of all ages. I believe that our higher nature is our true nature."—Henri-Frederic Amiel. It is beautiful to have wholesome beliefs. But the higher existence is reached through *knowledge*, and knowing must be the basis of certainty in us, for true knowing means for us true being.

C. J. B.

Readers of THE LIFE will do us a favor by freely telling us what they think about our magazine. It may be that some of you do not know as much about how a magazine should be conducted as we do; but tell us what you think anyhow. Good suggestions are always welcome. If we please you, tell others. If we do not please you, tell us. Don't pout and quit. That is not fair to us. Be open and honest.

In our review of Mr. J. J. Snyder's book, "Glad Tidings, No. 1. How to Obtain Happiness and Health," in our March issue, we neglected to say that Mr. Snyder gave away the first edition of 2,000 copies and it is now for sale by the publishers, Goodman & Co., Ravenwood Station, Chicago. 50 cents is a very low price for such a book, so well bound, the pages being 6 x 9 inches.

Our new cover design is wholly the work of our staff artist, Ralph Barton, fourteen years of age. He designed it and made the sketch without suggestion or assistance from anyone. How do you like it?

Auto-suggestion, the book by A. Parkin, M. D., mentioned in March issue of THE LIFE may be procured of the *Suggestion Publishing Co.*, 4020 Drexel Blvd., Chicago, Ill.

Correspondence



1. DO you think that Christ died, or where did he go?
2. Do you think anybody now living can heal like he did?
3. Was the beyond a mystery then as it is now?
4. Did people in olden times live to be as old as our Bible says they did?
5. Do you believe that death can be done away with so that people will live forever?

EVERETTE COOLLEY.

Answers:— 1. No; I do not believe that the Christ, the Spirit Man, died or ever can die. But all we have in the line of history concerning Jesus, the personal embodiment of the Christ, goes to indicate that he died on a Roman cross, crucified at the instigation of the Jewish priesthood, the body being laid away in Joseph's new tomb and resurrected as a spiritual body about 36 hours afterward.

The only thing about this story that the present material age cannot accept is the resurrection. But I see nothing improbable about it when I consider the life Jesus led. "The corruptible put on incorruption and the mortal, immortality and death was swallowed up in victory," as Paul said would sometime be the universal practice with people now on Earth. I believe the story substantially as written, since six or seven historians have agreed about it, and do not consider it unreasonable.

2. No; there is no one now living, nor has any one else ever lived, so far as we know, who could do the works Jesus is reported to have done. He had greater power over material things and conditions than others simply because he lived the life, paid the

price. You pay the price, and you will get the power as he did. He said so himself. (John 14:12.) But there are but few, if any, living now who would pay the price if they knew they would get the power. They prefer their social pleasures and business activity.

3. The beyond has always been a mystery. In olden times it was not believed in at all. In all the Pentateuch there is no mention of a life beyond this earthly existence, although God is supposed to have told the people in that writing all about their duties and obligations to him. In fact, our old Testament scriptures have no teaching about a life beyond the mystic transition act of dying. They had a word, *sheol*, by which they designated their thought about the dead. This word meant a place of hiding. They said, "Our friend has gone to sheol, a place of concealment, a mystery to us. We know nothing more about it." And we know very little more about it than they did. Yet we continue the effort to lift the veil. Let the good work continue.

4. I don't know. Yet, I do not dispute it. It may have been so. The fact is, there is no physical necessity, so far as our explorations of the laws of life and being have yet extended, for death of the body at all. Before men got to setting a time to die and preparing to die and fearing death, they may have lived several hundred years. The fact that we don't do it now proves nothing about either what has been or what is to be. Yet people can't see far either way.

5. Yes. All of the thought and action now being put forth in that direction cannot be in vain. It means much. While change is necessary in growth, it should not come to us as tragedy, a dark mystery, a sorrow and bereavement. The changes should be made intentionally, with a purpose and subject to the

will. I believe it will yet be so.

Dear Brother Barton:—

The quotation in a recent issue of *THE LIFE*, "We write one thing and live another," gave rise in my mind to the question:—"Can the written or printed words of those who talk New Thought principles and do not live them have a convincing effect upon their readers? Do they not carry vibrations corresponding to the insincere spirit of the writers? I have sometimes read articles that gave me joy and hope, while others that seemed to speak from a higher plane would not affect me in the least. An editor and healer who was always writing about love, once in my presence called my friend a brute because he was not willing that his wife should take her treatments. Did not that forceful, ill-spoken word, sent out on etheric waves, create greater antagonism in the heart of that man, even though one thousand miles away?

OLIVE C. HAWLEY.

Answer:—It is true that written or spoken words have a soul according to the sincerity of feeling and power giving them utterance from the person writing or speaking them. True eloquence is possible only when the speaker feels the need of his audience and responds to it. The writing that touches the reader deeply must originate in a mind, a soul which feels deeply the sentiment expressed by the words. If the writer be insincere, a mere copyist or a hypocrite, the words are empty, a dead hull, a dry snake's skin.

If a merely echo mentality, one which lives on one plane and shows in public from another, had written Robert J. Burdette's "How Does the Day Wear On?" or, "Her Royal Highness," no one would ever weep over them, as all who read them do. Try to read aloud Henry W. Grady's "Bob," or, "A Patchwork

Palace," and see how long you can keep from choking up with sobs, how well you can succeed in keeping your voice clear. That is proof of the feeling of the writer, the depth and sincerity of his heart responses to the pathetic struggles of the poor.

Once I heard a lecturer recite before a large audience Arnold's poem about the dead wife. The speaker had stood by the cold, unanswering form of his own beloved wife and said and thought similar things. So his repetition of those sublime words came from the heart, and the audience wept—I think they all did, and many wept aloud.

I have seen a preacher weep over his own words while his hearers were not affected at all, and a speaker who said eloquent things in fine, forceful language, but without carrying conviction to the hearers. And I have heard those like Bishop Marvin or Phillips Brooks who would thrill and rivet the attention of an audience with a few calm sentences.

Why this difference? The heart, earnestness and feeling of the speaker or writer make his words alive, forever animate with thought force, love power. If they do not, the verbal body is dead and passes unnoticed.

Paul stood in chains before a king. A large crowd was present, some of them ready to kill him if he should be turned over to his own people. Festus, the governor was present. The humble preacher of righteousness was asked to make his defense. He arose with the noise of clanking fetters, and spoke at length. A little of what he said is reported in our Bible, imperfectly written out afterward from memory. I wish we had it all. What we have is grand. But we know it came from the heart, inspired by Truth's Conviction, and without fear. We know this by two signs: The way it affects us now when we read the part we have,

and the reported effect upon the audience then. The governor arose in the midst of it and cried with a loud voice, "Paul thou art beside thyself; much learning doth make thee mad." And the king said, "Thou almost persuadest me to be a Christian."

Yes; that harsh word about your friend drove him farther away from doing what was desired. All words spoken, written, printed, or silently thought, have effect by vibration in the universal essence corresponding to the soul or spirit power giving them utterance or form. If we all remember the words of Jesus, "There is nothing covered up that shall not be revealed, and hid that shall not be known. Wherefore whatsoever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the housetops," we will learn to speak and think only righteous words, helpful, loving and true.

To the Editor of "The Life":—

Will you kindly grant me space to correct a misapprehension in regard to my "Health and Inner Life," recently reviewed in your columns? The reviewer states that the book deals with a wornout controversy which people care nothing about. On the contrary, I have explicitly stated that the book was written to call attention to a greatly neglected line of practical teaching, that is, the place and value of understanding, as opposed to mere affirmation, a truth which has been lost sight of just because of the controversy from which I have distinguished it. It was necessary to say a few words about the relationship of Mr. Quimby to Mrs. Eddy in order to make the point of view clear. But to characterize the book as controversial is to do me an injustice, and now that I have made the point more explicit I am sure you will be glad to put the

matter in its proper light. I wish I could agree with you that the question of priority of discovery is "an old, wornout controversy," for I would willingly drop the question forever. But every little while it comes up, and it will continue to arise until every one knows the facts in regard to the indebtedness of Mrs. Eddy to Mr. Quimby. My own interest, however, is to secure recognition for the working principles which underlay Mr. Quimby's practice with the sick. So much has been said about abstract affirmations that the more rational method has had comparatively little hearing thus far.

HORATIO W. DRESSER.

FOR SALE:—Two shares of stock in a *bona fide* rubber plantation in Mexico, trees almost old enough to tap. A share represents one acre with 600 trees on it. I have thoroughly investigated this company's claims. They are on the square. They own over 6000 acres of trees in excellent condition and have the stock-holders so secured that they are in no danger of losing their money. It is well managed and the rubber will be collected and marketed without giving you any trouble about it.

By paying \$250 cash you secure these two shares. There will be only \$150 more to pay beginning June 27, 1908, by installments of \$10.00 a month. No interest, no taxes, stock non-assessable. The probability is that by the time you must begin to pay the installments you will be drawing dividends from rubber marketed.

Write to this office for further particulars. The original price of these two shares was \$504. They are worth much more than that now since the trees are almost four years old. The present owner has had misfortunes and needs present cash, or he would not sell. It is a bargain.

Bible Lessons.

(Continued from page 181.)

pupils, Mary Magdalene and others whom he had healed. At a town near the sea, probably Capernaum, he healed the blind and dumb demoniac and had a discussion with some scribes from Jerusalem. Then his mother and brethren came inquiring after him. When told of this, he said, "These are my mother and my brothers," indicating his disciples and friends.

1-20. From a boat near the shore Jesus taught a great throng of people. We have here a very meager hint of what he said. Luke remembered only the parable and the explanation.

The seed is the word, the healing, enlightening word. It is like all other seeds in nature. It must have good soil, sunshine, showers, warmth, no weeds and not be carried away by foraging birds or beasts. Otherwise the seed will not grow. The faithful demonstrator or teacher may fail in results on account of any of these things being wanting.

The good soil is the earnest, sincere soul, rich and deep with love of truth. If this soil is shallow and rocky, the birds, which are the adverse, difficult things of life, carry the seeds away before they germinate. The sunshine and warmth are faith and earnestness—very essential. The showers are the earnest willingness to be guided by Infinite Wisdom in all things.

The weeds are false desires, wrong tendencies, selfishness etc. These choke out the little sprouts before they come to fruition. The word is not at fault in these cases, nor the speaker of the word; but the field where the word is sown. We cannot force truth upon those who are not ready for it.

This statement found in verses 11 and 12, is a puzzle:

"Unto them that are without, all things are done

in parables: that seeing they see, and not perceive; and hearing they may hear, and not understand; lest haply they should turn again and it should be forgiven them." It sounds like a scheme to keep them out.

It means, they know, or may learn by the use of parables, intellectually what my words mean, but do not perceive the spiritual meaning, as you do. If they turn from their erroneous ways, they may then have spiritual perception so that they do not need parables.

1. What is a parable?
2. What is a fable?
3. What does the parable of the lesson teach?
4. What is the seed?
5. What are the causes of failure?
6. Why did Jesus use parables?
7. Where do the seeds flourish?

H Bargain.

I HAVE for sale a ten-acre tract in the Tehuantepec rubber plantation, Mexico, with 6,000 rubber trees in good condition, now over four years old, on it. Title perfect. \$800 cash will take it. You can't buy a raw uncleared lot there now for less than \$150 an acre. This lot is easily worth \$2000. The owner needs the money and will sell at a sacrifice. The first response gets it. If you wish further particulars, write to this office.

30c Worth of Good Literature For 25 cents.

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Mention this paper when you order, and a copy of "Purity Journal" will be included.

Little Lessons In Elohim.

FAITH, PRAYER.

YOU can look through the window and study a beautiful sunset without being particularly aware of the window-pane through which you gaze. You are centered on the landscape in worshipful admiration. The useful window-glass is serving its purpose well, while you are not presently conscious of its existence. It is thus we look beyond useful matter, into real substance, while searching out the perfection back of the imperfection that has been visible in some physical form.

The process of transforming that which is imperfect in the visible, is accomplished in this way. The perfect must be *discovered* in the invisible, and this discovery must be *proclaimed*. This act of discovery is called *Faith*, while the proclamation of it is known as the *Word*. The two together, seeking and finding and speaking the word, constitute that which is called *Prayer*.

Soon as the discovery of the perfect condition in the unseen is made, the speaking of the word is then in order. And it is this act, at this time, that brings along transformation in the object desired. The *word* doesn't make all things, but all things are made *by* it, or through its use. To bring out perfect condition, whether it be in estates, or persons, the Real Perfection must be discovered, (remember that in the realm of universal and invisible substance there is nothing but *perfection*) the perfect man or perfect estate, regardless of the imperfect through which the mind's eye looks must be found. Then *make mention of it, to bring it out*.

Usually people are so glad to find perfection where there had seemed to be imperfection, they tell the good news in a very graceful manner. They speak the word with joy. They are inspired to thank the Powers that work so beautifully though so silently. The ancients said something like the following:—"Father," (meaning Invisible Substance and Cause) "I thank thee that thou hast heard me." After getting faith, this kind of wording is sufficient. Or, if one would say (in the spirit) "O, I see!" it would clinch results. *Recognition of the perfect in nature is a powerful magnet.* It is your Rosetta Stone, your key to power. Recognition permeates the Unseen and the seen and steals throughout all like sweet aroma. Look through the dusty window-pane of sense and recognize, recognize, recognize the multitudinous points of perfection you are discerning through its transparent medium.

Perceiving in the unseen the majestic creature you have been trying to establish in the seen, you open your mouth and teach the truth, saying, "Behold his perfection." Or, "I have found my estates, my bounty." Speak, regardless of appearances. Do not look back. Do not let go until the blessing comes. Keep your divine attitude. The patient I have discovered in his Original State, is a glorious creature to behold. All people are that way, when viewed through the imperfect apparatus which people in their crude ignorances have made to represent the divine image man! Ah, Indeed! the smelter's deformed bottle to hold the son of man in! Skins of beasts, unfit for new wine, to contain the Expression of God! A starved type, a type crying for anti-fat, the spindling, and the besquatted, are the shapes ignorant motherhood and fatherhood have carved in mud and ciphered out on their skimpy slates!

O, every vein and artery, every limb and muscle, substance and quality, color and form, size and shape, structure and outline, must be such as to exhibit through it, as through a clean window—the Shekinah—Man of Divinity, the Original and Only, the First and Last truth of God, the Eternal and substantial, the white, the roseate, the immaculate, the powerful, The Sum of all Grace and Truth.

Faith found does not accomplish the work desired unless the *formulating* word be spoken in connection therewith. The case is already sound and well *in reality*. But faith only makes discovery, grasps the actuality, sees that in unmanifest or individual being all things are already in accord with perfect life. Then nothing remains to be done but to speak *the word*. What word? Why, the word that discloses the secret, tells the fact that the desired condition has been found and grasped. In a certain case where I had made the perfect discovery, I said to the mother of the child whom I had been treating, "You may tell your folks she is well." It was at that speaking the health vibrations were set in motion, and the child's normal condition began springing into light.

When you let go of the world and things and come right down close to your little self, the first thing that impresses you after entering your own mind, is the Mighty Presence Omni, that is so closely related to you it absorbs you like the ocean absorbs the drop, yet renews you and weaves fresh power through you, intermingles you with its substance so that you are one with it, when your pulsations take on greater fulness, your strength is augmented, your heart beats like a child's, your feelings are softened and toned and rectified, and you have an increased consciousness of power that is all your own. But you are individual so positively, that the assimilate powers belong to you, rather

tnan you to them, and are for your use. The individual is your immovable, your standard self. He who puts on the individual character, is in perpetual attitude to grasp perfect conditions for any one, and to speak the word that will bring those conditions into manifestation.

C. J. B.

Japanese Metaphysics.

Truth the Security of Life.

Kneel! Lo, I see Japan's bright Eaglet fly off from its nest down on a Yellow Rose; moonstruck by its fair beauty and repose. Unfettered thoughts Flash from the Eaglet's eye—royalty, and a people's destiny!

A treacherous bloom—that laughs and blows—this Rose without the Truth. Experience knows!

Oh! our Eaglet's disappointed cry!

Keenly its parents hear—though near the Sun.

Oh! two pair of wings shoot down the Spring—haste to an Oak. For, to its branches bare I see they wend their flight.

They come!

They swing—rest their four wings—and scream:

Don't despair!

“Anchor the Oak—not to a False Rose cing!”

The Chrysanthemums looking up to the Sun hailed the Oak and the Eaglets, and cried out:—

“Look!—Envy—in form a Bear—out from the Brook—greedy for honey and armed with his guns—rapacious through the Chrysanthemums runs!”

Envy and Greed the Chrysanthemums took. And Heaven in lofty Anger shook. The Flowers of the gods were all undone!

My! millions of Hornets—swift from The Wood—infest the Bear until he roars with Pain—kicks in his agony—spurns the honied good.

And then a voice was heard soft through the
Rain:—

“Do unto Others as you wish They should.
Lo! He that learns to live, learns to refrain!”

SANETOMO.

THE U. S. Supreme Court in reversing the verdict
of the lower court in Mrs. Post's suit said:—

“The evidence not tending to sustain the charge
that she did not intend to administer the advertised
treatment for which she was paid, a verdict of not
guilty should have been directed against these indict-
ments.

“If the accused did not intend to administer and
did administer the treatment she advertised, she is not
guilty of fraud, although the treatments might be in-
fact valueless. The mere allegation that she was en-
gaged in mental healing was not an allegation of a
'scheme or artifice to defraud.' ”

The last trial resulted in a verdict of guilty on one
indictment, the one charging her with advertising to
treat people through others without the knowledge
and consent of the patient, with recommendation of
mercy, and a verdict of not guilty under three other
indictments.

Each one of you can get a new name for THE LIFE.
Do it now. This would make us all so happy that it is
worth doing. Some of you get two or more to make
up for those who will not heed this request. Ask for
any premium you like or take out half. *But don't for-
get to do it now.* Let us have the new names fast.

I love to live and always will,
Sunshine or storm or bitter pill;
Whatever is, is for my good,
I would not change it if I could.

—C. M. A.

EMERSON once said, "I would bathe me in sweet sounds. Ah, that would be a rest and benediction!" And so to-night I'm music hungry. I've spurred my spirit in a vain attempt to write, but the result is a composition that would make you think of a book advertisement by Lawrence Hutton in Harper's. You know Annie Besant told us that the soul lives on certain planes and if one would express divine thoughts the spirit must rise above the lowlands. I think there's something in that, for one cannot be much wiser or better than the people he is with. And to reach an attitude where the sense of sublimity is possible I need music.

Some day, you know, I am to write a beautiful thing that will link my name with that of the Great Ones gone, but I'm sure that I can never do it without you are in the next room at the piano. You'll have to play each morning for an hour to lift me into the right atmosphere, and then you can steal out on tiptoe and I'll finish the chapter. When the chapter is done I'll read it to you and kiss your cheek and you'll say it is Sublime, as you ever do. And what a joy it is that comes after work well done! It is an ambrosia worth going through hades to sip. But to be really happy you must have someone with whom to share your joy: one can bear grief but it takes two to be glad. Peg Woffington knew that when she played her part like an angel of light, for in the wings she knew Sir Henry Vane was waiting with her cloak, and when she danced panting off the stage she went straight to his arms, oblivious to the roar of applause and loud calls of Bravo! Bravo!—she only heard his whispered words, well done!

Yes, Dear, I'm music hungry:—hungry for music—and you.—ELBERT HUBBARD, In The Philistine.

A SUBSCRIBER in Idaho, upon sending renewal of subscription to THE LIFE, writes:—

“THE LIFE is very dear to me and my family and we feel as if we could not live without it. If you ever come west, come to see us. It is very pleasant here to live. May life be altogether lovely for you and yours.”

THE LIFE is the only New Thought paper we take now and, we enjoy it as much as ever. Your and Mrs. Barton's articles in the Feb. issue are just grand. I feel so encouraged and uplifted every time I read such articles.

F. B., Conway, Mo.

Power of the Father, strengthen me; wisdom of the Son, enlighten me; consolation of the Holy Ghost, comfort me. The Father is Peace, the Son is Life, the Holy Ghost is the consoling and saving remedy.

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er formulas which never have appeared in print, where the cost has ranged for each formula to sets of formulas, from \$5.00 to \$100.00. Every person who is out of employment can make more out of this book than a person in ordinary business can on a capital of \$10,000.

"Kramer on ice cream" is a booklet which has just been issued telling how to make a prime ice cream for 10c a gallon, absolutely pure and will pass in any food law state, besides giving a number of other formulas and information. Can't tell all about it here. Regular price \$2.50, now \$1.00 or both books \$2.00. Act quick.

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Life.

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**I Am
The Resurrection and
The Life**

A Monthly Magazine of
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M A Y, 1 9 0 6

Astral or Psychic Phenomena.

THE word "astral" is from the Latin *astrum*, a star. Astral "spirits" were formerly supposed to be spirits from the stars, or fallen angels. In modern times the word has taken a modified meaning. It now applies to supposed intermediate intelligences or beings between the spiritual and the physical. They are what the ancient Greeks called *daimones*, the Romans, *daimonia*, and the Hebrews, angels, or the word which was translated angels.

"Psychic" is from the Greek *psuche*, the soul or mind. It, also, refers to life force or being intermediate between spirit and body.

We usually speak of "spiritual phenomena," referring to occult manifestations through mediums. This term would be correct under the original meaning of the word spirit, which implied only breath or life in the body. But now we use it to describe the immortal or true man, the ego individual. So "spirits" is a misnomer when applied to the forces or influences which rock tables, rap on things and whisper inanities.

That there are such entities or focalized forces there can be no question in the light of proofs obtained by many intelligent persons. And that there are susceptible persons (known as mediums) whose physical substance—and maybe mental perception—may be used by or may use such forces, is as well established.

It is but folly to maintain that rappings, state writings, movements of inanimate objects and the occult whisperings are but tricks of legerdemain or electric appliances. It is also, in my opinion, utterly out of the question to claim that our disembodied friends do such things.

The phenomena produced in seances are usually either of no import whatever, or without value as messages. Who ever got a message through a medium that amounted to a hill of beans? I have never known of one yet.

A recent experiment made by a lawyer friend of mind will help us to understand whence the intelligence comes. He took a noted medium slate-writer to his office one day and had him give him a writing. Mr. L. (my friend) had taken to the office one of his children's slates and on this the writing was produced before his eyes in broad daylight. It purported to be a message from some one on the other side; the name was not of any one Mr. L. had ever known. It was in purport after the usual stereotyped style of such messages. He had it photographed and a blue print made of it. One word was spelled incorrectly—"coming" was spelled with two m's. After two or three weeks had passed he called the medium to his office again, and giving him a slate and pencil asked him to write with his own hand a sentence which he would dictate to him. He had made up his sentence from some of the words in the former message including the word "coming." The dictation and writing went on until that word was reached when the medium stopped and asked, "Has coming two m's or one in it." Mr. L. told him one, and the writing was finished. Upon comparison it was found to be exactly the same handwriting as that of the message.

It might be claimed that, since the "spirit" must

draw its physical power to write from the medium, its hand-writing would be the same as his. But it seems that the intelligence was only that of the medium, as neither knew how to spell a certain word. So it must have been but the medium's own astral or psychic force that wrote the message and gave forth the thought.

And, I think, no one ever heard an "inspired speaker" who claimed to but utter the words of a disembodied person, nor ever saw a written message from a slatewriter that manifested an intelligence a whit higher than that possessed by the medium producing the phenomena—unless it had been previously memorized. The grade of intelligence shown is always exactly on a par with that of the medium.

Do not understand me to hold that all mediums are frauds, although most of them will practice tricks in order to secure a satisfactory seance. Many of them are deceived. They actually believe the phenomena are produced by disembodied or discarnate persons. And people who attend these seances are very anxious to believe, and those who want to believe a thing will usually at least claim that they do believe it. I know an old doctor here who believes immovably, although I have twice seen the grossest frauds worked on him; and another time the medium was seized and his tricks laid bare in the presence of the doctor; yet he believed just the same, and soon after met and wept over his dear returned wife and daughter at a materializing seance held by a pupil of the exposed one, and this pupil laughed about it when relating it to me and said it was all a trick—in fact, she proved it to be a trick by showing how it was done.

But what are the occult forces which act through susceptibles? They are, in the main, mental or psychic forces which originate in the person. They

are not spiritual at all. They emanate from the mental or pneumo—physical life cells of the body. Whatever intelligence they exhibit is drawn from the medium's brain.

There is a different class of phenomena which I regard as mind reading. I have produced it myself often. Slater was only a mind reader, although he claimed that the information he gave about people was obtained from the spirits of discarnate persons. He could tell anything that any one knew; but when he attempted to tell anything not known by some one present, or to predict the future, he always missed it.

One day I sat down by a small table in my room and laid an oxford Bible on the table in front of me. I put one hand on the table and it began to tip and rock. I said aloud, "Tell me the first word of the third verse of the second chapter of John," not knowing myself. A word was at once given; but it was not correct. I tried this experiment over and over with the same result. I would chide and scold at the "spirits" and they would assure me that they could read the words in the Bible and would answer me correctly. But they did not. Finally I handed the Bible to my daughter, who sat about eight feet away from the table, and asked her to name the verse, chapter etc. of the word I was to get. *I gave her the word every time, and we tried many.* She knew the word. Some said the "spirits" told me what it was. But the fact was, I read it in her mind. That is all there was in it. If it was the spirits, why did they not do it before?

If a fortune teller or a clairvoyant offers to tell you about your future, tell them you know more about it than they do. You do. And you often see advertisements of fakes who claim to tell both your past and your future. No one else knows your past half as well

as you do. Yet the fake will often astonish his or her dupes by telling things they know to be true. They read your mind. But what good does it do to tell you what you already know?

No one can tell your future, nor can any astral advise you profitably about business matters. The mediums always say you are going to change your business; you are going away; you have mining interests, and etc. It is all bosh. Don't listen to it.

An old lady in this city and her daughter, both spook mediums, told me two years ago that their guide had informed them that they were to leave Kansas City soon. Sometime afterward I said to the mother, "And you are going away soon, are you?" She replied, "I don't know yet; we may not go at all." They are here yet.

I was amused one night at a seance in a public hall. The medium had us send up articles for her to work from. She was blind-folded. She picked up a lady's diamond ring. She peeped at it under the bandage on her eyes and fingered it for a minute. Then she said, "Here is a lady's diamond ring. It is a gift." She felt that she was safe on that proposition. Then she asked, "Will the owner please tell if that is correct?" A very intelligent appearing woman sitting near me said, "No; that is not correct. It is not a gift." The medium then said, "Well, there is a message about a gift connected with it. Perhaps you have intended to give it to some one?" The lady replied, "No; I bought it for myself and never thought of giving it to any one." Then the brazen-faced fraud said, "You have had great sorrow in your life—it appears to be the death of a husband or child." The lady said, "That is not correct. I have had a very happy life and have lost neither husband nor child." So she gave it up as a bad job. As a rule, you know, those

guesses would have been correct. Most women who have diamond rings get them as presents, and have had sorrows, deaths etc. So most of the fakes work on such probabilities and bold guesses.

The Psychic Research Societies have made little, if any progress. A great blow has been made about their discoveries etc. But what have they discovered? Nothing of any value. Have they in any degree lifted or rent the veil between this incarnate sphere and the mysterious beyond? Not a whit. No light has as yet come through that source from the dark and fathomless other side to us earthly plodders.

I will mention another experiment which I believe I understood. Two mediums began to hear telegraphic rappings about their home, on chairs, tables and walls. They did not understand it. So they sent for me and a learned friend of mine. We set an evening for our call and took an operator with us from the W. U. Tel. office. He was a young man who had never attended a seance. He got intelligent messages and responses to his questions which he tapped on the table with his pencil. But he got only what he or some one else present knew. The psychic atmosphere of the two sensitives and the strong mentality of my friend and myself made intelligent to the inquiring mind of the operator the ticks of the astral forces. He read them with difficulty—that is, he had to partially make them up himself. That was, in my opinion, all there was to it.

Notwithstanding all the frauds and fakes and misunderstandings on this subject and the unsatisfactory results of my experiments, I am not yet done with the investigation. There is some power back of the phenomena, but what power, force or intelligence we have not yet definitely ascertained. But I do not believe we can fathom the mystery by going to seances.

There all the paraphernalia is set to deceive, to mystify. You had just as well try to learn how "Hermann the Great" performs his wonderful feats of legerdemain by sitting in his audience and watching him do it with all arrangements prepared beforehand to deceive you. That which is honest and true can be done in the light as well as in the dark.

Dupes are drawn to the dens of ignorant pretenders who advertise to tell the past and future, locate mines, avert disasters, prevent or hasten divorces, help in love affairs etc., pay the fee and listen to a lot of bosh and silly guesses that are not worth the time required to hear it all.

I do not wish to be understood as denying the existence of spirit individuality or disembodied persons. Nor do I deny that they are often with us and do impress us with their presence. This may be so; but we do not yet know it. Mr. Ingersoll once said that all we know about angels is that nobody ever saw one. This seems to be true of all so-called "spirits."

Not long ago I heard a speaker at a funeral say that he saw the spirit of the deceased personally present in the room and told what she said to him. I for one did not believe it. I did not see her, nor did any one else present. If he saw her, why should not others? I believe he drew either upon his imagination or upon his fancy. He may have spoken merely for effect knowing what he said to be untrue.

I have often placed such an influence about a table that it would tip answers to questions, dance, lie down and get up. And I know the phenomenon of slatewriting to be a fact. But, who knows what does such things? At present I feel sure it is the psychic or astral force of living persons in the body. If I am wrong, then I hope to be able to learn the truth about it. But I seek wisdom and knowledge in the School of Infinite Intelligence, not at a dark room seance.

For The Children.

THE TALE OF A KITTEN.

I AM a gray and white kitten and my name is Rejoice; a funny name, you may think, for a cat, but if you were acquainted with me, you would undoubtedly see the fitness of my having the name, for I do rejoice. No cat could be better situated than I am.

But there was a time when I did not rejoice. The first I can remember was when the folks with whom my mamma lived gave me to a little girl. I was so little that I had not then been taught to drink milk from a saucer, nor to keep my fur washed with my little tongue, and Oh, dear; what a time I had! I would put my nose right down into a saucer of milk and breathe some of it in. Then I would have to sneeze and choke, and I thought I never would be able to get enough to satisfy my hunger. And then the little girl, whose name was Flora Fenn, instead of petting me and helping me would slap me on the head and call me a naughty kitten.

They used to put me to bed in a box out in the woodshed all alone, and I would get so lonesome, and when I thought of my dear mamma and my little brothers and sisters it is not strange that I cried.

Flora had a big brother Ben who used to tie things on my tail, so when I walked or ran they would frighten me terribly. It was evidently fun for him but torture for me. He also would pinch my tail so it hurt dreadfully and blow in my face.

Flora's mother did not like me and called me that hateful cat. When I happened to be in her way she would kick me. I really thought I was a very bad cat

Continued on page 255.

MeditationsBy Maxton
.

REV. CHARLES WAGNER, the author of "The Simple Life," has produced another book in which he tells the American people what he thinks of them. He recognizes four great pillars upon which rests our national integrity. These are depth and sincerity of our religious faith, our belief in liberty, our honesty, and our respect for women. These are the impressions he received while visiting this country over a year ago. It would certainly seem to a man who has lived in this country all his life, that not one of these pillars is safely sound. Our fashionable religion is a hollow mockery, utterly devoid of the spirit of Christ, or of any other spirit save that of vain ostentation or sordid selfishness. It is true that there is among us much genuine, deep-seated religion; but it does not vaunt itself in the churches, and it is safe to say that the distinguished pastor came in contact with very little of it while on his visit.

* * *

Touching our belief in liberty, there are some profoundly interesting developments. To the general proposition that we believe in liberty we may give unanimous assent. But America is the arena of the most persistent and strenuous fight against liberty the world has ever witnessed. We all prize liberty with certain qualifications and limitations. But these qualifications and limitations are apt to contain the germs of oppression for some one, and on this point the fight begins, and continues until some one is bound hand and foot. Whenever human effort has succeeded in break-

ing the fetters of oppression, there has hitherto developed a condition favorable to the production of new fetters of a more dangerous type. This condition is the direct result of human weakness and selfishness, and will always attend the labored march of human progress until the ages bring forth the glory of a finished race. The puritanic founders of New England, after breaking loose from oppression and setting up what they called free institutions in a savage land, became worse oppressors, in their peculiar way, than were the tyrants from whom they fled. But the seekers after liberty thronged the shores of America and very soon the oppression of puritanism became obsolete, and another kind of oppression took its place.

* *

American institutions at their birth, were inspired with a spirit of antipathy for legal restraint, and a degree of legal laxity has been the result. This is a sufficient explanation of the fact that nine thousand persons were murdered in the United States of America last year—a greater number than in any other country. Our mobs hang more people every year than our sheriffs. This is because our love of liberty is of such a form as leads us to take liberties with each others' lives. We are all the time clamoring for a curtailment of liberty in some form. Every reformer wants to take away some one's liberty. Temperance people want more stringent laws governing what men shall or shall not drink. Another class are loudly clamoring for laws to prevent other men from getting too rich. The nihilist would like to see all laws abolished, hoping to be able, in some way, to cut off the liberties of those he hates without the forms of law. There is a selfish love of personal liberty behind all of this; but there lurks also a cowardly dread of too much liberty in others. All men are lovers of liberty of their own kind,

but there are few who are capable of grasping its full meaning in the highest sense. If the true spirit and understanding of liberty had a lodgement in the breasts of every professed champion of human rights there would not be such scenes of strife and contention as mark the sessions of legislative assemblies. If it is said of Europe that the dominant policy is to hinder the development of men institutions, it may with equal truth be said of America that if there is a dominant policy, it is to shout the cry of freedom and progress to the tune that will win the greatest sum total of profit to the shouter.

* *

The great advantage which America has over European nations is that in America the oppressed have always had a chance to enlist the sympathy of a majority and thus get relief of some kind. This has been strikingly illustrated in the great struggle now going on between the man of wealth and the wage-earner. It has seemed to every one that the possessors of wealth have had a great advantage over the unorganized rabble with which they have been contending; and so it has been from the beginning. But the unorganized rabble is taking organic form, and the meaningless wail of discontent has given place to sober utterances, and the rich man can scarcely look at a daily paper without witnessing a merciless flaying of some of his kind. Legislative halls ring with the denunciations of the rich. Millionaires are dragged into court and their money can not save them from the sting of the scorn which is turning upon their misdeeds. It would seem that money is losing some of its unlawful power, when the possessor of ill-gotten wealth can not give it away without incurring the indignant scorn of some soul with perception keen enough to sense the ignominy of "tainted money."

I Would Sow.

Written for "THE LIFE."

WERE I a Fairy Goddess
Dos't know what I would do?
On wings unseen I'd fly
This great, wide world through.

From place to place I'd go;
From house to house, from mind to mind,
Planting the beautiful Seeds
That in the Lord's own Garden I find.

Into the hearts of the poor
I'd sow the Prosperity Seed
That would grow to a luxuriant tree
And supply their every need.

Into the hearts of the Selfish
The Seed of Love, with care,
That would yield a harvest abundant
And make Earth an Eden fair.

Into the hearts of the sinful
I'd plant the Seed of the Vine
That ripens on the Flower of Perfection
And creates all in the Image divine.

Into the hearts of the sick
The Seed of Truth I'd place
And the sturdy tree of Health
Would every ill efface.

And in the hearts of the weak
A Seed of Strength and Power,
That, when grown to its fullness,
Would produce a gorgeous Flower.

And in the hearts of the dying
A Seed would be sown

Of Perpetual Life and Youth,
From the Eternal Life tree grown.

In the hearts of the oppressed
I'd cast a Seed of Liberty
That would become a giant tree,
And all the world make free.

Oh, I'd scatter broadcast
Seeds of Wisdom and of Love
And Seeds from every Flower
That grows in the Garden above.

And, unseen and unknown.
I'd watch them grow and bloom,
Filling the whole great world
With their beauty and perfume.

—LOTTA PERDITA CHENEY.

Providence, R. I. Feby. 14, 1906.

Dear Sir:

Find inclosed \$1.00 for a renewal of my subscription to **THE LIFE**. I like this metaphysical journal very much.

Yours Truly,

MRS. O. P. B.

(Mrs. B. has been taking **THE LIFE** since Jan., 1902 and knows its value.)

Dear Mr. Barton:—

I like your article about Universal Vibration the best of anything I have read this long time, and I wish you would do some more soon just like it. So many of the magazines are filled full of slushy stuff, and it does me good to get hold of something that really gets down to the bottom of things scientifically and sensibly.

MISS F. S.—.

New York City.

The Irishman's Haunted House.

Begor! That seance at O'Grady's, had a brimstone
 smell o' Hades!
 O'Brian's spirit took its' shape where th' cabinet was
 dhraped.
 Pat, th' Majiun sat within; with a rope around his
 shin;
 Casey turned th' loights down low; to make th' spirits'
 come an' go.
 Among th' spirits that was there, was th' soul of Mike
 O'Hare.
 With th' soul o' Aaron Bur-r, came Tim Stark, th'
 dirty cur-r.
 Then up pops owld Oscar Wilde, leading up a spirit
 child.
 George Washington looked thin,—but he spoke to Pat
 M'Ginn.
 St. Patrick he was there, an' he made a spendid
 prayer.
 Th' spirit o' Brian's babby, looked a little sick, an'
 flabby;
 Whilst th' soul of owld Moloney, looked loike a darty,
 brown poloney.
 Queen Vic-tory she was there, wearing di'monds in her
 hair;
 Paganinni played his fiddle, with a dhrum about his
 middle.
 Och! Murphy up an' bate th' dhrum, with a bum!—
 bum!—bum!
 Owld Giniral Lee caused grate alarum, for he called us
 all "To Arums!" "To Arums!"
 Begor! Oi laughed so bastely loud, that Oi rattled all
 th' crowd.
 Bedad! laughed Oi with spirits noigh, an' Irishman
 feels proud!
 Faith! Oi nivir saw th' loike, as th' seance there last

noight;
Begor! it bate th' spoort, in owld McGinty's coort;
Och! Bedad! The crowd wint mad—an' so did Giniral
Horte!
Oi rekonized Mike Sullivan—he's been dead forty years;
An' th' swate Queen, Cleopatra, with new errings in
her ears;
Also Pippy Schwartzenburger, who once kept th'
grocery store;
With th' Riverend Mahoney, who is here on 'arth no
more.
Danile Webster played th' organ; with th' bass, by
Giniral Grant;
As th' sister of Pat Duffy, sang a swate, an' fetchin'
chant.
Och! But whin th' Widdy Larry saw her husband
floatin' in th' air;
Bedad, she turned as white as plaster, an' fell fainting
off her chair!
Then a band o' Injun spirits rose to help along th'
spell;
They whispered to O'Brady, an' to Dick O'Toole, as
well.
Nixt, we heard a trombone playing; an' there came
a sudden smash,—
It was Pontius Pilate fallen from the ceiling with a
crash! —Anon.

I ALWAYS read THE LIFE with interest and profit and am glad to pass it on with hearty commendation. Your splendid magazine is in every way a great credit to the cause, and Mrs. Barton and yourself have my wishes for continued success.

PAUL TYNER, Atlanta, Ga.

I do not feel that I could keep house without THE LIFE.

MRS. FRANK BRYAN.

Kind Words.

From Two Charter Subscribers:

I have nearly all of the copies of **THE LIFE** since it was changed to magazine form, and many of the weeklies. Every month I look for its coming with pleasure. I read each number through several times before the next one comes. Holding the key-notes is much help.

MRS. E. P. KELLEY.

(Yet this lady has much New Thought and C. S. literature, including *The Sentinel*, the *C. S. Weekly—Ed.*)

Please don't forget to send me **THE LIFE**, as I could not get along without its kindly visits.

Wishing you all prosperity with love and many thanks for your good magazine.

JESSIE B. VAN HEUSEN.

A SUBSCRIBER in Walla Walla, Wash., upon sending renewal for his own subscription and one dollar for a new subscriber, writes:—

“Let me assure you that there is no subscriber to **THE LIFE** who appreciates it more than I do. May it live long and continue to spread the good news, with happiness and success to you and Mrs. Barton.”

May not we expect each one of you to get us at least one new name? You can, if you will. “*Do it now.*”

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EVERITT R. CHAPPELL, Manager,
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: Bible Lessons :

Lesson VI.—May 6.

THE PARABLE OF THE TARES.—Matt. 13:24-30 and 36-43.

LESSON KEY-NOTE:—"Whatsoever a man soweth, that shall he also reap."

Time:—Autumn of A. D. 28.

Place:—On the shore of the Sea of Galilee near Capernaum; also a house in the city.

On that day a party of scribes from Jerusalem had accused Jesus of being in league with the devil and doing his wonderful works through the evil power. And some of his friends sought to seize him and confine him, believing him to be insane. Almost all people who do things out of the common routine are called insane, those who do not understand.

24, 25. A parable is a story or account of events supposed for the purpose of illustrating a principle or making plain a lesson.

The kingdom of the heavens (not "of heaven") is the dominion of the Law of Universal Being.

"Slept" means he was not alert or watchful. Tares or darnel are a plant that looks much like wheat.

The lesson is, Be vigilant, watchful, alive.

26-30. The good and the bad grew and ripened together, then both were reaped and the error part consumed. Burning means cleansing. Fire is a symbol of cleansing. The lesson is that we should not sacrifice the good for the sake of getting rid of the bad, nor condemn any one for having objectionable qualities.

36, 37, 38. "The son of man" is the true man, the

real man, any spiritual man. Jesus was the prince among these. He sowed the good seed. "Sons of the kingdom" are words, teachings or principles of Truth, while "sons of evil" are the opposite, are error thoughts, deeds etc.

39. "Adversary" is any person or thing that opposes the good. *Diabolos* is the Greek word. It does not mean a personal devil. The word translated "angels" is *aggeloi* and means messengers or those who are sent. Such are the messengers of Truth. They take away the error, cleanse it away, when the right time comes. You cannot teach Truth to those who are not ready for it, before the harvest is ripe.

40-43. "End of the world" should be *end of the age*, or in the fullness of time, when the error may be cleansed out without destruction.

In verses 41 and 42 "things" and "them" refer to errors and wrong teaching and defiling influences. These shall be cleansed away from the Earth. The weeping, etc., are the utterances of repentance. There is no perdition or damnation here taught.

1. Define a parable.
2. Explain verses 24 and 25.
3. Who was the enemy?
4. What were the tares?
5. What was the good seed?
6. Explain verses 41 and 42.
7. Who are "the righteous?"

Lesson VII.—May 13.

A FIERCE DEMONIC HEALED.—Mark 5:1-20.

LESSON KEY-NOTE:—"Go home to thy friends and tell them how much the Lord hath done for thee."

Time:—The next morning after the events of our last lesson.

Place.—On the coast of Galilee across from Tiberias. This region was called the country of the Gadarenes, from the city of Gadara, or the country of the Gergesenes, from the city of Gergesa, now Gersa.

Jesus and his disciples crossed the lake in a boat.

1-5. The man who dwelt in the tombs, excavations in the rocks for burial purposes, seems to have been obsessed. The account says he had an unclean spirit. Literally the Greek *en pneumati akatharto* means "in spirit unclean."

That spirit force whatever it was rendered him strong so that he could not be bound. He was what is called a demoniac, one obsessed of a demon or daimonia. This means any astral force, good or bad.

6-9. As soon as he came near Jesus he commanded the obsession to come out of the man and he fell down before Jesus. The obsession then cried out through the man with a loud voice, "What hast thou to do with me, Jesus,—O Son of God—the Highest? I implore thee—God—torment me not." (Wilson's translation.)

The obsession said, "My name is Legion; for we are many," using the man's tongue.

10-13. In verse 12 the obsession is called demons, Greek, *diamones*.

Verses 12 and 13 are mysteries. It is not strange that the demons talked through the man, but why should Jesus give them leave to go into the swine? It was some sort of a mortal mind influence that had control of the man. The hogs would be readily susceptible to it. But in their frenzy they jumped into the lake and were drowned. What became of the demons? Were they drowned, too? or did they leave the country? "They were about two thousand" is not in the original; omit.

14-20. The man was naked before his restoration. When healed he got clothes on and did not wish to

leave Jesus. The people were afraid to leave Jesus in their country and asked him to go away. He did so, but would not permit the healed man to attend him. He told him to go and tell his people how much the Lord had done for him. And he did so.

Do not stay always in your little society attending meetings, etc. Go out and teach others.

1. Where was Jesus when the demoniac came to him?
2. What was his trouble?
3. How was he healed?
4. What results followed?
5. Can such works be done now?
6. How may we spread the Truth?
7. What are obsessions?

Lesson VIII.—May 20.

DEATH OF JOHN THE BAPTIST.—Mark 6:14-29.

LESSON KEY-NOTE:—"Be not drunk with wine, by which comes profligacy."

Time:—John was in prison about one year, from March or April, A. D. 28, to March or April, A. D. 29, when he was beheaded at the age of 33 years.

Place:—Jesus and his disciples were in Galilee. John was in prison at Machaerus, east of the Dead Sea, where, probably, Herod's feast was held.

14, 15, 16. These three verses tell what Herod and others said about Jesus when they heard of his wonderful works.

The balance of this lesson goes back to relate the story of the murder of John the Baptist. Herodias was the grand-daughter of Herod the Great. She married her uncle Philip, the oldest son of Herod the Great, because she thought he would succeed his father on the throne. But he became poor, having been dis-

inherited. When Herod Antipas visited his brother Philip in Rome he stole his wife Herodias and took her for his wife. John rebuked him for this and Herodias was angry about it and induced her unlawful husband to imprison John. But Herod both liked and feared John. So he protected him. But at his birthday feast, while he was full of wine, Salome, the daughter of Herodias by her uncle Philip, entered the banquet hall and danced. Herod was so well pleased that he swore to give her whatever she should ask for. She consulted her mother who said to ask the head of John the Baptist. The king was sorry but dared not go back on his oath as his guests had heard him make the promise. So John's head was brought on a platter and the girl took it to her wicked mother. This girl afterward followed her mother's example and married her uncle Philip II. History says that Herodias had the head and body thrown over the battlements to dogs and vultures. John's disciples buried the body in Samaria and crusaders have built a large church there in his honor.

Conscience is a sure avenger. It allows none to escape. Silent suffering while the external presents a bright appearance often deceives the world. It has been said of some, "He has no conscience to suffer from." But this is a mistake. All have that inward accuser and none can escape the avenging pangs of its reformatory activity. It means salvation.

Herod suffered from both his great wrongs, that of taking his brother's wife and the killing of John. Herodias was, of course, miserable. Salome could not be happy. What became of their souls? Were they distributed?

1. What gave rise to the inquiry about Jesus?
2. Why was John slain?
3. Who was most to blame for the deed?

4. Were they all punished?
5. What is conscience?
6. Is it a correct guide?
7. Do any escape retribution for wrong doing?

Lesson IX.—May 27.

FEEDING THE FIVE THOUSAND.—Mark 6:30-44.

LESSON KEY-NOTE—“My Father giveth you the true bread from Heaven,” or, the heavens.

Time:—April, A. D. 29.

Place:—Near Bethsaida (Fisher-Home) in the rich plain of Butaiha.

This lesson follows the last one without an interval. There are thirty-six wonderful works, called miracles, recorded of Jesus in the four gospels, but the one we have for our lesson to-day is the only one that is given by all the four evangelistic historians.

30. Jesus' twelve pupils are here called “apostles,” because they had been sent out as assistants in the work. Before this they were called “disciples,” learners.

31. A short time in the silence was needed by Jesus and his assistants. So they sought a quiet place. We all need to get away from people and the turmoil of business occasionally. We must draw from the Universal Source of Being for our recuperation.

32, 33, 34. But the eager people got there first. When they landed from their boat they found a great crowd waiting for them. They were indeed as sheep without a shepherd. They found no comfort or nourishment in the dry husks of the letter of Mosaic law. Jesus had given them a taste of the true bread of life and they sought eagerly for more. So he had compassion and taught them many things, lessons not here recorded. He did not read to them what Moses had

said, as did the priests. He taught them wonderful truths fresh from the Father, taught as one having authority. This was a startling innovation.

The remainder of this lesson is the story of how Jesus fed the hungry multitude. Elsewhere it is stated that a lad in the crowd had his lunch with him, consisting of five crackers and two small fishes, and Jesus used these as a foundation for his demonstration of food for the multitude. The loaves were circular and similar to our crackers in quality. The fishes were not much larger than our sardines.

All were fed from this foundation and the twelve apostles filled their lunch pouches, here called "baskets" from the scraps left over.

How was this done? Is it possible to materialize food from ether, air and sunshine? The wheat stalk, the grape vine and the egg do it, with the aid or foundation of soil and water. We cannot explain how they do it; we only know that they do. And I am very sure that, if this story is historically true, Jesus understood natural law well enough to put it into action after the same fashion as the wheat stalk and produced food naturally—not unnaturally.

1. Name the twelve Apostles.
2. What is the difference between disciples and apostles?
3. What is a miracle?
4. Was a miracle ever performed?
5. How did Jesus materialize food?
6. Can such things be done now?
7. Why did he need the loaves and fishes to start with?

Good Words.

YOU are to be congratulated upon the artistic appearance of THE LIFE.

DR. ALICE B. STOCKHAM.

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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.

1-15.

IN THE POWER OF TRUTH I STAND AND
OVERCOME THE FALSE BELIEFS OF A
MISGUIDED RACE.

16-31.

I AM SPIRIT—ALL SPIRIT—AND NO FLESH
WEAKNESSES CAN ABIDE IN ME. I RISE
ABOVE THEM ALL.

Healing Thoughts

I HAVE promised to give some formulas, and I herein revise my first lesson in formulas. Yet always remember that while rules are good as an anchor for all speculative thought, they are only given to hold the beginner to the true way, the established method, while he is exercising his wings and gaining power in the use of thought.

"After this manner" students make their beginning, and after a little practice, their own Indwelling Light shows them what to say and how to say it. And we look for the time when one thought expressed will suffice to bring desired results. To help one out of a delusion need not be called a miracle; it is more a miracle when one can be clouded with false beliefs in a universe of perfect substance!

"*You are not suffering the consequences of Adam-inheritance,*" expresses a thought that often sets one free from the states that he has been believing were born in him. His mentality must be convinced. Your argument must be so true to truth that he can but accept it. When you say authoritatively and inspirationally, "Call no man *father,*" you must say it in spirit as well as in truth, knowing the impossibility of the fatherhood of any man. Our Source is the Foundation of all things; we are from everlasting to everlasting; our parents only conceived us, found us with their faith, and spoke the word for our manifestation.

"You do not inherit the consequences of deception," will free a man from the idea of being the subject of inharmony. It will show to him, or will uncover his knowledge of the truth that he is free, wise, immortal, and not surrounded by insurmountable

difficulties at all.

"You are not suffering for your own, or for anybody's sins," is a powerful word, that will lift the burden of an accusing conscience, shatter chronic diseases, and help a man to rise in newness of life. Bury every unworthy thing in the past, and for the future, follow thou thine immortal wisdom, purity and goodness.

"You are not afraid. You have nothing to fear." This faithfully spoken relieves the tensioned nerves and muscles and brings sweet relaxation and peace. The greatest of prophets in his own time centuries ago, often urged—"Fear not. be not afraid"—because he knew the value of such words. Let the one who has rheumatism keep saying (until his mentality is convinced of the truth) "I am not afraid of rheumatism," and see it shake loose from its moorings.

"You are not weighted by foolishness nor darkened by ignorance," loosens the bonds of constrained thought, and lets their channels be flushed with thought from on high, from the Superior Self. Reason plumes her wings and spreads them aloft, to soar in clearer light and understanding.

"*You are the perfect child of the Infinite, Elohim.*" This is the truth found, the truth to tell, the truth to know and abide in. It is the truth that when known makes people free.

In telling a man's mentality about his inheritance, that he is not of flesh, that he is of spirit, is simply uncovering in his consciousness a truth which works a complete revolution in his *thoughts*, and, as the body is the mirror of the mind, it reflects the true mental attitude, and shows forth the transformation, just as the negative glass on which the photograph has been taken will show forth the picture when the sun shines on it

sufficiently.

It is the truth of *being* you are telling to the *soul*. You are not stating the facts, the phenomena, the appearances, but you are stating higher things, things that are overruling facts and appearances. You are stating *truths*. You look through phenomena as the x-ray looks through matter, at the truth. And you state what is true of truth, not of matter.

So, when you tell a man he is sound and well, you are telling the truth, no matter what appearances may be. Of course it would be different if men were, as some have taught, children of a devil; we would then have to take this all back! For then it would not only be the fact, but the truth of being also, that man is depraved and troubled, aye—is “weak and wounded, sick and sore,” according to the innocent hymn. Then we could do nothing for man! If there were a satan, and we were his children, as some of the church catechisms state, then we were inherently bad, and incapable of even willing to do good; we are not well, and we are incapable of desiring to be well; we are heirs of the most low, instead of the Most High! And “of all creatures the most miserable!”

Let us take a little vacation, after that, and start new! During our delightful walk in Swope Park wood yesterday, I gave some healing treatments without using any of the forms I am giving in this lesson. Right here it will not be very inappropriate to answer a question in regard to our street. Troost Avenue extends north and south, east of central Kansas City, with our residence on the west side, fronting east. The electric cars pass along our street, and from 3332 southward there is a very gradual downward slope for nearly two miles where the street crosses Brush Creek and extends straight onward for ten or

more miles. At 47th street we transfer to Swope Park electric line, which at that point trends south-eastward, crosses a bend in Brush Creek (a picturesque, wooded, winding stream over rocky bed, with little cataracts, wild flowers and ferns, elms, sycamores, pawpaws, buck-eye, crab-apple, hawthorne, honey-locust, persimmon, mulberry, ash, hickory, birch, and hazel) then passes a branch road on the right, over which stately walnut trees cast their shadows, as it winds away southward over the smiling land of Canaan for many miles; rich farm lands, high-rolling, productive, independent, inviting, magnificent. We sweep past miles of stacked rocks, the result of the blasting we heard for the past two years, while they were opening this very substantial road.

Swope Park is a rich tract of 1345 acres, beautifully rolling and grass-covered in some parts, yet high-hilled, rock-edged and broken, a little back from Blue River which runs through the park and is spanned by bridges. The park is high and slightly, with blue distances stretching upon all sides, and the pinnacles of Missouri's Great City visible toward the north-west.

Along the gentle carriage drives at the foot of the rugged cliff one may see above, great boulders broken from their moorings and tumbled down against the bodies of trees which have grown up defiantly under their edges, and pushed their way upward, as a token of what vegetable organization can do against tons of unorganized, insensible, inert rocks. When the trees get old and fail, however, the rocks, of which there are many, will have their way—if man does not object—and will push their path down recklessly among the carriages and automobiles.

Passing the wide stone gateway of the entrance, we walked onward over Nature's green velvet, a mile into the woods, where, at the foot of magnificent elms,

we gathered a bouquet of early spring posies for the dining room table.

And as we walked, I thought of the mental woods in which one may steal away from work and wander fancy-free, as in a lovely forest amid whose depths one mingles with nature's finer vibrations, listens to its breathings undisturbed, and sprouts new thoughts out of the soil of the old. There are woods also in which one may get lost; when all the charm of atmosphere, of color, form and beauty, are not sensed. When in tune with our true selves we are in harmony with nature, and we walk as lords, as the petted and admired gods and heroes for whom the woods exist; likewise the ferns and flowers, the young buds and frazzled hazel tassels, the blossoming snow-drops and the low-toned, even-gliding rivulet falling over clean-washed and abiding rocks. O, I love them all. Love of nature makes us children knowing only nature, and we find ourselves back again close to god-life, where all our sayings are received and answered, at their asking. Then it becomes easy to speak to Omnipresence. It was under such conditions I gave a "treatment," and this morning the patient called on me, and was rejoicing in great improvement. In the woods I began in something like the following manner:

Here is a puzzle, a "miracle" condition, Mighty Power, for you and me. A man who in trying to likeness forth Elohim illogically (depending on tradition) has inverted some of his desires and sent them wrongward. He is a star of the first magnitude "out of its course!" He thinks he can be lost, and seems on the way to Lostdom. He would be glad of help out of this unnatural condition. He wants that health which insures the harmonious activity of all the functions, mental, physical, psychic, which permits a man correctly to show forth in his life and body the inherent

perfections and possibilities of his Original Self.

I now speak the freeing word, to him and to Thee. I tell him the truth, (which is, that he is sound and well already) and I give Thee thanks in recognition and acknowledgment of the healing power, and thereby make the healing complete through full co-operation. Yet I did not treat either the man or the Infinite. I told the truth, and thus set in operation Truth's Law in regard to words.

In the following formulas, please remember all that is said is spoken OF *the Original, God-created, Steadfast I*, and is addressed to the inquiring, hungry and doubtful mind of the soul. Give the following formula Monday forenoon and again Monday evening:

Eva Adams, listen to what I have to tell you. You have nothing to fear, for I can tell you something the knowledge of which will make you well.

You are *not* suffering the consequences of INHERITANCE. You are not brought forth after the failing laws of flesh.

Dismiss the thought.

There is no discord or sickness in you.

Perish such belief!

You are not suffering for Adam's sins. You are not in trouble on account of the sins of your forefathers. You are not paying the debt of your own sins.

Such notions are destroyed from your mind. Let the past bury the past.

There can be no discord or sickness in you.

Hear my reason:—

Because Elohim (Life, Truth, Love) are your Source and Substance, you cannot be sick; you cannot fear sickness; you cannot yield to sickness.

Because Elohim are your strength; you cannot be

threatened with weakness, you cannot fear weakness, nor yield to weakness.

Because Elohim are your peace, you cannot be threatened with discord or inharmony, you cannot yield to discord or inharmony, you cannot fear discord or inharmony.

There is nothing to fear.

You are perfectly protected from all harm.

You have received the truth and it has made you free. You are ready to declare your perfect freedom. You are sound and well in every part. My words shall not return unto me void. They have accomplished that whereunto I sent them. Amen.

If this freeing treatment does not heal Eva Adams, it is either because you have not spoken in the spirit of truth, or there is something standing in the way, in the patient's mind, which prevents her from accepting her freedom. Then give her a treatment against DECEPTION. She must be undeceived. Give the same treatment Tuesday morning, and evening.

Eva, Dear Child, listen to me:

You are not suffering the consequences of DECEPTION.

You cannot inherit *race-deception*, for you are a child of Light. You are not clouded by the deception of your fore-fathers. Perish such belief!

You are not self-deceived; and the people cannot alter the purposes of Elohim in you. You are not deceived. You are quickened with your own perfect quality. You cannot be deceived into sickness or failure, or distress, in any way. I will tell you why:—

Because Elohim are your Substance and Source. You cannot be sick; you cannot fear sickness; you cannot yield to sickness. (Continue as in the first treatment, to its close.) And in like manner, as you have

taken up *inheritance*, and *deception*, so take up, for Wednesday, the subject of *sin* to eliminate it from the mind of the patient, and next take up *fear* (for Thursday), then *foolishness* and *ignorance* for Friday's treatment, morn and eve. After which, conclude on Saturday, with a *flood of demonstration*, thus:—

Eva; you are the perfect child of the Great Elohim. You are the Individualized Expression of Life, Truth and Love in unison. You are spiritual, harmonious, free, fearless.

You reflect in your body only the universe of good. From every direction, everywhere, come words of truth only, establishing the knowledge in you that you are free, wise, immortal, so that you show forth only peace, wisdom and health, prosperity, conquest, dominion.

You are trusting in Truth's Presence; you are resting there, while conducting the work of subjugating the earth and taking dominion as its king and master. Elohim is your Life; Elohim is your Health; Elohim is your Strength.

Elohim is SPIRIT. You live and move and have your being in SPIRIT. You are folded round with Peace. You are alive with the Life of Elohim; you are strong with the Strength of Elohim; you are wise with Elohim Wisdom.

You are a living witness of the power of Truth to set free into health and strength and efficient service for the world. All the currents of your being now follow in the happy trend of truth in life, and you rejoice as an evangel of freedom to all people.

“The Evangel of freedom is calling, the music
is borne from the sky,
The chains from the bondmen are falling, the
jubilee morning is nigh;
Now goes forth the mighty Evangel, and
hastens the sprit to free;
For Liberty's beautiful Angel hath come
from Elohim to thee.”

(In a self-treatment, change the pronoun “you” into “I”). C. J. B.

Correspondence



1. HOW did Joseph and Mary become betrothed?
 2. How was our present Old Testament formed?
 3. Explain the first and second chapters of Genesis.
- G. A. S—.

Answers.—1. The only account I have ever seen of that occurrence I find in a book of the Apocryphal New Testament called Protevangelion, written by James the Lesser, a cousin of Jesus. It is in substance as follows:—

When Mary was about three years of age her parents took her to the temple. The High Priest blessed her and placed her upon the third step of the altar where “she danced with her feet and all the house of Israel loved her.” Her parents left her there and “she continued in the temple, as a dove educated there and received her food from the hand of an angel.”

When she was twelve years of age the priests became afraid she would defile the temple and besought Zacharias to ask the Lord what to do with her. He prayed for wisdom and an angel came and said to him, “Zacharias, go forth and call together all the widowers among the people, and let every one of them bring his rod, and he by whom the Lord shall show a sign shall be the husband of Mary.” Joseph, a carpenter, “throwing away his hatchet,” got a rod and stood among the others before the High Priest. The priest took all the rods into the temple and prayed, but got no sign. He then redistributed the rods, giving to each one his own, Joseph being the last one to receive his. “And behold a dove proceeded out of the rod and flew upon the head of Joseph.” So the High Priest

told him to take the girl for his wife. But he refused, saying, "I am an old man and have children, but she is young and I fear lest I should appear ridiculous in Israel." The priest told him the Lord would be angry if he did not take her. "Joseph, then, being afraid, took her into his house, and Joseph said unto Mary, Behold I have taken thee from the temple of the Lord, and now I will leave thee in my house; I must go to mind my trade of building."

Mary later was sent for by the High Priest to help other chosen virgins to make a veil for the temple. It fell to her lot to spin the purple. While there she took a pot one day and went out to a well or spring to draw water. Afterwards she told that she heard a voice down there which blessed her. Then she went to her house when an angel came and told her how she was going to conceive and bear a son to be named Jesus.

2. It was formed before the time of Jesus by Ezra, a learned scribe and priest, who, after the return from the Babylonian captivity, with the assistance of two or three others, undertook the work of collecting the fragments of the Jewish Scriptures. They had been destroyed largely with the temple and scattered and lost. He restored, corrected and edited the whole volume. Besides, he introduced the Chaldee forms of letters instead of the Old Hebrew or Samaritan. It all had to be hand-written. We might say, in short, that Ezra, with his helpers, compiled and edited the Old Testament, being himself the author of the parts called Ezra, the Chronicles, Nehemiah, Esther, Ezekiel, Daniel and some say the first five books called the Pentateuch, or five books of Moses. He at least edited, corrected and gathered many of the historical facts for them. Of course many changes were later made by translators and the Jewish custodians. But it is

essentially the same volume that Ezra wrote out on scrolls about 450 B. C.

The original written Hebrew had no vowels nor any signs to indicate vowel sounds. The Masoretes, a learned school of Scribes, in the ninth or tenth century of the Christian era, supplied the vowel sounds by the use of dots and other marks under the consonants. And doubtless they made many mistakes.

For example, they found the name of whatever it was that fed Elijah by the brook Cherith indicated by three Hebrew consonants which have the power of our R B M. They supplied the vowel sounds to make the word *orebim*, ravens. But they had no better—I think not nearly so good—a reason for making it that than they had for making it *Arabim*, Arabians, *Erebim*, wolves, or *orboim*, merchants. Suppose I write a sentence without vowels, thus, 'm nl t hpp t hlp n mn r wmn wh r dsrs f gvng thr lf wrth drctn. Supply the vowels and see what you make out of it. It was just such a difficulty early translators of the Old Testament had to contend with.

3. I believe the first two chapters of Genesis are allegories. I cannot understand how they can be history.

The first chapter may be a statement of spiritual expression. Every thing came into individual being by the word of Invisible Powers. ("Elohim said.") This was all pronounced "very good."

Then followed manifestation as told in the second chapter. This is a statement of embodiment. Man was embodied.

The fourth verse, referring to the first chapter, says, "These are the generations (conceptions) of the heaven (the overhead) and of the earth (the under-foot) when they were created (generated, expressed from the Universal,) in the day that the Lord God (a

term not used in the first Chapter) made (formed) Earth and heaven." "And the Lord God formed (made a form for) man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul," (*nepbesb*, an animal.)

Into Eden (garden of pleasantness) the child is placed, male and female. It is naked and is not ashamed,—simple, innocent, ignorant. Intellect awakens as he grows and good and bad, high and low, pride and shame are pointed out and taught. He becomes ashamed and tries to hide his nakedness. Then he is driven out of the garden of pleasantness and has to work for his living and have sorrow and trouble. This process goes on always.

Olive C. Hawley had a dream in which she was visiting a friend. While seated in a room alone her friend brought in a gentleman, a stranger to them both, whom she had met at the R. R. station, and seating him, went out and left her to entertain him. She talked Mental Science. He seemed disgusted. Then she said, "Aren't you D. L. Sullivan?" He said he was. She said, "You are a Christian Scientist and don't want to hear me," and left the room.

At the gate she met her friend and asked which of two roads to take. She replied, with a look of reproach, "You ought to know—the one straight ahead, of course.

For some days afterward she searched the New Thought periodicals to find if there was such a man as D. L. Sullivan, for she had not heard of him except in her dream. Finally she found his name and address and wrote to him describing the man she saw in her dream. He replied that her description of him was correct, except that his hair was quite white and he was not a Christian Scientist. He also told her that

he received her letter before she mailed it, and knew every word in it, and had answered it before it came, in his mind. She asks me to explain.

She got the appearance and name by telepathy. Mr. S. was a strong telepathic communicator. She was susceptible and in her most susceptible state, sleep, got not only a fair description of him, but his name. She got the magazine that gave his address simply through searching for it. There was no occult power in that.

He did not know her letter so as to be able to write it out before it came. Nor could he have given her name. He had an impression that some such letter was coming. We can thus foresee coming events. I often tell Mrs. B. about letters or telegrams that are on the way, whom they are from and what they are about. Of course they are from persons I know. It is by telepathic perception I see them.

Here and Now.

ONLY a transient on earth you say?
Your goal's in the future far away?
You'r only tarrying here for a spell
To learn a few needed lessons well?
And then will pass to realms of Light
And live with the angels fair and bright?
And eternal life you will have won
And the law of Love will forever be done?
Ah! the past and the future are unknown;
The present is the real alone,
And here and now is the time and place
For the consummation of Love and Grace.
The Kingdom of God is very near;
And the men and the women we know right here
Are the angels so fair and wise;
This beautiful world is Paradise.

—LOTTA PERDITA CHENNY.

From "The Sun"

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I have a few copies of *An Interlude* in process of binding in beautiful limp, ooze calf, by the immaculate book-binders, *The Roycrofters*, the price of which will be \$1.75. They will soon be ready.

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One other thing; several friends have returned their books with a request to *autograph* them. I will take pleasure in writing my name in your book, if you will instruct me when writing your order. Send to C. J. Barton, 3332 Troost Ave., Kansas City, Mo.

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PROF. HENRY G. WALTERS, the distinguished author of "The Wisdom of Passion," "The Nervous System of Jesus" and other great books, after justly pointing out some typographical faults in THE LIFE, which we hope to avoid hereafter, writes,—

"The gray cover and the design by Ralph are beautiful. God bless Ralph! The long primer type with its fine bold face I enjoy; it is nearly new; and there are few defective types. The leading and spacing are excellent. The quality of the paper used shows taste. As to the matter of the articles—well, I enjoy 'Little Lessons in Elohim,' 'Meditations' and the *first* article so much that I generally read them over three times. They are enjoyably spiritual, loftily philosophical, and divinely helpful as well as inspiring. I must thank you over and over again for the quality and class of ideas, thoughts,—spiritual, sociological, ethical,—which you present. I enjoy the lofty, exquisite, spiritual tone of the articles, the poetic quality of the spiritual diction, your perception, intuitionally, of the ultimate divine being. That is, I enjoy the *soul* of your magazine."

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Little Lessons In Elohim.

"If I knew you and you knew me—
If both of us could plainly see,
And with an inner sight divine
The meaning of your heart and mine,
I'm sure that we would differ less
And clasp our hand in friendliness:
Our thoughts would pleasantly agree
If I knew you and you knew me."

—*The Philistine.*

THIS leads up to the question of fulfilling the Law of Life. On this plane or grade of existence, our bodies are visible and solid-looking: they are visible only because they are limited, have a circumference or outline of extension. If they were not limited, were not circumscribed in size they could not be seen.

No one can see the universe because it has no outside to look upon. We are like the universe in our real natures. There is nothing else to be like. And if people could always look straight through bodies at the real nature of people, they would not only find each soul beautiful and true, but would discover that each soul is doing with his body the best his judgment guides him into doing. For this reason no one should be bitterly censured, but only lovingly criticised to his face, by some one who is capable of helping him in this way.

When we look at the real character thus, it becomes very easy to fulfill the Law of Life in every instance; for the human individual is patterned in the perfect image, and is always loveable, admirable, adorable.

Love is the fulfilling of the Law.

The elements of existence are Life, Truth, Love; we may *live* all right, and be *true* all right; yet we do not fulfill the righteous law of existence until we love as well as live and be true. For though life is the *basis* and Truth the *correctness*, they do not become rightly operative in us, until Omnipotence, the Power of life and truth, becomes active and the law is fulfilled.

Even the soul-life is loveable, when we look at individuality instead of personality, for we recognize it as the struggling entity longing to put on its perfect individuality. When we look at personalities alone, we are able only to love that which *appears* lovely, and this leads into the error often, of miss-judging by appearances. Sometimes appearances are correct. One of the most beautiful women I ever saw, in all the proofs I had of her, was showing forth the real nature according to appearances. Indeed it is often the case people are ugly because they have not followed their true impulses, have not fulfilled the law of life, but have allowed the superficial to lead them. These are the exceptions. Reasonable, right judgment is the most trustworthy. And appearances are never correct unless *reasonably* so.

No harm ever came of loving. Mischief has often been bred through the misapplication of some counterfeit of love: yet the real article is gentle as a child, harmless as truth, wholesome as health, to all parties. Faith is great, beautiful, necessary; Hope is uplifting, saving, preserving; yet greater than these is that which fulfills their law. It covers faith and hope and embraces all, from the cook in the kitchen, the common-place husband or wife, to the president and lady, the king and queen, or the age-dyed African or sun-cured Sulu.

There are as powerful adepts now as ever of old who loved so well to love, and who were so powerful with their ideas, and used their imagination so forcibly they were able successfully to insist that a child should be born in the world all love and power, just to show to the world the real character hidden in people, and how all people could and should be born in power. And to show that they should keep on imagining, and keep on getting new ideas, until powerful enough to bring forth to the front likewise, the powerful and loving Christ *in themselves*. The lover is blessed as well as the beloved. It is natural and easy to be loving to the real self, when one finds it. The soiled hat and worn coat that crouch by your side in the street, can cover a man whose individuality you tenderly love because you see he is underrating himself, does not love himself a little bit; you see he is the victim of the idea that he is a worm and adapted to old clothes!

Beyond all this you get a glimpse of the Infinite Candle burning in him and which will not out. And this is the thread by which you tether him, while over it your thoughts make wholesome record in the viewless ether, whose unseen yet sensed vibrations find and touch him with their own true quality. And the quiet little old mother in conventional black—not far from you—who is so harnessed in self-sacrifice she scarcely attracts any one's attention: but when you do see the gentle figure, thin cheeks, white hair, they blossom as you look, and they touch you with the illumined glow of love from within, which you now see shining through and through the polite, refined exterior.

An elderly woman got well recently of two or three false claims through the exercise of love. Her daughter-in-law brought me the case. And as she

described to me how self-sacrificing the mother had been to her husband and children, I got to looking past her body at her real self so hard, and loving her so well, I think she was warmed by my realization for her. I think she felt the vibrations of that which fulfills the law of Life and Truth, and couldn't help getting well. It seemed to me that great waves of light and health were set in motion from me to her until only health and harmony were possible.

The fulfilling of the law opens one's hands and heart; it makes them love to give, give all the time, and in such a way as to cause the one receiving, to quicken in the same manner, into the spirit of giving. The love-element is the essence of all being, and it makes the one exercising it, a magnet for that which he needs. There is surely bounty for all; and no one should clutch handfuls and so close them to the abundance outside. Love enlarges the capacity to receive and to rightly possess. By the law that governs its reflex activity, it compels both an outgoing and incoming blessing, in its exercise.

APPLICATION: Be loyal to your Real Self. Dwell in the "I" of you and not too much in the sensorium. Imagine the true, beautiful and good, in all lines of life. And when worn with care, take time for becoming still, of getting in Nature's boat, and letting Nature move you, tone you up again. Be still in body, contemplative in mind, and then wait on the Lord, your Real Self. Nature's law fulfilled will build you again.

The worn musical chord, left silent, unused, regains its quality. Sweet Nature weaves it in with Her way, molds it over, makes it new. And the human soul worn with the cares of the world, will regain

its strength, get back its tone, be inspired like the eagle for new heights.

By and by the soul will learn how to work and not be worn by the world. It will know how to be loyal like the flowers and the planets that "wait on the Lord," moved only by The Invisible Powers: and it will add to this knowledge the wisdom of becoming *like* the Powers, the law of whose fulfilling is Love.

C. J. B.

For The Children.

Continued from page 218.

and that I had no right to live. One day the baby got hold of me and pulled my tail. He tried to hold me by my tail. Of course I resented it and scratched and bit him on his little hands. And then I was severely whipped and put to bed without any supper. One day I discovered where the provisions were kept and slyly I would help myself to dainty bits of meat; but I was discovered and Flora's father said he guessed he would have to drown me as I was only a nuisance.

I wondered why cats were ever born. I was sorry indeed that I had ever been naughty.

I will admit I felt ugly and would scratch and bite whenever I had an opportunity to do so.

One day when I was thinking that my troubles would soon be ended, after I should be drowned, a cousin of Flora's came to visit her. This cousin was a year older than Flora and lived in a distant city. Edna Buell was her name. While she and Flora were playing in the yard she spied me and exclaimed, "What a nice kitten, Flora, is it yours?" "Yes," replied Flora, "It is mine and it is a bad cat and papa is going to kill it." "Oh, no, Flora, it looks like a good kitten; do not let it be killed, but give it to me; I want it."

Could I believe my sense of hearing? "It looks like a good kitten." Never before had I heard any-

thing like that said of me. "Well, if you want the miserable thing you can have it," said Flora. "I do want it. It is a sweet kitten and will be a comfort to me," answered Edna.

I crept under the house to think matters over and wondered whether I was a bad cat as Flora said or good as Edna had declared.

The next day Edna put me into a basket and took me to her home. On reaching it she took me out and showed me to her mother, a dear kind woman, and said, "Mama, look; see what I have, the dearest little kitten! Flora gave it to me; they were going to kill it. May I keep it?" Mrs. Buell took me and held me and gently stroked my fur and replied, "Certainly you may keep it; but now give it some nice warm milk to drink and some warm brown bread with butter on it; see what it likes to eat. You may take my old work basket to make its bed in and keep it in your room."

Was I dreaming? No; I was wide awake. Oh, I could have eaten chips to have pleased Edna Buell, for I had in that short time learned to love her so dearly. Instead of eating I began licking her hands with my tongue and to purr my very best. "See, mama, how it loves me. I shall name it Rejoice, for it will be such a happiness to me."

From that day I entered upon a new life, a life filled with happiness. I was called a pretty cat, a good kitten, a loving kitten and I began to feel loving and good. I wondered if I really was the same cat that I was when I was Flora Fenn's kitten. Was I?

One time Edna stepped on my tail. I gave a little mew, for it did hurt me; but I never gave her a scratch or a bite. No, I would not have scratched or bitten her had she taken the end of my tail right off, for I knew she did it accidentally.

How dignified and good I feel. I sleep in the little bed made in Mrs. Buell's old work basket which stands on a chair in Edna's room near her bed. They gave me a cushioned chair in the sitting room to sit and lie on in the day time. A large portion of my time is spent in playing with Edna. I chase a string for her and run after a ball which she rolls and I am the happiest cat ever born.

LOTTA P. CHENEY.

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J U N E, 1 9 0 6

	DISASTERS	
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DISASTER is a word of astrological origin. It is made up of *aster*, a star, and the prefix *dis*, which has the force of a privative or negative, or of adversity.

Originally the word meant an unpropitious or baleful aspect of a planet or star; malevolent influence of a heavenly body; hence, an ill portent. Now it means an adverse or unfortunate event, especially a sudden and extraordinary misfortune; a calamity.

The sinking of a ship at sea with people on board, the destruction caused by a tornado or great fire or an earthquake are called disasters. If a disaster is widespread and continuous, it becomes a calamity. The destruction of that which cannot be restored, as the lives of people, is a calamity.

In the days of the early Hebrews they charged all disasters, such as the destruction of Sodom and the swallowing up of Dathan and his company in an earthquake, to their God. They supposed God became angry because of their sins, and destroyed them in order to get them off the face of the Earth, and to deter others from doing like wrongs.

Pagan peoples also attributed destructive occurrences, pestilences etc., to the vengeance of their gods. Jove sent down thunder-bolts to smite offenders and destroy their structures, and Mars opened the

doors of Janus and turned devastating wars loose upon the world. When the great eruption of Vesuvius, which occurred in A. D. 79, destroyed Herculaneum and Pompeii, the Christians said God did it because the people there opposed Christianity, while the pagans said Jupiter was angry on account of the presence and teaching of Jesus' followers.

But it is needless to specify, for man in his ignorance has during all the ages attributed all phenomena for which he could not see a physical cause to the gods or spirits. Even in this era of material progress and enlightened thought we find everywhere men and women declaring that God becomes angry at people who do not serve him and pronounces severe judgments against them, resulting in their destruction, and there are thousands who claim that spirits tip tables and rap on things and cause sickness or health and good or bad luck.

A few Sundays ago many preachers had for the subject of their sermons the awful disaster which recently befell the beautiful city of San Francisco, the proud queen of the Pacific slope. I observed that many of them held that it was a visitation of God, a result of the almost unparalleled wickedness of the people there. In the newspaper reports of these sermons were found frequent references to Sodom and Gomorrah. This comparison was certainly very severe on San Francisco, for the narrative of the destruction of those cities of the plains has the angel of destruction assure Abraham that if he should find ten righteous persons there he would not destroy the cities.

But it is observable that the righteous have apparently no better security than the ungodly, if the church people are the righteous. Their houses of worship always fare the worst in tornadoes and by lightning. One Methodist church on this street has been

struck by lightning twice within the last five years, once in the winter month of February.

Anyway, the four so-called righteous persons whom the angels got out of Sodom safe, turned out rather badly. One became a pillar of salt on the way to Zoar and the others were guilty of drunkenness and incest soon afterward. So this story was a poor basis at best for a sermon about the San Francisco disaster. The people there were no more ungodly than those of Chicago, New York, St. Louis or other great cities which were not destroyed. Nor was it done as a warning to the others to change their ways; for even a man of ordinary brain would know beforehand that it would not have a particle of effect in that direction. Surely God should have known how futile such an effort would be, and not try it.

Disasters obey natural law. If there be an earthquake, it occurs because changes in the Earth's crust render it an unavoidable occurrence. If the cities are built over the areas of seismic disturbance, they suffer in the exact degree of the violence of the seismism and their lack of resistance power. If people are there, they too are subject to the casualties of the respective location of each person.

If a train of cars loaded with passengers is derailed and people are hurt, that is not an accident in the sense of an occurrence without lawful causation. A defective or obstructed road or broken machinery with the law of gravity acting upon all, renders the occurrence unavoidable under prevailing conditions. Those who are injured are victims of the *casus loci*. And it matters not whether they be good, bad or indifferent, although the fact of their being cool-headed or excited may make a difference in results.

Tornadoes have never shown any respect of persons or things. They sweep their paths as clean as they

can without regard to who or what may be in the way.

A few years ago a fanatical "Scientist" told about splitting a Kansas tornado wide open in the middle with a word so that the two halves went by her on either side and she was not harmed. But, of course this was not true and no one with common sense ever believed it.

If a ship goes down at sea, the character of the passengers and crew makes not a particle of difference as to their fate. Nature knows no distinction and her laws must be obeyed by all. She has no mercy and never repents. Water will drown all who sink.

Those who have attributed disasters to an interfering deity seem to ignore the very prominent fact that he is just as severe on those who serve him and upon innocent babes as upon the desperately wicked. They all fare alike under like conditions. More men have been saved from death from a bullet by a deck of cards in the side pocket than by a New Testament. Yet we hear a great deal more about the latter. If the obstruction is sufficient to stop the missile, it matters not whether it be a holy book, a deck of playing cards or a plug of tobacco. One is just as effective as another and the result just as good.

No personal God sends or causes disasters. There is no design of punishment in them. Atmospheric conditions that were unavoidable caused the storm at sea and the tornado. The casualties were in exact accord with unalterable law, entirely without regard to the righteousness or unrighteousness of the victims.

A man's good, faithful wife died. He had not lived a very Churchy life. The preacher at the funeral said God had sent this affliction upon him as a chastisement. That meant, of course, that God killed the good wife and mother because the husband did not go to church and pray as she did. Mr. Beecher refer-

ring to this, said, with great indignation in his tones, "God didn't kill that woman, brethern; it was rotten turnips. If that cellar had been cleaned out early in the Spring, she would not have died." Here is the philosophy of the whole matter in a nut shell. Nature's laws cannot be broken by the best of us. If we oppose or ignore them, we ourselves are broken.

But there is a law of dynamics in the realm of mind which, when intelligently and faithfully applied, will surely preserve life and property. While we have not heard of persons in a wreck, a fire or an earthquake rising up and flying away or being uninjured after a brick wall falls on them, or the water refusing to drown one who sinks, we have known of many who had been kept away from the places of destruction by some unexpected turn of affairs, a premonition or some unwonted occurrence. Such things are common. And even when such fortunate persons are there, they some-how find places of safety where the force of the disaster does not reach them.

A few years ago when St. Louis was devastated by a tornado and about five hundred persons killed and thousands injured, it was observed as a singular fact that not a single Divine or Mental Scientist was injured. Did houses fall on them and they escape miraculously? No; they "happened" to be where the houses did not fall nor the destructive debris shower down. And, so far as I have been able to ascertain, not one person who has learned how to use thoughts scientifically was injured personally, in the S. F. disaster, although some of them lost their property. There were a number of persons who intended to be among those who suffered in the Vancouver wreck, but were, by what they looked upon as unaccountable happenings, prevented from embarking. Was this because they were better than the others? Not at all. They

dwelt in or were guided by a mental or spiritual atmosphere that held them back. The disaster was pending and the vibrations awakened by the then active causation were felt by this sensitive mind presence either warning or casting obstructions in the way so that they did not get off.

You and I may be thus preserved. We may dwell in a thought atmosphere that will protect our lives and property through prevention—not by splitting open twisters or stopping the storm and fire and earthquake after they are under headway, but by turning up the moral atmosphere of the locality. And this will continue until so many of the people will by and by be using such thoughts of harmony that discords and crises need not be. Nature will do her work without tragedy. The changes will come in peace and accord of elements.

This is the state of things foreseen by the old prophet:

“The wolf also shall dwell with the lamb and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together, and a little child shall lead them. And the cow and the bear shall feed, (together,) their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp and the weaned child shall put his hand on the cockatrice’s den. They shall not hurt nor destroy in all my holy mountain; for the Earth shall be full of the knowledge of the Lord as the waters cover the sea.”

But our individual protection and guidance may be secured now, long before our united and constantly growing thought influence has evolved this happy state for the whole world. If we dwell in the secret place of the Most High and consult the inner guide always, we will go only to places of safety or prevent destructive forces from arising about us. The angels, the good thoughts we send out, will guide our foot-

steps, or, in the poetic language of the psalmist, bear us up in their hands, so that even small hurts are warded off and avoided.

To dwell in the secret place of the Most High is to avoid all thoughts and deeds of wrong, sickness, fear and failure and use powerful thoughts and deeds of righteousness, health, love and success. Thus may we be always perfectly safe from harm, want and disaster and by and by overcome death itself.

“Earth redeemed and made glorious,
Lighted by Heaven within;
Men and angels brought face to face,
With never a thought of sin,—
Lion and lamb together lie
In the flowers that sweeten the sod,—
Some of us call it Brotherhood,
And others call it God.

“And now the sixth sense is opened—
The seventh embraces the whole—
And clothed with the oneness of being
We acknowledge dominion of soul,—
And in all of life's phases and changes,
And along all the paths to be trod,
We recognize only one power,—
One present Omnipotent God.”

Trust.

I PUT my trust in the present hour,
And Faith, beautiful as an opening flower,
Leads the way through paths of peace
Where sweet contentment shall ever increase;
And Hope, clad in the purest white,
Points to the joyous and the bright.

I put my trust in the great God Mind,
That in every being on Earth I find;
And gleefully my soul does sing
While merrily the bells of harmony ring,
And the echo comes back, sweet and clear,
“Happiness reigns forever here.”

LOTTA PERDITA CHENEY.

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May we not expect each one of you to get us at least one new name? You can, if you will. “**DO IT NOW.**”

“Then strike with hand of fire, weird musician, thy harp, strung with Apollo’s golden hair; fill the vast cathedral aisles with symphonies sweet and dim, deft toucher of the organ keys; blow, bugles, blow, until the silvery notes do reach and touch the skies with moonlit waves, and charm the lovers wandering on the vine-clad hills; but know thy sweetest strains are discords all compared to childhood’s happy laugh; the laugh that fills the eyes with light and every heart with joy. Oh, rippling river of laughter! Thou art the blessed boundary line between the beast and man and every wayward wave of thine doth drown some fretful fiend of care, divine daughter of joy! Make dimples enough in thy cheeks to catch and hold and glorify all the tears of man”—Robert G. Ingersoll’s “Tribute to Childhood’s Laughter.”

A woman in San Francisco, who has been busy caring for unfortunates ever since the great disaster, writes that she knew of one case and heard of many others where people who had been sick for years and believed they could not walk, jumped out of their beds, forgot they were sick and ran for safety, and have been walking ever since.

This goes to prove that much of our sickness is founded in beliefs, fear and lack of will power.

MeditationsBy Kaston
•

THE age of faith vanishes. Less and less the absurd postulates of the unknown enter into the problems of life. We have entered a period which is eminently practical and utilitarian. Art has passed out of life and hidden in the dim, secluded archives of the museum. Religion of the sort that strengthened the hearts and shaped the lives of our fathers, with us is a memory; and however hallowed it may be with some of us, it is still only a memory. I am not writing these sentences with the thought that I am saying anything startling, for I am well aware that I am straying dangerously close to the flat level of the trite and common-place. I am merely reiterating a common observation of recent years, and wish to show that, like all popular verdicts, this general observation does not reach half way to the bottom of the matter touched upon.

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The light of knowledge has killed the old faith and rendered obsolete the old religion. It is with a sense of great loss that every right mind must contemplate the martyrdom of the faith of our fathers and the putting aside of the rugged, stern religion that it supported. A sense of terrible desolation seizes the soul when it has groped far enough to realize that the sacred objects of its early, simple trust are nothing but hallucinations, shadows, whims. All seems lost. Without faith life seems a desert, from which we instinctively recoil. And really, if, when the old blind faith drops away from us of its own weight, we should essay the realities of life without a new faith, our loss

would be altogether insupportable. Here is our greatest danger in the loss of our old faith—we are too prone to plod on and imagine that faith has no part in our lives.

* *

The eye of the weary traveler on the desert plain catches the sheen of a palm-fringed lake in the distance, and beats on in his toilsome journey with a lighter heart and a steadier step. If he gains a knowledge of the fact that it is only a mirage, a mere illusion of the eye, that is leading him on, he may lose heart entirely and perish, or he may look further and fasten his eye on a new object and press forward. The new object may be no less a mirage than the first; but if it animates him, it may save him, even though it may be a fleeting vanity.

* *

Now, when we have gone far enough on our journey, we must see that the images of the old grim orthodoxy are merely mirages cast upon our spiritual horizon. Then our old faith dies. We live a few faithless moments, and these are fearfully critical moments. If we can catch a glimpse of other objects on our spirits' horizon, and find it in us to pledge our faith to them and journey on, it is well for us; and it matters little to us in the meantime whether these new objects will in the end prove to be real or unreal in themselves, so long as they are to us the objects of a sustaining faith. But if we wander on aimlessly, trusting nothing, hoping nothing, we are lost until we find ourselves in a new and more far-reaching faith. We, as a people, are now aimlessly drifting, so far as our spiritual progress is concerned. We are largely occupied in digging in the earth and piling up heaps of sand seeking to find some means of slaking the

deep thirst of our spirits. Only a few have sensed the fountains of the waters of life springing eternal in the hills beyond and have turned their faces thither.

* * *

Now, when it comes to positive knowledge of what lies beyond the "bourne whence no traveler has returned," we are still in total ignorance. Our ignorance of the unknown beyond need not trouble us. This very ignorance makes us creatures of faith, and faith we must have. When we lose faith, we lose ourselves, and remain lost until we find faith again. I have spoken of a new and far-reaching faith. This should be so far-reaching that the advancement of knowledge can never prove its objects illusory. Such a faith holds that the entire universe is subject to a power that is essentially progressive, but at the same time wisely conservative, and that there is no possibility of cruelty or injustice in final results. We do not need much else. When we learn that the water supply of the earth is diminishing, and that the atmosphere is gradually being robbed of its vital element, such a faith looks far beyond the scope of science, and sees a noble race of men living grandly and happily under conditions that would be destructive to any animal organism which we now know. When men forget themselves and stir up evil passions and threaten the destruction of the social order, such faith will see beyond the storms of human passion the establishment of an order more consistent with high destiny of man. So the age of faith vanishes, indeed, only to be succeeded by another age of faith. There is still an unknown beyond that beckons with a shadowy hand seen only by the eye of faith. Where knowledge runs faith has no office. But knowledge falters and faith must go on apace.

For The Children.

"FRAID CAT TOM."

FRAID cat, 'fraid cat; Tom's a 'fraid cat," called out a sturdy built boy of 13 to a slender, stoop shouldered boy of 11. Jim, Tom and Sam Barnes were brothers and lived with their parents in a little shanty on the banks of Straw Lake. The country was heavily timbered and Mr. Barnes was employed in the woods getting out logs. It was generally safe for the boys to roam the woods, although hunters occasionally came across a bear or a stray wolf. The oldest and the youngest of the three boys were strong and fearless, but little Tom was weak and called cowardly and in the absence of his mother served as the butt of ridicule for his brothers and the other boys in the neighborhood. Mr. Barnes took little thought of Tom and sometimes said, "I can afford to have one coward in the family, so long as I have two brave boys."

Jim and Sam and a little Indian boy named Alert had built a raft, taking some old rails and nailing some heavy boards on them then putting another tier of rails and a second layer of boards, and on this they would clumsily navigate the little lake. It had been their great desire to have a good skiff. Alert was the proud owner of a little canoe and his father had a nice boat. On this occasion the boys were going across the lake to pick wild berries which grew in abundance on the opposite shore. Tom being afraid to ride on the raft, refused to go and ran to the house to stay with his mother, the boys calling out after him, "'Fraid cat, 'fraid cat." "Why didn't you go with the boys?" asked his mother. "Because I was afraid to ride on the raft," answered the boy slinking into a corner. "Well, fill up the wood box for me." Tom dutifully obeyed, filling the big box full. A few hours later Jim and Sam and

Alert returned with baskets filled, Alert taking his home with him. Little Tom went to work looking over the berries for his mother to can. "Ma, Tom's afraid of his shadow," said Jim. "Let Tom alone; there's more ways than one of being afraid," responded the mother, who always befriended Tom.

A few days later Alert stopped at the door to inquire if the boys would go berry picking again, but, as Mr. Barnes wanted them to do some work in the garden, Alert went alone crossing the lake in his little canoe. Nothing more was thought about it until in the evening as Jim and Sam were coming from the barn they noticed his little canoe drifting on the lake a few



rods from shore. The two boys looked apprehensively at each other as Tom came along and also noticed the canoe. "He must have tipped over," said Sam. "No, he didn't, for he knows how to row," answered Jim. "Guess he didn't hitch it, and it's floated away from shore," suggested Tom. But from whatever cause there was the little canoe and there was no way for Alert to cross the lake and no house near for him to seek refuge. "How'll he get home," said Sam. "I

don't know, but I ain't going after him in the dark," said Jim with a guilty feeling as he said it. We'll let Tom play the hero." This was said in sarcasm, but the words made their impression on Tom. Jim and Sam soon went into the house to go to bed. Tom remained outside on the pretence of fixing the woodpile. After the others had gone in he untied the old raft.

There was little Alert across the lake and no way for him to get home and the possibility of some calamity overtaking him, and with this thought in mind, Tom's fear of the raft, of the lake and of the dark disappeared and he pushed out from the shore and started for the opposite side of the lake. It was slow work, but with perseverance he finally reached his destination and rowing along the shore called, "Alert!" "Alert!" Soon he was rewarded by a joyful response. "What! Tom, that you?" "Yes, it's 'fraid cat Tom." "I'll never call you that again," answered the Indian lad, who jumped on the raft, and grabbing the paddles went vigorously to work to reach home. The raft was again tied to the tree and Alert went home after telling Tom to say nothing to the other boys about this. A number of days went by and nothing was heard from Alert, and Jim and Sam would occasionally exchange glances. One afternoon as the three boys were working in the garden Sam remarked, "I guess Alert must have got killed or something happened to him, or he'd come over to see us." When Jim looking up said, "Say, there he is now coming with his father on a wagon, and what have they got on it?" "It's a boat." And sure enough there was Alert and his father and they had what the boys thought the most beautiful boat they ever saw, and they drove into the yard and down to the lake, the boys running to see the boat. "Come here, Tom Barnes," called out the tall Indian. "Come here and take care

of your boat." The Indian lifted the slender lad into the boat saying, "This is your boat, but don't you ever let any boy ride in it who ever again calls you "fraid cat." It was a nice skiff, painted white with the word "Hero" in gold on each side of the prow. Jim and Sam looked abashed and somewhat surly, but little Tom called out to them, "Come get in the boat with me; it's big enough for all of us and more too," his eyes fairly dancing with delight. Mrs. Barnes had come out to see and hear all and an explanation was asked which was gladly given by Alert. On Tom's insistence, Jim and Sam got into the boat. "Tom," said Jim, "Sam and I were the 'fraid cats and you *did* play the hero. If you'll let us ride in your boat, we'll do all the rowing."

LOTTA P. CHENEY.

Sinners.

THE punishment of one sinner by the hand of another sinner never made a saint of either.

When one set of sinners tries to compel other sinners to be good by means of arrests, fines and imprisonment, they only make matters worse. It is a pitiful farce.

If only he who is without sin would always cast the first stone, no stones would ever smite a sinner, and both the sinners in authority and those who are not would reform.

God can neither punish nor forgive sinners. The one would be usurpation of personal inherency of power of retribution, and the other a wrong against individual development.

What a ludicrous spectacle it is to see us sinners seriously trying to correct, direct, control and punish one another into doing what we think is the right! While it would make the gods weep, it would cause devils to laugh.

For Sale.

SOME 12-acre and 16-acre lots in the Tehuantepec rubber plantation, Vera Cruz, Mexico, uncleared and without contract with present owners to clear, plant and tend. at \$30 an acre, easy payments. This land is now overgrown with palms, cocoanut trees, bananas, mohogany, wild rubber trees, bread fruit and many other kinds of fruit. It is exceedingly rich and productive and the climate fine.

These same lots with contract with present owners to clear, plant, in rubber trees and tend four years, can be bought now for \$150 an acre, or, if planted in cocoa, \$125 an acre, payments arranged by monthly installments extending over five years time without interest.

For further particulars apply at this office.

We are pleased to note that Postmaster General Cortelyou has taken an important step toward amending the postal laws affecting second class mail matter. The laws and rules we have been staggering along under have admitted of many abuses of both power on the one side and privileges on the other. The laws are antiquated and much too small for present needs. So the P. O. Dept. has tried to piece them out with rules, and the latitude given here is much too great. Mr. Cortelyou's plan is to have a commission appointed, consisting of one senator, one member of the lower house, one man from P. O. Dept., three newspaper and magazine publishers and one to be selected by the other six, who shall report to Congress not later than Dec. 10, 1906, recommending needed legislation on the subject. His plan seems to be entirely fair to the publishers as they are to have three—possibly four—representatives on the committee of seven. It is a move in the right direction.

: Bible Lessons :

Lesson X.—June 5.

CHRIST'S TRIAL BEFORE PILATE.—Mark 15:1-15.

LESSON KEY-NOTE:—"Then said Pilate to the chief priests and to the mob, I find nothing criminal in this man."

Time:—Friday, April 7, A. D. 30.

Place:—Either in the tower of Antonia, just outside of the temple lot, northeast corner, or at Herod's palace near by.

Jesus' agony in Gethsemane occurred between midnight and 1 a. m. He was arrested about 1 a. m. Friday. His trial before the Jewish Sanhedrin occurred 1:30 to 6 a. m. His trial before Pilate lasted from 6:30 to 8:30 a. m.

1. The Jewish court tried Jesus on a charge of heresy and blasphemy, as they cared nothing about any breach of Roman law he might be guilty of. But they knew that the Roman governor cared nothing about their religion, so they trumped up a charge of treason to bring him to Pilate on. They said he called himself King of the Jews.

2. Pilate asked him the question direct, instead of asking him what he had said. The answer given here, "Thou sayest," is rather indefinite. Wilson gives it, "Thou sayest it." The apocryphal N. T., in the book supposed to have been written by Nicodemus, says he answered, "Dost thou speak this of thyself, or did the Jews tell it thee concerning me? My kingdom is not of this world, if my kingdom were of this world, then would my servants fight and I should not have been delivered to the Jews." I rather think his an-

swer was something like this.

3, 4, 5. The book of Nicodemus gives a detailed account of this trial, giving the statements made by many witnesses in Jesus' behalf, including an argument made by Nicodemus before Pilate. But it does not say Jesus said anything further, except to answer Pilate's question, "What is truth."

6-11. Pilate saw Jesus was not guilty but feared to release him. He was also afraid to convict him. He was a moral coward. His attempted evasion failed and Nicodemus says he became angry.

12-15. The rabble, the mob, like all unlawful mobs, refused at last to listen to arguments, expostulations or questions and only cried out, "Crucify him." "Then Pilate," says Nicodemus, "taking water, washed his hands before the people and said, 'I am innocent of the blood of this just person—look ye to it.' "

It was a wicked, unjustifiable act, done with no good purpose in it. It was instigated by the same spirit that later resulted in the terrible, cruel persecutions of those of other creeds by the so-called Christian church. The same intolerant spirit exists today. I sent a Baptist preacher whom I knew well in early days a copy of *THE LIFE*. On that evidence alone he condemned me and wrote me it grieved him very much to know my life had been worse than wasted.

Lesson XI.—June 12.

CHRIST CRUCIFIED.—Mark 22-39.

LESSON KEY-NOTE:—"Christ died on behalf our sins, according to the scriptures."

Time:—From 9 a. m. to 3 p. m. Friday, April 7, A. D. 30.

Place:—"On a knoll north of Damascus gate, outside the wall of Jerusalem. There never was a hill or place there named Calvary. Golgotha was the

name, an Aramaic word, which means a skull. In translating the N. T. into Latin this word was translated *Calvaria*, a skull, and the mistake of calling the place Calvary arose from this. Bethlehem is Hebrew for "house of bread." The Latin translation would be *Domus-pani*; but this does not change the name of the place to Domuspani.

22-27. The drink offered Jesus on the cross was wine with a powerful narcotic mixed with it. It was a custom for kind-hearted women to give this drink to people on the cross for the purpose of alleviating their suffering. Jesus here refused it. He was looking to another source for help. He wished to be conscious to the last.

Crucifixion was the Roman method of committing legal murder. That of the Jews was stoning or beheading.

It was 9 a. m. when they crucified Jesus with a malefactor on each side, for the purpose of contumely. They dishonored him all they could.

Fritz, Tischendorf, Griesbach and the Rev. Version omit verse 28.

It was a custom for the guards to divide up the garments of crucified persons, each taking such a part as the lot cast decided.

29-32. They mocked the innocent man and jered at him. If a scientist gets sick, outsiders laugh and jeer at him. He saved others, why did he not save himself?

33. This darkness for three hours may have been an eclipse, or a dense cloud, or a response of nature to the travail of a great, good soul. Nicodemus says as Jesus walked along between the rows of guards as he approached Pilate, all the Roman standards along the line bowed to him. Pilate then had other strong men to hold the standards while Jesus was made to pass

again, but they bowed to him as before. Why not?

34. This Hebrew statement is the first line of Psalm 22, which seems to be prophetic of this event. Jesus may have only called attention to this prophecy to point to its fulfillment.

35-39. People who did not understand Hebrew thought he called Elijah. John says that Jesus said "I thirst," and then sipped the draught of wine and myrrh when offered at last as he was dying, when he said, "It is finished."

This veil separated the holy place and holy of holies in the temple. There was to be no more veiling or division between God and man. The recorded act was highly symbolical. Study it out.

Jesus is reported to have spoken seven times from the cross:—1. Father, forgive them; they know not what they do. 2. His words to the penitent malefactor. 3. Put his mother in John's care. 4. Eloi, eloi, lama sabachthani. 5. I thirst. 6. It is finished. 7. Father, into thy hands I commend my spirit.

Lesson XII.—June 19.

CHRIST RISEN.—Matt. 28: 1-15.

LESSON KEY-NOTE:—"Now has Christ been raised from among the dead."

Time:—Sunday morning early, April 9, A. D. 30, after the body of Jesus had been in the tomb not longer than 36 hours.

Place:—A new stone tomb in a garden near the place of crucifixion.

Jesus expired on the cross about 3 p. m. of Friday, April 7, A. D. 30, when about thirty-three years and three months of age. Between that time and 6 p. m. he was entombed by friends. They could do no work after 6 p. m. Friday, as their Sabbath began at that hour.

1. This statement really means that Jesus was already risen early Saturday morning after being en-

tombed over one night, for Sunday morning would not be "on the Sabbath day" at all with the Jews. But Mark says, "when the Sabbath was past . . . very early on the first day of the week," which was Sunday. Luke says, "On the first day of the week, at early dawn." John says, "On the first day of the week, while it was yet dark." But dawn comes in April about 5 a. m. So the body could not have been there longer than 36 hours. Yet it has been called "three days and nights."

From the other records we find that the women who went to the tomb that morning were Mary Magdalene, Mary the mother of James the Less, Salome the mother of John, Joanna the wife of Churza and others. Where was Jesus' mother?

2, 3, 4. These verses describe what had already taken place before the women arrived. Of course it was not an earthquake in a general sense. It was, if at all, only a local jarring of the ground as the stone was rolled away from the door of the tomb. The report came only from the local watchers. They possibly told this to excuse their being asleep. They said they lay as dead men.

5, 6, 7. The word here translated "angel" means any messenger, divine or human. "From the dead" should be from among the dead ones, or from the place of death.

8, 9, 10. I prefer to this the beautiful story John tells here. Mary Magdalene stood outside the tomb alone weeping because the body of Jesus was not there. Angels comforted her. She turned and met Jesus but did not know him in the darkness until he looked at her and said in his loving, tender, inimitable way, "Mary". when she addressed him with a worshipful title and fell at his feet.

11-15. The priests concocted a story that the guards slept and Jesus' disciples stole the body away. This may have been so. But I believe the body of Jesus actually rose from among the dead. It seems to me reasonable that such a result should follow such a life as he led. Life wins over death.

Lesson XIII.—June 26.

REVIEW.

LESSON KEY-NOTE:—"Wherefore God also hath highly exalted him and given him a name which is above every name."

We begin the quarter with Jesus' visit to Tyre and Sidon in the Autumn of A. D. 29, and close with his resurrection.

Following are the numbers and titles of the lessons with Bible references and Lesson Key-Notes with comments:

1. *Jesus Visits Tyre and Sidon.*—Mark 7: 24-37.

"Without faith it is impossible to have pleased."

Faith is the spiritual perception of things not yet manifest. Without this the power to make manifest is not given.

2. *Peter Confesses the Christ.*—Mark 8:27-38.

"Thou art the Christ, the son of the living God."

Such a verbal confession is of no value. It must be a recognition of the Christ in you, not in another. Then follows regeneration and power.

3. *Jesus Transfigured.*—Mark 9: 2-13.

"A voice came out of the cloud, 'This is my beloved son; hear him.'"

The invisible Powers utter the visible word of the consecrated life. Let the world hear and heed this voice now.

4. *The Mission of the Seventy.*—Luke 10: 1-16.

"Beseech therefore the Lord of the harvest that he send forth laborers into his harvest."

The need for work is great and few competent, earnest, sincere souls to do it. Not the work of Missionaries to proselyte from one form of religion to another and make trouble with other nations, but of workers among the unfortunates who do not know how to help themselves and among those whom creedism is starving on husks.

5. *Prayer and Promise.*—Luke 11: 1-13.

"Ask and it shall be given unto you; seek, and you shall find."

To ask and seek aright is to go in the silence to the source of all bounty and, having faith, manifest what you will. It is all yours as fast as you can get

ready for it.

6. *Watchfulness.*—Luke 12: 35-48.

“Happy are those servants whom, when their master arrives, he shall find watching.”

Alertness, aliveness, attention to the meaning and possibilities of things and occurrences, is a very rare gift. People as a rule, doze and dream and, if they think at all, think only in chunks, and die of inertness.

7. *The Prodigal Son.*—Luke 15: 11-24.

“Come, let us return unto the Lord.”

Let us follow creeds and dogmas and personal leadership no more. Drop all the rubbish and simply look within for your own Lord self. And go direct to the Infinite for inspiration and supply of all needs.

8. *Jesus Teaches Humility.*—Mark 10: 35-45.

“Even the son of man came not to be served, but to serve.”

Giving service is the only true way to win service. It comes in a re-actionary way. As you mete, it shall be measured unto you. Give your concern to what you may give the world, not how much you can get out of it.

9. *The Passover.*—Matt. 26:17-30. “Even for our paschal lamb the Anointed was offered up for us.”

This was one of Paul's policy arguments to prevent his Jewish converts from keeping up the old forms of service and sacrifice. He was probably justifiable in this, but it is not for us to follow. Jesus was not a sacrifice offered up by God for sins.

10. *Christ Before Pilate.*—Mark 15:1-15.

“Then said Pilate to the high priests and the mob, ‘I find nothing criminal in this man.’”

Unprejudiced paganism is more just and Christlike than fanatical Christianity, so-called. The latter has always been, and is now so far as its power extends, cruel, unjust, bigoted and intolerant.

11. *Christ Crucified.*—Mark 15:22-39.

“Christ died on behalf of our sins, according to the scriptures.”

This is part of one of Paul's shrewd arguments as said under lesson 9.

12. *Christ Risen.*—Matt. 28:1-15.

“Now Christ has been raised from among the dead.”

Let this Christ be raised in you and me.

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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.

1-15.

I NHALE AND BREATHE FORTH ONLY THE SPIRIT OF LOVE, HEALING AND POWER AND REJOICE IN THE HARVEST.

16-30.

L ET ALL HUMANITY NOW RISE UPON THE WINGS OF INFINITE LIFE AND LEAVE BELOW FOREVER THE VALLEY OF SHADOWS.

Healing Thoughts

IN LEARNING to think for themselves people have been finding out that Natural Science, as teacher and guide into all truth, is away ahead of sermons, when it comes to the search after actual truth. It is always certain and satisfying, while the religious philosophies the world has fought and bled over, are as unsettled in their beliefs as in their actual knowledge. Natural Science is the symbol of Spiritual Science that has come to bring that pure and undefiled religion of which the world has dreamed.

In the days of our superstition, when "civilization, classicism and orthodoxy had combined to make us appear what we were not and crucify what we were," and of greater ignorance than now, it may have been a temporary relief to the fear-ridden minds to harbor the supposition that they might claim a friend who was able and willing to take the burden of their sins on himself and so set them free.

This doctrine had its origin in a time that was so devoted to the belief in evil, and evil so abounded—everybody was so bad that those among them a little wiser than the rest, found it necessary to write out a list of *prohibitions*, to enforce on the people:—They should have, after this, no more extra gods; they should love others as well as themselves; they should quit stealing other people's things; they should not covet; should not do a number of naughty things too numerous to mention, so they stopped at *ten*.

But the man who did not write the rules had some objections to following the one who did, and so, the latter had to convince the former that he was inspired from on high to do it, in order to make his service

acceptable and practicable. They made the mistake however, in some of their fundamental teachings, of writing some rules that were contrary to natural truth. Before men knew anything about geology or had become acquainted with the unalterableness of scientific principles, they set forth the doctrine of the earth's formation in six days. They had it all arranged how the sun, moon and stars were placed in the heavens to give light to the earth; this was before men knew about the science of astronomy, and of how the worlds revolve in space in marvelous inter-stellar cooperation, while many of them are thousands of times bigger, and doubtless more important than the earth. And so when we evolved up to the knowledge that a serious difficulty existed, that a mighty contradiction had arisen where Science held up its finger and said to Religion, "Thus far and no farther shalt thou go in error," our first feeling was to stick to Religion if the stars fall. Fear made men hold on to straws as long as they could. But they *could not* keep declaring the world was flat, after they had gone round it and demonstrated that it was globe-shaped.

Then a line of wise philosophers who could not keep still, rose up. Philosophy, you know, is a love of and a search for wisdom. But this includes a knowledge of the causes and their relation to phenomena. And the wise philosophers—whose hearts were trying hard to beat on with the prescribed religions, had cool heads on them that continued the search after basic and really saving truths.

Though they often laid a charitable finger on the religion-side of the scales, really wishing in their hearts to help tip them in its favor, mighty proofs kept mentally developing; proofs so positive, principles so convincing that Science *would*—in spite of dear reserves—tip the beam its way the moment the finger

relaxed for a bit of rest.

It was a life of self-sacrifice indeed, while one was thus forced to live it, when a knowledge of its constitution was impossible! and where even his best acts were valued as worthless and likened only to "filthy rags!" How it makes us love and pity our forefathers who struggled along there! And particularly our foremothers, who, not one of them ever believed a word of it! (They doubtless tried to). Paul justly condemns the feminine mind as against the religion of the churches. He knew Thecla well enough to know that woman would unravel the whole thing if she got straight hold of it! It isn't woman's fault: the feminine is too intuitional to long listen with interest to superstition's fables. Only her instilled *fears* have held her to the church-work. It is the masculine element that has been slow to let go of the old tethers. Woman has seen his mistakes all along, but was not allowed to speak on religion, so she has been waiting patiently for man. Her scientific mind knew it would not do to force him along, for one cannot be plunged into the science by another.

Science waits—even on religion—yet science is unmoved by anything. It has no emotions. It has no place for wayward imaginings.

"Let your women keep silence in the churches," Paul said, and the churches are Pauline rather than Christian, when we come down to facts. Jesus would have said, "Let her alone." Yet Paul said wisely, for woman's silence—whether used prenatally or personally—is man's salvation and power. "If they will learn anything," continued Paul, "let them ask their husbands at home."

"But if any man be ignorant," Paul concluded, "let him be ignorant."—1 Cor. XIV, 38.

He meant the case was hopeless, under such cir-

cumstances! But Paul made a mistake. He thought that up to that time superstition was the only thing that man could manipulate. But look at man today—under the clear skies of science! Once out from under the yoke, and he is “as intuitive as woman.” In the light of truth he is a marvel. Science is transforming religion, so that scientific *religion* is getting to be a wonder.

The day of the reign of Science is here. Intelligence is the knowledge of Knowledge. Science invites investigation. It can stand the test of knowing, and is not afraid to have you, male or female, know its truth. It waits for you to look from things to their causes, and from causes back to things, intelligently, understanding each beautiful step and the reason, as you go. Moreover it waits while you set such causes in operations as will insure the right results. It is different from the monastic philosophy of history and mystery, which can now be seen only by looking back—as through a tunnel which one has passed through—a *narrow* pass, no other way, an only alternative!

We are learning how to live. We have made some progress, yet the distance before us is greater than that behind. Out of the long struggle of learning how to die—which continued until man’s average years had greatly dwindled—we are at last upon the trail of how to use our faculties for the fullest benefit to humankind.

And into this trend our educational centers, our books, lectures, literatures, all the arts and sciences are helping. Even the wisest of our pulpit orators are getting to be ashamed of themselves when carrying out in their churches today, superstitions they were paid to deal to people a year ago, before they had learned to think for themselves. Like the doctors they have put all their means into educating for the calling.

and do not like to go back and begin at the bottom, which they would have to do were they to give it up.

I have been trying to bring this lesson to the subject of the power of *thought* when scientifically applied. Some people's "shalls" and "wills" become very powerful, when they are backed up by the third power of mind, called THOUGHT. Thought withdrawn from the old fields of failure and destruction, of fear and suspicion, of dread and doubt, and utilized in the cause of Spiritual Science which stands for success and salvation, trust and knowledge, emancipation and wisdom, and for the rectifying of false mental attitudes, will redeem the world from its difficulties. As fire through gold only removes the dross while the gold is preserved, so the Word of Truth sifts out all erroneous conditions and preserves the material substance in its original purity and perfection. It abides by the truth and will abide by no other. For the word of Spiritual Science is quick (acting at once) and powerful (full of might) piercing even to the getting in between soul and spirit (the bodily life and that of the Individual) to show the soul the contrast, the perfect, *to which it must rise.*

Many have asked my views about the cause of the San Francisco disaster, and I have attributed it to natural causes. The theaters and churches, the gamblers and preachers, the trusts and the trusting, the babies and the parents, the horses locked in stables and the dogs on the street, met a common fate. And yet I am sure that Universal Intelligence is over all, in all and throughout all. And if the atmosphere of California is godless—belongs to them that have forgotten God, it is simply as it has been from the first, and there were none in it righteous enough to save the city, if it should have been saved!

Some one sent me a copy of "Higher Science"—Los Angeles. In an editorial it says: "God is a word coined to describe a mythical being of no substance, but all powerful, who originally created all things. Such a being is an impossibility in nature." It depends on what is meant by the word God. If it refers to Universal Intelligence and Power, then I cannot agree with the writer. If he means a mental image, a personality, he is not far from correct. But one ought to know that the most substantial and powerful substance is invisible, inaudible, intangible.

And we are told by Mr. Bancroft of men in California who hadn't even heard about a mythical, or any other kind of a god. "When Father Junipero Serra established the mission of the Dolores in 1776, the shores of San Francisco Bay were thickly populated by the Ahwashtees, Ohlones, Altahoms, Tuolomos, and other tribes of Indians. The good Father found the field unoccupied, for in the vocabulary of these people there is found no word for god, angel or devil; they held no theory of origin or destiny."

I do not think it was the atmosphere of California, nor the proximity of the thundering Pacific—with its health and wealth of salt-air fanning the cheek all day, and sweeping from inland oceanward every vapor and imperfecion all night. God is a name that has been used by the sublimest thinkers of all ages, as the real substance of all worlds and spaces. It is of Anglo-Saxon origin, and means in that curt language, *good*.

So long as we do not give it shape, limit it, and so impress the people with an ideal *image* to be worshipped by referring to it in our articles as "he," "him," "his", but help them to think of it as ELOHIM, The Invisible Powers, and that they are for our use, there can be no objection to the name, and its beivity is certainly in its favor.

We have, in this age, a double work to do. We have the old grooves of wrong thinking to fill up in our brains, and then we have to inaugurate new tracks over the old, and run our trains of scientific thought there, and such trains only. (To go back to the use of the old, would soon cut dismal grooves again where we *should* be building up!)

Just here I wish to allude to one of the thrilling incidents of the San Francisco earthquake. It is one that ought to send a great pulsing throb throughout the hearts of all who hear. I, myself, inherit from my father, eyes that very rarely ever weep: but tears would not stay back when I read it. It is about a little man as faithful as Bianca, as great as Napoleon or Wellington, and ahead of them in uncultivated originality. Also the young girl who was so faithful to her charge.

“San Francisco, Cal., Apr. 28.—In all the harrowing scenes of San Francisco since the earthquake and the fire a note of combined pathos and joy was struck when several babies were born in Golden Gate Park among the refugees. Their only protection from the fire and smoke and weather was old tents or blankets placed over them. Within a few days however, the Hearst emergency hospitals were opened, and to these were taken the women who expected to soon become mothers.

“There are four of these Hearst hospitals running in full blast now, nurses, doctors, wards, etc. They are taking care of some six or eight hundred persons in cots, and feeding and comforting and warming and heartening—nobody has ever tried to count how many more. Lots of the patients are little persons too; poor little half-scared-to-death mites, lost, homesick and desolate and forlorn; they have looked a hideous death in the face before they really knew what life began to mean.

“‘She’s scared of you,’ he sobbed, wildly; ‘She’ll die if you take her away from me; mama says when the walls began to shake, ‘Dennis,’ says she, ‘you take care of the baby, and I’ve done it and I ain’t going to let no one like you take her away, either; I’ll knock your head off if you try it, and’—then he fell back in a dead faint.

“The mother of Dennis and the baby is among the missing, probably she lies dead somewhere over there in the cinders and the ashes. The nurse brings the baby to Dennis’ bedside to see him every morning, and Dennis is just beginning to realize that he needs a little bit of care himself.

“These hospitals are full of heroes and heroines. What about the lame girl who drew her invalid mother eight miles in a boy’s brake wagon? She’s in the Jefferson Park hospital; how she ever got there nobody but God who made her knows! Limping, staggering, fainting, crying, praying, over hills, through the gutters and avenues of flames, on and on, lame and tired, she finally reached the place of refuge in the hospital. The old mother is unconscious and the lame girl is delirious now. She talks in her delirium: ‘Don’t be afraid, mother,’ she says, ‘we’re almost there, just a little further, darling; don’t give up; God knows we are alone, and will help us.’”

Why is it that such recitals move the deepest chords of human feeling? Is it not because we feel the universal pulse of Humanity throbbing in unison at the recital of heroic acts—coming from young, untrained souls, too, making us realize the truth of our teaching, that all humankind are made in the Divine Image of that which is perfect, that which is goodness and power, wisdom and purity, love and dominion? And that whenever there is an emergency, even on shores that have been called ungodly, then the True Man shines forth in all his magnificent trueness, the likeness and image of Elohim—whatever may be said of his unloyalty while he is being judged merely by his worldly masks.

C. J. B.

Correspondence



IN ONE of your Bible lessons you said there is no prohibition doctrine in the Bible and very little encouragement of temperance in the use of spirituous liquors. Will you kindly give us the Bible teaching on this subject? Reader.

Answer:—You must remember in considering the citations here given that wine in those days among the Hebrews was the only intoxicant used and that not all wine was intoxicating. The wine that not did intoxicate, however, was of a poor quality, sour and sometimes called vinegar. It was not used at feasts, etc.

There seems to have been one sect of total abstainers among the Hebrews—the Nazarites. But their vow was only a society vow and they did not attempt to teach it or enforce it upon others. The Rechabites were also forbidden the use of wine; but Jer. 35: 2-5 says that they were taken into the house of the Lord by Jeremiah at the command of Jehovah and pots of wine and cups were set before them and they commanded to drink. They refused.

Psalms 104: 14, 15 says that God caused the wine to grow “that maketh glad the heart of man.”

Prov. 31: 6, 7 says, “Give strong drink unto him that is ready to perish and wine unto those that be of heavy hearts. Let him drink and forget his poverty and remember his misery no more.” Paul wrote to Timothy, “Drink no longer water, but use a little wine for thy stomach’s sake and thy many weak spells.”

Jesus is reported to have encouraged the use of fine wine at the Cana wedding feast.

Prov. 23:31 forbids the use of very strong old wine only, that which would readily intoxicate. Eph. 5:18

is against drunkenness only, not against the use of wine. Titus 2:3 counsels against excessive drinking of wine among old women. Lev. 10:9 and Ezek. 44:21 say only that the priests must sober up before entering into the tabernacle, or inner court, for services.

At Gen. 43:34 it is said that Joseph sent to Benjamin a mess five times as large as the other brothers, "And they drank and were merry with him." Isa. 56:12 says, "Come ye, I will fetch wine and we will fill ourselves with strong drink." (The words "say they" put in between "ye" and "I" in the common version are not in the original; they are interpolations.) Zech. 9:17, "Corn shall make the young men cheerful, and new wine the maids."

Noah, the only man God deemed worthy to be saved from the flood with his family, got beastly drunk after the flood was over. He was naturally very tired of water.

When Abigail, wife of Nabal, went down into the wilderness to win young David, she took with her two bottles of wine, and when she returned her husband was drunk. Soon afterward he died and David sent for and married her. (1 Sam. 25.)

Benhadad I, King of Damascus, who, in alliance with Asa, King of Judah, conquered Israel, was a bad drunkard. (1 Kings 20:12-16.)

The only two chapters of the Bible which writers of "Temperance Lessons" have depended upon for a foundation are Prov. 23 and Isa. 5. And there is no prohibition nor total abstinence doctrine in these chapters. The teaching is only against excess. So they name the lessons aright, since "temperance" means only moderate use.

Here is the strongest word against the use of wine in all the Bible:—"Whoredom and wine and new wine take away the heart." Hosea 4:11.

So it would be better to found our temperance lessons on principle and modern conditions, rather than the ways and ignorance of ancient, half-civilized people.

Here is a temperance injunction which prohibits all sorts of folly, excess and waywardness, if obeyed:—“Prove all things; hold fast that which is good; abstain from every form of evil.” 1 Thess. 5:21, 22. This covers the entire ground for all conduct.

What is sin?

One answers, “Sin is breaking natural law, and if you sin you must suffer to the extent that you disobey the laws of Life and Health and Love. Neglect, indifference and ignorance of God’s laws is the cause of all suffering.”

I would amend as follows: Sin is falling short of attainment, missing the mark of the prize of the high calling in the embodied Christ, all on account of ignorance or unripeness. There is only retributive overcoming of results for salvation from the state of liability to temptation of sin. The experience is often severe, but never unjust or vindictive. So we rejoice in it. We cannot break the law of God or nature, although we may bruise ourselves in the effort. It stands and prevails, serene; unshaken, however much we may fail or refuse to act in accord with it. We must do so eventually.

Read This.

EACH one of you select not to exceed three persons who will appreciate THE LIFE and send us 50 cents for each one and have THE LIFE sent them for one year. Get them to pay the 50 cents if practicable. What do you get out of it? 1. The satisfaction of having done a good work. 2. A book premium in value equal to half of the amount sent. Make your own selections. 3. Our blessing.

Advance Sheet of the Program for the Annual Convention of the

World New Thought Federation.

Chicago, Ill., Oct. 23-26, 1906.

FORE-WORD:

IN PREPARING this program, the committee in charge has endeavored to so arrange the subjects treated, that the addresses shall present an unbroken train of thought, and that the published report of the meeting shall be a complete history and textbook of New Thought practice. All the speakers will be asked to preserve this continuity as far as possible, and if they succeed in this, this year's convention will be a complete Normal Course in New Thought.

PROGRAM.

Tues., Oct. 23.

9:00 A. M. Business meeting.
2:00 P. M.

Address of welcome by a representative of Chicago.

Reply by the president of the W. N. T. F.

Address of welcome by the president of the Chicago New Thought Federation.

Reply by the first vice-president of the W. N. T. F.
8:15 P. M.

1. The Universality of Truth.
2. Individuality the Logical Result.
3. The Personal Application of Truth.

Wed., Oct. 24.

9:00 A. M. Business meeting.
2:00 P. M.

4. The History of the New Thought up to the Time of Christ.
5. History of New Thought from Christ to the present day.
6. The Unity of Science and Religion.

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7. The Consequent Result in Healing.
8:15 P. M.
 8. The Aims and Objects of the Healing Movement.
 9. Suggestion.
 10. The Power of the Spoken Word.
Thurs., Oct. 25.
9:00 A. M. Business meeting.
2:00 P. M.
- Five-minute talks on New Thought Practice.
8:15 P. M.
11. Affirmations and Denials.
 12. The Power of Thought in Moulding Character.
 13. The Public Mind the Result of Individual Thinking.
Fri., Oct. 26.
9:00 A. M. Business meeting.
2:00 P. M.
 14. The Responsibility of Life.
 15. Practicality of N. T. in the Home and in Business.
 16. The Relation of Environment to the Individual.
 17. The Possibilities of the Future from the N. T. Stand-point.
8:15 P. M.
 18. Federation.
- Installation of the new officers.
Inaugural addresses.
Benediction.

The music program will be first-class. It will consist of chorus and congregational singing and vocal and instrumental solos. The music program and the names of the speakers, together with the location of headquarters, hall, and information about rail-road rates, etc., will be announced in the regular program, which will be ready for distribution about the first of July.

PROGRAM COMMITTEE.

T. G. Northrup, Chairman.

Rev. John D. Perrin.

Ernest Weltmer.

We earnestly request every reader of THE LIFE to send to the Secretary, Ernest Weltmer, Nevada, Mo., his or her application for membership in the World New Thought Federation, at once. Get into line with this great movement: it will do you good and help along the vast work before us. In union there is strength and organized co-operation will centralize effort so as to render it more effective than otherwise. While no membership fee is charged, money is needed to carry on a work of this kind and you are respectfully requested to send to the secretary whatever amount your interest in the movement may prompt you to donate.

This is not a factional experiment; no personal ambition for leadership is at the bottom of it. The membership, now numbering several thousand, is made up of earnest sovereigns of free conscience and thought who have the betterment and uplifting of people now on earth at heart. Our conventions are pentacostal chorals of free tongues, unfettered brain and loving hearts. The vibrations that go out from these meetings tune up the mental and moral atmosphere of the world so that every creature has the gospel preached at home and is better and happier for it.

The next convention will be held in the auditorium of the Y. M. C. A. building on La Salle St., Chicago. *Join now and be there in person.*

To know that others suffer,
And overcome their pain,
Gives us strength in time of trial
And helps us live again.

JOSEPHINE CONGER, in "Stray Thoughts."

Read What a Neighbor Says.

MRS. Brown's daughter, who is attending high school, came over on the morning of April 25 to take treatment for an eye trouble. I gave her a present treatment, told her to go on to school the next day, as her eye would be well enough by that time, to take an absent treatment that and the following evening and come back to see me on the next day after, Saturday.

She came to say her eye was well, but I was not at home. Two days later I received the following letter from her mother:

Mr. Barton,

Dear Friend:—

I must write and thank you for healing Belle's eye. I wish you to print this in THE LIFE. Belle has suffered for a week or more. I thought it only a cold until the growth started on the eye-ball. You know how it looked when she came to you. I was really surprised when she came home to find it almost gone. She really would not have needed but the one treatment. By the second treatment that evening it had entirely disappeared. She went to school the next day and her eyes are clear and bright now.

You will, no doubt, think strange of my saying I was surprised after all you and Mrs. Barton have done for me; but it was so marvelous. I do hope people who are in trouble of any kind will go to you. I know you can and will help them. I am growing every day in Love and Truth and Understanding.

With best wishes for yourself and family,

Yours Sincerely,

JENNIE BROWN.

Note our offer on page 297.

To the Members of the World New Thought Federation,

GREETING:—

To the end that the World New Thought Federation may accomplish its purpose and that we may act in concert to bring this speedily about by use of the law we are familiar with, I ask that we all unite in the Silence at 12 m. daily; that there shall be at least 10,000 members of the World New Thought Federation before the opening of the Convention October 23, 1906. Will you also work to that end?

The Secretary will furnish you with copies of the Constitution, Membership Application Blanks, etc.

Yours Fraternaly,

T. G. Northrup, Pres.

Mr. and Mrs. Cramer, Editors of Harmony, lost everything in the San Francisco fire—Home College, furniture, books, files of the magazine, all went up in flames. The publication of Harmony is suspended for the present. They write that they are personally safe and comfortably housed with friends and are calm and peaceful and know they shall realize there supply. Let us all help these good people with our money and thoughts. You who owe them on subscription or otherwise will, of course, pay up at once. They expect to resume business at the earliest date possible. Their present address is 1264 Third ave., Sunset Dist., San Francisco, Calif.

Notice.

The Life subscription is payable in advance. Please look at your latest receipt and, if behind, send renewal, thus saving us the time and expense of sending reminders. Please do not neglect this, as we must drop delinquents.

Little Lessons In Elohim.

LIFE.

LIFE is universal and eternal. It is the substance of all things and it fills all place everywhere.

Life was never created: it has always been, always filled all space and time. There could never have been a time when life was not. Life cannot come to an end. Its very words "are life to them that find them, and health to all their flesh."

Words of Life, little words simply, such as power, might, vitality, force, energy, health, strength, progress, Life, Truth, Love, success, prosperity, achievement, ascension, growth, beauty, grace, aspiration, etc., are words that, when spoken in the spirit (that is, with the THOUGHT-FORCE behind their speaking) prove that they are life to them that find them, and health to all their flesh.

Life cannot become extinct, since it is the basis of all things. The fact that matter changes all the time, that it is never at rest at any moment, in any part, whether it be animate matter or inanimate, is proof sufficient that Life is continually acting upon it, in it and through it, to enliven and promote the true in it, and to chase out the false and impure particles. When forms seem to cease to manifest Life it is because they have reached that stage where they need remodeling and fall into the hands of Life without resistance. At such times Basic Energy acts the same, regardless of the changes in matter. It halts not nor ceases, nor lessens in extent and power.

Life becomes individual in its loftiest form, in

Humankind, and the Human has to live forever. It is made in the image of Elohim and is like Elohim. If man changes his mode of life it only means an improved form of life for him. And when he learns the true nature of his being, he will be able to make all changes without dust or tragedy. It may not come in this age, but it is surely for man. Tragedy will be swallowed up in victory. Evolutionary change is the true way of progress. In this material world there may be another or others invisible to us, and so much more refined that the folks of those worlds do not know we are here and walk right through us unawares. We don't know. But we are learning; we are getting to know that power does not belong to matter but to us. Our bodies move and should move when we tell them to. They are our instruments. And when you get your faculties and vitals in as good training as you have your hands and feet, tongue, eyes and ears, your memory will not be lax, your fancy will not stray from Life's true way, and you will not have to strive to concentrate your thoughts upon one important WORD of attainment for five little minutes. Your liver will not have to be treated; your lungs will delight in ozone and you will not have to command them out of their sluggishness to breathe automatically. O, Yes; every dainty little vital will put on its strength and set up a joy dance in the utter absence of complaint. I know this to be true. And at such times as when visitors come with their mouths full of bad words—words opposite to Life-words—and with their vitals lost control of, disobedient, unloyal, and you begin to sense their fear-vibrations, all you have to do is to *remember what you know*, and your liver and lights and gizzard and whatnot will quiet down like good children when their teacher re-enters the room, and will be as amiable as the children look. You do not even have to say "Come, come!" to your vitals when you *know*

about *life* and its *laws*, and just *remember*. Your Thought is Life's agent of power, when you *know*.

Omnipresent Life is all-sustaining; it grows the vegetable kingdom, blossoming it and ripening its fruit, then it sheathes the bud for winter's sleep and quiet development, ready for spring's unfoldment again. It breathes into animal life the breath of life and sets it a-going with its energy. It sends electricity flashing to call man's attention that he may utilize it. Life placed the reins in man's hands, and made the lightning subject to him, and opened his mind to the intricate ways and means for the splendid planes it has fulfilled. Life moves the planets, and they obey century after century, and we continue to meet them in the air at the same certain hours and minutes, day by day, year by year. Ah, they are well trained indeed. The human body is the symbol of the Heavenly Perfections, and it belongs to man, to make them as orderly and beautiful and as obedient as the heavenly spheres in space. *See?*—then there is no place for death, nor for its contemplation. All is life and life and life, endlessly. In matter change is endless, because moved along by endless life. Matter will continue to move until it is resolved into perfection like its Prototype.

Let the imagination cease to search for that which is opposite to Omnipresence, Omnipotence, Omniscience and Eternal. Let it spend *all* its time in roaming the beautiful fields of Elohim, and thus form a habit of using the thought on Life and its beauties and powers only.

APPLICATION: Think LIFE. Get into the habit of ruminating in life-thoughts only. Recognize life when you recognize any thing. And always dwell upon the Life *Principle*, which is perfect in all its opera-

tions. Think life when you breathe well; think life when you eat, or when you fast; think life when amid your successes, and think life when you hear people who do not *know* talk of tragedy and try to dismalize over probability.

In this exercise you will *accomplish* better; you will realize life more abundantly. And you will stop worrying (if you ever have worried) for you will *know* you have nothing to fear. It will also help you out of any old ruts of habit, so the habit-grooves in your brain will close up and you can build new tracks above them, over which new trains of thought may pass, and will make of you a new and happy creature. C. J. B.

An Interlude.

I WISH to thank the many friends who responded so heartily to my mention of *An Interlude*, in last issue.

It made me happy each time an order for a book came in, and I want you to know it.

I am expecting those I am having bound in limp ooze calf tomorrow, when your order will be filled at once.

Limp ooze calf binding in bronze or violet \$1.75. Paper 50c. Send to C. J. Barton, 3332 Troost Ave., Kansas City, Mo.

Rev. William Russell Wigginton, of Linneus, Mo. celebrated his 87th birthday, May the 7th, 1906. He is in good health, and has as good an appetite as when, fifty years ago, he rode forty miles to preach to one of his churches. He is still very sociable and enjoys talking of the good old times. His seeing is fairly good and his hearing is not impaired. His "children rise up to call him blessed." One of them,

C. J. B.

Love That Asks No Answer.

IT TAKES great courage to train
To modern service your ancestral brain,
To lift the weight of unnumbered years
Of dead mens' habits, methods and ideas—
To hold that back with one hand and sustain
With the other the weak steps we must gain.

It takes great strength to bring your life up square
With your accepted thought and hold it there—
Resisting the inertia that drags back
From new attempts to the old habit's track;
It is so easy to drift back, to sink,
So hard to live abreast of what you think.

It takes great strength to live where you belong,
When other people think that you are wrong—
People you love and who love you, and whose
Approval is a pleasure you would choose,
To bear this pressure and succeed at length
In living your belief—Well, it takes strength.

And courage, too—But what is courage,
Save strength to help face a pain foreseen,
Courage to undertake this lifelong strain—
Of setting yours against your grandsire's brain;
Dangerous risk of walking lone and free,
Out of the easy paths that used to be.

And the pain of hurting those we love,
When love meets truth and truth must tide above—
Yet greater courage ne'er has mortal shown
Than daring to think on, and think alone—
Dark as the unlit chambers of clear space,
Where light shines back from no reflecting face.

Our sun's wide glare, our heavens shining blue,
We owe to fog and dust, they filter thro';
And our rich wisdom that we treasure so,

Shines from a thousand things we do not know—
 But to think new, it takes courage grim—
 As led Columbus over the wide world's rim.

To think, costs courage; to try it—
 Taxes every power you know,
 It takes great love to stir the human heart,
 To live beyond the others and apart,
 A love that is not shallow, is not small,
 Is not for one or two, but for them all.

Love that can wound love for its higher need—
 Love that can leave love tho' the heart may bleed—
 Love that can lose love, family, friend,
 Yet nobly live on and love to the end.

A love that asks no answer, that can live,
 Moved by one burning, deathless, force to give.
 Strength, courage, love,
 The heroes of all time are built thereof."

"My Dear Mrs. Barton:

I KNEW nothing about your teaching when I was advised and sent to you for help. I cannot say I had any faith. But it is like a heavenly stream going over me and all through me, and it must be your influence. I am so happy I hardly know what I am writing. All those miserable pains are gone from my muscles, and I feel as free and clean and easy all inside, it makes me wonder! Why, I am *well*, and I don't know any other way to express it. And I got up and dressed and am all right. The folks laugh at me and cry at me, in wonder, but I am well, Mrs. Barton, I tell you

I am inclosing fifteen dollars, which ought to be fifteen hundred at least. I wouldn't begrudge it a minute."

E. M. E.

This woman had been allowed to three days to live, by the "physician."

New Premiums,

WE WILL send THE LIFE one year to a new subscriber with the following list of books at the prices named:—

With a Teachers' Oxford Bible, all modern helps; used to sell for \$3.50..... \$1.75

History of World's Fair, Extra fine book, cloth, 200 large photographic illustrations, nearly 500 pages; \$2.00.

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It would indeed be hard to get along without THE LIFE to help over the rough, difficult places. Each number contains something that is worth far more to us than the price of yearly subscription. You always tell us something new and uplifting. God bless you all in your noble work.

Lucy A. Westbrook.

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THE LIFE

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Commencement

DURING the month just past the schools have been holding both closing and commencement exercises. When a student completes a course of study in a college or university he or she is ready for commencement, to begin real life, to go forth to apply to affairs the theories and principles which they have been conning for a few years with the aid of books and teacher.

It is indeed a commencement, although he says he has finished his education. As a matter of fact he is not yet educated at all. His diploma shows that he has been instructed along certain basic lines. Now he is to apply this instruction and thus become educated, unfolded in power and capacity.

Sometimes young graduates think they know a great deal more than others. This delusion is rudely dissipated, however, the first time they run up against one who has what he knows from practice, has been trained in the school of experience. The lawyer who knows human nature will win over the one who knows only the law.

In June we had a very pleasant experience. I had not attended a commencement occasion since I graduated from the Missouri University. So Mrs. B., Ralph and I went. I wished Ralph to have an introduction to the place where he is to go by and by to finish his edu-

cation after he gets through the High School here.

We all had a most enjoyable time. Friends met us at the station of the beautiful, flowery woodland college town and took us to their home, the home of Dr. Ames, one of the Professors in the University. (I will explain here that at a great university the title "Doctor" does not mean one who gives drugs, or pulls teeth, or preaches.) Dr. Ames is a Ph. D., doctor of philoso-



THE COLUMNS,
ON THE CAMPUS,
ENGINEERING BUILDING IN BACKGROUND

phy. He and his lovely wife, my cousin Linnie, made our visit a most delightful one.

The Baccalaureate sermon was preached by Bishop Talbot of Pa., who recognized me in the audience as an old acquaintance and came to me afterwards. This was very pleasant. His sermon was broad and eloquent and full of helpful thoughts. It was entirely free from all the little sect follies of earlier days. It had much new thought in it.

After the sermon I went around on the rostrum

and ran up face to face with two of the professors to whom I used to recite. One of them hugged me right before everybody and said, "God bless you, Abe; I am so glad to see you." The other would say every time he met me, "You don't know how glad I am to see you." One old school mate, a son of Major Rollins, one of Missouri's grandest men, said, "I saw you in the audience and first said to myself, 'That's Barton.' Then I said, 'No, Barton is an older man than that.'" Then he added, "I am delighted to see you. All of my recollections of you are very pleasant."

All of this made me happy. Would it not you?

I wandered about the familiar campus and the great buildings with childish delight, meeting old acquaintances and being introduced to new ones. Ralph has given you in the accompanying sketches a glimpse of part of the grounds. There are many great buildings on a beautiful campus of 400 acres of ground.

We had other addresses, the awarding of degrees to the many graduates and conferring of the honorary title of LL.D. on Gov. Folk and two others. Then we, the Alumni, about 300 of us, gave a grand banquet. It continued from 1 to 5:30 p. m. We had speeches by Gov. Folk, President Jesse, Dr. Schweitzer and others. While only graduates and guests of honor were admitted, our rules permitted us to bring our wives. So Mrs. B. was with me and we enjoyed it all immensely. Ralph could not come in, but he said he did not wish to. Ralph is naturally inclined to avoid crowds of people.

We also visited Stephens Baptist College where Mrs. B. graduated the same year I did at the University. It is in the same town, Columbia. The school there had closed a week before, but some of the teachers lingered yet.

One day Ralph and I took a stroll out on the "Classic Hingston" where I had so often climbed the bluffs

and skipped flat stones on the water, and he and I did the same things. The great stone cliffs and trees, the gravelly bottoms of the clear, rippling stream, the circling, soaring turkey buzzards with nests in the rocks, seemed the same as of yore. We enjoyed it all greatly.

It was very helpful as a rest, a reminiscent return to former days, a refreshing and recreation, a renewing of old friendships, a reintroduction to my alma mater.

During the school year just closed there were 2,000 students enrolled, 500 of whom were women. What a change here! They used to think that women did not have brains enough to take the University Course. You get an idea of what it means to win a diploma from this University when I tell you that the highest graduation degree given in the colleges and best high schools of the state admit the holder to enter the lowest (freshman) class in the University. The first woman to be awarded the regular academic diploma in our University was a member of my class. She is a teacher now in the Manual Training High School of this city. This year the class valedictorian was a woman. This is an honor awarded the one having the highest scholarship in the graduating class. We are glad women have so grandly won their way to their rightful position by the side of their brothers. The days when woman was regarded as either a plaything and luxury, or a slave and brood animal, are past.

We all came home much refreshed and lifted up and our memory is stored with many fresh and pleasing recollections. While there we talked some of bygone days, of school boy pranks, in which dear Gene Field had a large part, of our trials and our pleasures, of our lessons and our sweethearts. Bless them all.

Was all this profitable? What do we mean by profitable? Ordinarily it means gain in money. But

sometimes that which is profitable financially is not good for the person.

We talk much about Science thought and Science conduct as distinct from ordinary thought and conduct. In this we often make mistakes. We condemn that which is natural and wholesome because it belongs to the "mortal mind" mode of living. Yet it may not be discarded from our lives with impunity.

Some divide things thus: *Science*,—going into the silence, treating, blessing things in word, smiling when it hurts, saying that is true which does not appear to be a fact, declaring oppositely in the face of common sense, denying appearances, refraining from ordinary pleasures and trying generally to be different from ordinary mortals.

Not Science,—everything else.

I have given you a text in the little story of our visit and from it purpose preaching you a sermon.

My theme naturally divides itself into four parts:—

1. Outing and Change.
2. Reminiscences and Renewal.
3. Association.
4. Thoughts which abide and grow.

1. It is not necessary for me to argue that outings and change are good for all of us. This is universally admitted. But why? To prevent grooves in brain and nerve action. To allow restoration of substance and force in one part while other unused parts are brought into activity. To get different elements in food, air and water for the body. To see new objects, thus stirring up lagging brain cells and starting sluggish currents in the life centers. To enter new and refreshing spheres of interest and moral being among people. All this is good for Scientists as well as for others. Its lack cannot be supplied by sitting in the silence and holding thoughts.

2. Some condemn reminiscences in general. They call it looking backward and refer to Lot's briny wife.

Why not recall that which is plessant? Why not renew old friendships and revisit scenes of earlier years? This does not hinder progress. It helps it, if you use it aright. I love the old friends, the old scenes, the old recollections. If there were trials, I have profited by them. If there were errors, I see in what ways I rose above them and know better now how to



THE
OBSERVATORY.

rise above present tendencies in that direction. If there were follies, I laugh at them now. If there were triumphs I rejoice and am stronger because of the review of them. The result is to renew hope and energy and furnish new courage for what is before.

3. It does us good to get out among people. We learn much by it. We know how to prevent them from entering our moral atmosphere with depressing influences. We enter theirs with buoyant, helpful

thoughts. Besides, we thus cement friendships that are valuable. I love to meet acquaintances. I love to have many friends. I love the brotherhood of my Alma Mater. When I meet one with an M. S. U. alumni badge on, it is like two freemasons meeting. A feeling of unison springs up at once. I know we can clasp hands and converse with mutual pleasure and profit. We are in the world, but not of it. Yet we may not be isolated from the people of the world. We have had too much of the unnatural race of hermits, nuns, recluses, monks and dummies to now imagine mahatmas and occults in the New Thought. There are none; so let us cease to imagine them. "Occult" as it is used in business is another name for fraud. Truth is not occult. It is open and free. It does not operate in dark cabinets nor associate with mediums and pretenders. It shines out in open daylight, in nature's unveiled beauties, in the faces of children and honest toilers, in the blue starlit dome of heaven, in homes and fields and good deeds. Here we find people; here we meet the faces and hearts of everyday life and know that we are one with and among them. It is good for us. Bless my soul! There are no occult farmers, mechanics, school teachers, toilers, mothers or children. They are just God's honest, non-mystic darlings, and I am one, too. I would be no other. I love all mankind better because of my recent return to dear old Columbia and its magnificent temples of learning.

4. There are seed thoughts implanted in us all in early childhood that abide and grow and should be nurtured and cultivated and encouraged. I have many from my parents, as well as from my lessons and experiences in school. When I return to the old places and recollections in person and in thought, these are aroused and stirred with new life. It gives them a new impulse and helps me to build anew thereon. These

are basic thoughts, and if good, are most valuable. My mother's simple domestic precepts, my lessons in school when the mind was like a fresh opening rose spreading out its petals for the dews of heaven, my cuffs and bumps and tumbling experiences which my youthful vigor enabled me to rise above, my fundamental lessons in Mathematics, Mental Science and Latin, my first associations with big learned professors and students in higher classes—are all yet a part of my being, foundational and integral. Let the good of it be resuscitated and given an impetus by a renewal of the associations which attended them. We may be wise to select and brave to enforce; but we must be resigned to the inevitable. Yet I believe, "spite of pride, in erring reason's spite," the inevitable is always the best in the end. It must be so if God reigns.

I believe in all that is. I do not believe in patched up abnormalities that are no more than spurious efforts to improve on the Genius of Creation. The recluse may have his pleasures or gratification, but it is the selfish satisfaction of the bear who sucks his paw and dozes in his dismal cave. I prefer the sunny give-and-take joys of the cheerful mixer—I mean the mixer who is not defiled by greed for political preferment or commercial gain. He need not neglect the silence; nor should the other withdraw from people. Both extremes are to be avoided.

"And thus, as in memory's bark we may glide,
To visit the scenes of our boyhood anew,
Though oft we may see, looking down on the tide,
The wreck of full many a hope shining through—
Yet still, as in vision we point to the flowers
That once made a garden of all the gay shore,
Borne back for a moment, we'll know them still ours,
And breathe the fresh air of life's morning once more,"

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MeditationsBy Maxton
•

TO BE taken by surprise shows a lack of wisdom and foresight, for everything that happens does so through the concurrence of forces which are continually hurling from the bottomless sea of possibility onto the rugged shores of actuality the uncertain drift-wood of phenomena; and he who has acquired wisdom through watching the incoming tide of events has so often witnessed the unexpected that, in his mind, two very opposite extremes have met, and the unexpected has become the expected, and occasions little surprise. I once told a class in geology that the western coast of California might sometime be the scene of a destructive earthquake. But it was not expected and I was in a measure surprised when it came. It is quite safe to say a thing will happen when we clearly see it as probable, or even possible, for we have always to wait for it, if we are wise enough to give our forecasts unlimited time.

* * *

I was once associated with a man who disgraced the name and fair fame of the teacher's profession by deep-seated villainy and a studiously polished exterior. His favorite theory was that any human being was only as good as he was compelled to be by force. He acted on this theory continually, much to my chagrin and regret in my joint labors with him. When I told him plainly of his base views of humanity and his hypocrisy in winning favor for base purposes, and told him his course could not fail to lead finally to disaster, he gave me such an incredulous smile, accompanied with such a piercing glance of his serpent's eye,

that I could scarcely keep down a vague suspicion that this cunning serpent in human form had more of the elements of success in his methods than I was giving him credit for. I saw clearly that his course would bring disaster by all moral reasons that my life had taught me to respect, and I told him what I thought; but at the same time I had a very keen sense of the apparent possibility of his deceiving the world and imposing upon the simple throughout his career, and only meeting justice in a subsequent stage of existence, after leaving to the world an outwardly successful life to prove the truth of his false views. Three years passed by and my prophetic utterances had not been fulfilled. The cunning villain was still forging ahead, and proving by his false life that villainy and hypocrisy are a safe policy and a guaranty of success. But before a month of the fourth year had elapsed the tardy fruitage of a false life, based on false theories, was reaped, and to my surprise (and regret) my prophecy had its fulfillment. He always developed the worst in those who came nearest him, and in a difference with another associate, anger and hatred were engendered, then threats, then pistols, then two shots in quick succession inflicting two wounds; two men lying on the walk glaring at each other, one with serpent eyes whose glance was growing dim in death, the other with a surprised and regretful look; and the most of deception had fallen from one life as it was blotted out and the black mantle of remorse had settled upon another.

* * *

It is with regret that I chronicle this incident although I see in it the inevitable harvest of a prolonged, false sowing. It is an incident which has much significance; notwithstanding its regretful features. It is the studied effort of such lives to place up-

on the simplicity of truth the stamp of crudity. False life must be supported by cunning, and to the cunning villain the open candor of simple truth seems puerile and contemptible. But the logic of final results proves that the exact reverse of this proposition is true. Cunning wins for a time, but in the end open candor will crush it. There is very little room in nature for intrigue. There is a boldness and directness in all natural developments that ought to inspire the soul of candor with confidence. Cunning builds high walls and secretes vast treasures, but in the end the walls tumble down and simple truth walks over the crumbled barriers and tramples under its feet the hoarded treasures. Faith in the ultimate triumph of truth makes life sublimely placid. To rely upon cunning for success makes the strenuous life, and buries thorns where the head of the schemer is pillowed.

* * *

But in the world of to-day cunning and deception and the strenuous life, which they tend to develop, are the usual conditions of that success which is measured by wealth and preferment. In politics the door to success is practically closed to the man who refuses to stoop to intrigue and deception. There are perhaps only two men of political influence before the American public to-day who have not, in order to gain prestige, found it necessary to smirch their characters by the practice of base expedients. One of these has been forced to the front by the force of circumstances, and the other has won by a superb magnetism. In the field of finance cunning is equally necessary. Scan the list of million winners, and you will see an array of human foxes. Simple truth, with its faith in the good, never won a million. Of course the truth will triumph in the end. But it will triumph in its own way. If we expect it to come into the possession

of millions by placidly pursuing the even tenor of its way, we shall be disappointed. The dove cannot be expected to win in a "rooting" match with a hog. It may have a much higher destiny than the hog, but to compete with him successfully at his own game is impossible. There are thousands of men who are too indolent or too stupid to compete successfully for wealth and position in the present strenuous attitude of organic humanity. These are prone to effect a holy horror of the strenuous man who succeeds. Mr. Stupidity sits for awhile with folded hands, and consoles himself with the thought that truth must triumph, and that trickery is running fast to its downfall; but he is still poorly fed and his raiment is a reproach to the eye. He holds out bravely for a time, but in the end he gets so hungry for the oil of fatness, which comes not spontaneously to his desolate wailings, that he loses his faith in the triumph of truth and becomes a very cheap rascal at last. Of course the tricksters are continually being caught. They lose and suffer. But the booty of which they are despoiled does not fall to the poor wailer who sits and howls at untoward conditions. Neither does it fall to the lot of the negatively honest. It is snatched up by others of the strenuous crowd. The fact is, your simple-hearted votary of truth and righteousness has little use for wealth, and is never found with itching palms. He does not expect great wealth, neither does he cherish an ambition for worldly honor, and he is seldom disappointed.

Boston, Mass., March 10, 1906.

A. P. Barton, Esq.,

Dear Sir and Bro. :—

As a literary man and contributor to many Journals throughout the world, I must say that **THE LIFE** is a most welcome guest in my office.

Fraternally and Loyally,

GILBERT P. BROWN.

“The Athens of the West.”

The Commencement at the Missouri University furnished a delightful little outing for the Editors of THE LIFE Magazine.

The University has over 2200 students this year I am told, and to be there one would suppose as much. Stephens College, for Women, in the same city, and Christian College, together with the University help to give this very wooded, solid, beautiful town the honor it well deserves, of being called the Athens of the West.

Stephens College has the most beautiful grounds—full of immense forest trees, shrubs, vines, bluegrass. Since my three years sojourn there, the limiting fence has melted away as people's ideas of personal freedom improved, so the girls can wander away down past the forbidding evergreens, out of the limits and into Broadway, if they are inclined. *We* never touched that fence, or ventured past the evergreens in our lives! We only passed through the gates upon church going days.

I heard some one still calling Christian College “Christian Female” College, and I wondered why they had not *evolved* out of that most unbecoming term, also. Why not say, “Female Christian College.” That term should not be applied to woman. Such epithets should be consigned to cattle pens and stock raisers. Let them say, “Woman's College” or “Christian Woman's College” or “College Woman's Christian” any thing most, but “female.”

Since the sexes are born and bred together in the family, I think it the most natural and the most beneficial way to educate the people together, and not specify whether they be men or women. It is the mentality that is educating, not the sex. Let us put no limitations on the mind.

We were met at the depot by Mrs. Linnie Ames, the charming comrade of L. D. Ames, one of the University Faculty, and we were delightfully entertained. Out on the porch we could hear the happy songs of almost all the old birds, who seemed to be doing their best also to give us a happy reception; the mocking birds doubtless had been in good practice for some time. Then the field larks with their high-soaring, mild, searching notes, peculiarly pleasing, was appended by the curt, familiar expression of the quail—"Bob White"—over and over, until we came to the conclusion that Bob surely must be lost for good. It reminded us of a little while ago when the birds used to own the fields and meadows, and there were no miserable guns around!

The University has undergone great improvement, in its ground and buildings, if not in its curriculum. There are thirty buildings, in all, ten departments, and 158 officers and teachers. In the Academic department this year, the Valedictorian is a woman. They publish "The Missouri Alumni Quarterly" which can be had by writing to the "University Publisher," Columbia, Mo.

I witnessed my first base ball engagement, and enjoyed it. I was pleased to find the game much less strenuous than I had supposed. (after having come upon a base-ball gang—one day when riding in a carriage and not hunting such things—and in which there was rough playing and a man badly hurt just as we came up). They told me the Kansans had been beating the Missourians, and though I am a little of both, I helped Missouri, and she won; they stood Missouri 7 to Kansas 0.

The wife of the President of the University is one of the prettiest, noblest looking woman I have ever seen, and they all assure me she is as charming as she

seems. In the Banquet Hall we met many acquaintances. Governor Folk and his lady were there, also some other of the State officials, and the president of University, Mr. Jesse and Mrs. Jesse. The Banquet was all our hearts could wish and more than we could possibly consume, in the way of viands. There were some fine talks, and some not so fine College Yells and songs down at the far end of the gymnasium hall, and "every body enjoyed himself."

I met one of my class-mates—Mrs. Dearing—formerly "Mamie Matthews" the girl with the wonderful memory in recitations. She is still young, much the same girl, her hair still black, and her brown eyes flashing and keen, and with the old kindly beam in them.

"Josie", she said, looking straight at me, with a half smile playing on her full Cupid-brow lips, "I remember one remark you made in the class which astonished me, as I had never supposed it would do to question anything an author said in a bound text-book; you had objected to some statement, and when reminded that the *author said so*, you coolly remarked, '*I disagree with the aulbor on that point.*' It had not occurred to me that it would do to disagree with the author."

Mrs. Ames took me to the University Auditorium to see an interesting theatrical conducted by the students of the graduating class. the valedictorian taking the part of Leading Lady, I believe. And I am wondering that they do not have theater buildings, so that gifts of this nature might be cultivated and encouraged also.

Ralph made several sketches of the University and grounds, some of which appear in this number of THE LIFE.

C. J. B.

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: Bible Lessons :*Lesson I.—July 1.*

JESUS AND THE CHILDREN.—Matt. 18: 1-14.

LESSON KEY-NOTE:—"It is not the will of my Father in the heavens that in his presence one of the least of these should be lost."

Time: Autumn of A. D. 29, shortly after the transfiguration.

Place: A house in Capernaum; probably Peter's residence.

Jesus seems to have taken a quiet interest in children. He did not fuss around about how much he loved them. He and the children just understood each other as they were on the same plane. They were drawn together naturally.

Jesus' disciples had been disputing about who would occupy the highest offices in the kingdom which they believed Jesus was about to establish. Jesus heard them and asked them about it.

1-6. The little child was Jesus' object lesson. It was not ambitious for preferment. It was innocent and pure hearted. It was simple and sincere in its ways. It was trusting and confiding. It was like love, believing all things and seeking not to further selfish interests.

He said, you are all wrong about this matter. You must cease to be as you are and be all this little one is before you can ever get inside the gate, to say nothing of holding offices. Greatness consists in what you are and not in the official positions you occupy. Greatness is in simple, lowly service with implicit trust in God. This is the Christ spirit. To defile one of these clear

springs of Christ spirit in childhood is worse than to be drowned in the sea. This is just as true now.

7, 8, 9. Man is weak yet and subject to temptation. This condition must continue and prevail until he grows stronger. But, alas for the one who sees the weakness of another and puts a snare in his way to cause him to fall!

Even that which is the nearest to you in your affections must not be permitted to ensnare you into wrong-doing. Verses 8 and 9 are symbolical—not to be taken literally. The words here rendered “hell fire” are *geennan tou puros*, “Gehenna of fire”. They point symbolically to the valley of Hinnom as a type of purifying, since the offal and refuse of the city were burned there. Error is cleansed out by suffering.

10-14. (Verse 11 is not in the best originals.) The guardian angels of the pure in heart see God always. Nothing is ever lost. It is not the Father’s will that the very humblest and lowest and meanest of all should perish. They therefore will not. All the preaching we have had about lost souls is error.

Lesson II.—July 8.

THE DUTY OF FORGIVENESS.—Matt. 18:21-35.

LESSON KEY-NOTE:—“Forgive us our debts as we have forgiven our debtors.”

Time: Immediately following the incidents of last lesson.

Place: Capernaum.

21, 22. The teaching of Jesus here is practically that you have no business holding a grudge against another at all. You should not hold the thought that others can wrong you. Of course, if a man should offend me purposely and ask me to forgive him, and then do it again and again, asking pardon each time, I would be justified in concluding him not sincere and using

some means to stop him. If this were to be repeated up to 77 times, I would justly conclude he was either crazy or a fiend and take measures to have him confined. So the statement is not to be taken literally, but the teaching is that we have nothing to forgive, must not count times nor take offense at all. Not even God can forgive in the sense of allowing an error to go unrequited; and God cannot take offense at anything. The entire doctrine of forgiveness must be revised. With its old meaning the word must be erased from our vocabulary.

23-45. The teaching of all this part of our lesson, this parable, is that we receive as we give, that we make our own conditions, that we ourselves are responsible for our states and degrees of unfoldment.

The key-note of the lesson is only a statement of this doctrine in brief. As we open to bless the world we receive blessing from the Father. The affirmation is put in the form of a request to teach expectancy, not to beg God to do it. It would be folly to beg God to do that which is already the law of Truth. The words mean, We have already erased from our minds all grudge, all resentment, all anger, all claims for retribution against men; therefore we expect and are ready for the same attitude of the Universal toward us.

Our change must come first. Our readiness must be in evidence. Only then can we receive. When you do one a favor and he or she turns on you later and snarls at you, you may be sure he or she was not ready for the good you offered. It was pearls cast before swine. Jesus said not to do this, and he was right about it. Don't be eager to make sacrifices for people—wait until they are ready.

Lesson III.—July 15.

THE GOOD SAMARITAN.—Luke 10: 25-37.

LESSON KEY-NOTE:—"Happy the merciful, because

they will receive mercies."

Time: Nov. or Dec., A. D. 29.

Place: Perea, beyond the Jordan and on the road between Jerusalem and Jericho.

25-29. The lawyer here mentioned was a student and teacher of the Mosaic or Jewish law. "Tempted" is not the right word to use here. He desired only to test Jesus' teaching to see if it was in accord with the Mosaic law. It was characteristic of Jesus to have him answer his own question. The answer here embodies much. It includes two parts and necessarily in the order named. The order cannot be reversed. 1. Let your entire personal being, with all your faculties and life centers, be absorbed and imbued by and with God love, the Substance Love, the Love that *is* God—that is, *be it personified*. Then follows 2. Irradiate this love to bless the world, to make it a better place to live in. This is the whole gospel.

The lawyer had asked how to inherit eternal life—that is to come into possession of it by right of birth. The answer adduced was all about being and doing—not of generation. And the promise was, "Thou shalt live." This means that life is a possibility in you because of your origin, and you must appropriate and perpetuate it as your possession by your own thought and conduct. You have already inherited all you may.

29-37. In order to be sure about the purport of Jesus' answer, the lawyer asked, "Who is my neighbor?" Jesus again made him answer his own question.

This parable has for its message:—Those who struggle with needs which they have not been able to overcome should have your aid, whether you ever saw them before or not. The true neighborly feeling is that which goes out to meet and fill real needs regardless of who the needy one is or where he lives.

Let that God-love radiation bless and lift up and warm and cheer the saddened heart and discouraged brain, and you shall live. This is worth all the commandments for doing and not doing in existence. Jesus rightly said that which the lawyer quoted from the Mosaic law gave the life and support to all the law and the prophets. (Matt. 22: 40.)

Lesson IV.—July 22.

JESUS TEACHING HOW TO PRAY.—Luke 11: 1-13.

LESSON KEY-NOTE:—"Lord, teach us to pray."

Time: December, A. D. 29.

Place: Somewhere in Perea, beyond Jordan.

1-4. Jesus had been praying. His disciples had often seen him in that attitude, which was so different from that assumed by the priests. They did not know what he said, for his was silent prayer, always except upon one occasion when he spoke aloud more for instruction of his disciples than for any other reason. (John 17.) There was one other brief prayer utterance aloud on the cross, "Father, forgive them; they know not what they do." This also was for effect on the audience. Jesus told his disciples not to pray aloud. (Matt. 6: 6.)

So they asked him to teach them. The priests had never taught them to pray, except to them. They took all the people's requests to God.

The "Lord's prayer" quoted in our Bible is given differently and probably was not quoted correctly in the first place. The best gleanings we can get from all sources so far open to us give only these words as, in some degree, authentic:

"Father, hallowed be thy name. Thy kingdom come. Give us day by day our daily bread. And forgive us our sins; for we ourselves also forgive every

one that is indebted to us. And bring us not into temptation."

This is really all we now have that has even a shadow of authenticity as coming from the Master, and this is, in the highest probability, only a faint echo, through a very ignorant medium, of what he did say.

These words mean—1. Recognition of a Father Principle. 2. A desire and permission that this principle should reign on Earth. 3. Trust for daily supply, free from care and worry. 4. Reciprocity between us and the Father, to supply us as we send forth. 5. Avoidance of going beyond our power to stand amid the necessary trials of this life. This we now know is only a thought suggestion. To say this over aloud with the trimmings zealous church people have added, is of no value.

5-13. The rest of this lesson sets forth the value of persistency and the certainty of receiving from a loving benefactor.

I doubt if Jesus said all this. He never favored begging. He probably said something which meant substantially: If through tireless, persistent importunity you secure what you want from even hard, cruel men, how much more sure you are to get what you need from a loving Father! Here you need not beg at all.

Lesson V.—July 29.

JESUS DINES WITH A PHARISEE.—Luke 14:1-14.

LESSON KEY NOTE:—"He who humbles himself will be exalted."

Time:—Early in Jan., A. D. 30.

Place:—In Perea near Bethabara, or Bethany, and at the fords of the Jordan near Jericho.

The Pharisees were a Jewish sect. They differed in their creed from the other great sect, the Sadducees,

in that they asserted that the Israelites possessed the oral law transmitted to them by Moses, the resurrection of the body after death and denied the freedom of the will, which the Sadducees claimed.

1-4. Jesus took lunch in the house of a Pharisee who was an officer in the church. There were other official persons present. Jesus knew they would object to his healing the dropsical man on the Sabbath day. He asked them to get an expression; but they were silent. They suspected a trap. They knew that Jesus knew what they taught about the Sabbath as well as they did.

The sick man had asked for healing and Jesus denied him not.

5, 6. They declined to answer this question also, for they felt the answer must be that any of them would do it, and then the Master would have them where he wanted them. Like the modern orthodox church people, they dared not submit their tenets to the light of reason nor subject them to the crucible of common sense.

7-11. In these verses Jesus teaches modesty, that we should not seek to exalt ourselves—let others exalt us for our merits. In modern politics there are not many who follow this advice. In fact the principle involved here has become almost obsolete. And I don't know that it is to be deplored. I don't see why a person should not appreciate his own merits as well as any one, just so he does not become arrogant toward others and depreciate their merits.

12, 13, 14. The lesson of helpfulness set forth here and the suggestion of uncommercial giving and friendship are not heeded among society people nowadays. The feasts are given either to return favors or secure them and only those who are able to reciprocate are invited. Such people are only toadies in their friendship. I want none of it. I despise a friendliness that is won only by patronage.

THE LIFE

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Key-Notes.

1-15.

I AM TRANSFIGURED EVERY DAY IN THE GLOW OF LOVE AND THE LIGHT OF HELPFUL DEEDS.

16-31.

NOW DO THE VIBRATIONS OF A WHOLESOME OPULENCE ERASE THE BROKEN WAVELETS OF POVERTY EVERYWHERE.

Healing Thoughts

FASTING AND PRAYER.

MR. EDWARD EARLE PURINTON, the poet, has written a book on the subject of Fasting. And as prayer is the natural concomitant of fasting, it also is included.

The book is an interesting one, founded on experience. Its author fasted thirty days; and in that fast he says he found God. His work is called "The Philosophy of Fasting" and he begins by quoting:—

"To be healthy is to be half-animal half-god; to be sickly is to be circumscribedly human; but to be sane is to be triunely god-man-animal." And this he has made his text.

This book is rich in humor yet earnest in instruction, and it is replete with new and helpful thoughts. (He has not asked me to review this book.)

Much has been said, at times, down the ages upon the subject of fasting and prayer for the healing of disease; and it does seem in looking at Buddha and Confucius and other Christs of different peoples that something of this kind was required before they could put on their full power, and be of great service to the race. Even Jesus, for whom a higher kind of birth was claimed, fasted forty days in the "wilderness." Certain diseases have been pointed out as healable in only this way. After his transfiguration "on the Mount," and when Jesus had descended again, he was met by the father of a lunatic boy, who besought him to heal his child, saying, "Thy disciples could not!" He rebuked the disciples for their lack of faith, and then healed the child; though it was after the second treatment, if the record is correct, for the first words

seemed to make him worse, he fell on the ground: yet in the second he was healed and went his way sound and well.

Then the disciples took Jesus aside and questioned: they had spoken the words; they had striven with the Spirit; they had concentrated and *concentrated*, but all to no purpose! He told them it was on account of their unbelief.

They had been believing in bread and meat, perhaps. The disciples had appetites like laboring children. They traveled round and drew in plenty of appetite-giving ozone, and so, attended to the wants of the body until they forgot or neglected the higher, finer food of the soul, and ceased to exercise sufficient belief in the Unseen Powers. At such point of progress, *fasting* will soon call a man back to his Substantial Consciousness.

"Howbeit," Jesus went on, remembering it was a chronic case and as obstinate as obsession, "This kind goeth not out but by prayer and fasting." He had just been engaged in these exercises and knew he was able to do the work. The chicken and lamb-loving preachers long ago let the idea of both healing and fasting slip through their fingers! They continue to "pray" but even that is broken far away from the sample method, and a man is considered successful—not by the answers he gets—but for the prayer he can spin out indefinitely—"able prayers"—and at the same time keep within the doctrinal gates of his particular sect.

You have heard people say that pain is friendly. You can pump a football so full of air it will burst and never complain; you don't know when it will burst, and it doesn't know either, for it cannot feel the inflation. But the pain in a man's stomach comes to advise him he has taken enough, or has eaten the wrong

thing, or has taken his food in such unnatural haste, that the intestines cannot assimilate it, (they can only utilize pulverized food, and this is why we are instructed to chew well.)

You have heard also that we are made in the image and likeness of Elohim; and this means in accord with the mathematical science of the Invisible Powers. We are to keep ourselves in tune therewith. People should eat what they like, provided they are in tune with their true natures. But since all the discord and suffering in the world are the result of getting away from this likeness of Elohim in ourselves, this failure to exercise in our daily lives that which we are in reality, men have often to be disciplined before they can know what is best for them. Nature does not pinch people when they go astray from Her, but it hurts the people to go; and better than this, better than waiting to be whipped back into the path of science, is *self-correction*. Yes, we are getting pretty wise (comparatively) when we know how to march along in the right road of our own free wills. This is mastery. This is dominion. It is "doing our own sums," just as was for us to do in the start, if we had known. Never can a man have dominion until he works out his own salvation. This brings him into it. Self-conquest places us in power and renders us able to subdue the earth.

If your liver is sad, your stomach troubled, kidneys doubtful, bowels stubborn, heart cast down and brain forgetful—if they have been so dull a school as to ignore your wishes and have gone on a strike, refusing to work any longer—cut off their supplies. When you do this, soon the cross stomach will rise up and go foraging for itself. It will even lend its juices to other organs while it rests from digestion; whereas when it was overgorged it had to call for more than its share

of blood to make it able to function at all! Moreover it was this everdrawing of blood from the other organs, this war of the organs for more than their usual share, that caused the lethargy. You have seen people after a hearty meal, dose away, from sheer plethora. I have the picture of a monk sunk in slumber in his chair, just after a feed of wine and bread and fowl and potatoes untold.

And it is this surplus blood that goes sailing to the brain to interfere with *sleep* when it would be found. Men are quick in discovering the fluttering and fever, the nervousness and the worry; yet they fail to see how to get away from brain and body for the cultivation of the soul, while body and brain may recuperate and the soul put on its Steadfast Self, its own Individual power.

Systematic breathing is only for the one who has departed from the natural way. Rules are indispensable for those who have forgotten the laws of life and wandered out of the way. Fast when it is necessary; breathe the yogi breath; wake the solar plexus if it is asleep when it should be awake; I like Mrs. Towne's expression—"Wake up." Our internal organs would obey us like our hands and feet if we had them in as perfect training. Take physical exercise; cultivate magnetism; *exorcise* your liver; make fun of your diseases and make wry faces of denunciation at your be-setting sins—whenever false conditions appear.

You remember the man at the Pool, waiting for some one to help him in. Jesus didn't pity him a little bit: he told him to get up and do it himself. If you have insomnia, agree with it quickly and bet it you can stay awake as long as it can; and then Insomnia will fold its phantom tent and steal away. It came because you needed it. It called you attention to something you must or should attend to. This is splendid

truth. Insomnia is a phantom—a nothing which feeds on the fear of the dyspeptic,—while *you* are everything!—Yes— you are the SUM of all that is! You do not need sleep. You are independent. You rest in the Heavens—you have no needs. Take up your true mind and handle your own case.

And you, as soul with a mentality to train into right service, Oh, do be as faithful as the infant who tries over and over and over with his dimpled, dainty fingers—and never ceases—with an eye single to conquest; he does not know how to quit until they obey his little imperious will. If he fail at one time and fall asleep from weariness, it is not failure, for the first enterprise he engages in on awakening will be the object of his desire which he temporarily yielded under the sweet spell of Morpheus. "I will praise Thee, for I am fearfully and wonderfully made: marvelous are Thy works; and that my soul knoweth right well."—David in Psal. CXXXIX, 14.

In learning to train the organs into right service, it has to be remembered that the mentality has first to be trained; for no act ever precedes thought. One in dominion has easy control over his organs as one may have over children. They don't have to be scolded or punished, but trained. And training is easiest when only the proper food is administered. Do not watch an organ to see whether it is behaving or not. Don't think any more about your vitals than the base ball pitcher does when he is about to make his first run, unless a "friendly pain" calls attention to it: then act as in child-training. Tell it how much confidence you have in it, exploit its good qualities; tell it how splendidly it is functioning. Many a man has made his stomach worse by upbraiding it and brow-beating it! It is not right to claim a "bad liver." I remember praising a woman's lungs once (when a doctor had just

told her the cells were collapsed and she better have a course of medicine at once) until she spoke out and said she felt perfectly well, while I was treating her. I spoke to their owner of their good qualities, denying the stories told about them. The woman got well, and has been well ever since.

Never show mistrust in your child or in your vitals. For in either, it is the quickest way to insure discouragement. I have heard that boys are bad and inclined to disobey their mothers. I have not found this true. No doubt the fault is with the mother when it is true. I have two of the finest boys, and they are obedient and courteous enough. It is not always best for the child to obey its parents. I have often advised, reasoned with, praised my boys, but I have never punished or scolded them, and I hold that, as a rule, such measures are unnecessary. My boys are talented, handsome, strong-willed too, yet they have no habits, not even tobacco. And this is the way to train the *vitals*—when we notice them at all—at bathing time or physical exercise—if they ever seem out of order. That expresses it—“out of order”—out of the Universe’s first law. You can expect then such good of your vitals that they will keep quiescently dutiful without your special concern.

Fasting prepares one for excellent practice in healing. I have had my thoughts so diligent upon difficult cases just in, that I have not cared for food. While I have experinced no extended fasting, I have often practiced going without food, and to great advantage. I sometimes advise it in my patients. Four years ago a distressed woman promised me she would go without four meals. Her trouble was “dispepsia.” When I inquired, she told me she had “only eaten very little each meal, and almost no ‘meat’ to speak of!” I expressed regret and told her she had not fasted at

all. Fasting means going without food. She recovered, but not so soon as she would, if she had been brave enough to let go the race habit for a little while.

There are schools of fasting East and West. There is one in Los Angeles. There is also the "Naturopath Health Home" at Butler, N. J. You can get circulars from "Benedict Lust,—124 E. 5'th St., N. Y." You can also get a copy of Mr. Purinton's "*The Philosophy of Fasting*," at same address. It is a great work. I like it almost without exception. It has 130 pages.

People who wash their faces every morning are not called freaks because it is an accepted race habit. It is the one who cuts a new track, different from any the race has travelled, who is called crank; and the race does not let go of the pseudonym until it has adopted the same itself.

C. J. B.

I read THE LIFE every month and enjoy it. It is just itself and not copying off of anything else. It is bright and not afraid to speak right out. Yes, I love it. Your Healing Thoughts help me more than anything I read. I keep them by me and read them over and over. I have taken THE LIFE from the first issue. It was Mr. Barton's Bible Lessons which held me to Christian Science when I had mind to give it up—so I feel like I know you both and your children too.

MRS. M. B. V. M.

Write to me about the rubber lot bargains I have to offer you. An investment here is worth more than any life insurance of four times the cost. I know a shrewd business man here who gave up his life insurance and put his money into rubber. One man got \$7,000 off of ten acres first tapping.

For Thee.

Written for "THE LIFE."

FOR thee is every blessing;
 For thee is all the good;
 Life and health and strength
 And life's meaning understood.

All things above, below,
 The air, the Earth and sea,
 Nature's songs and glory
 Are created all for thee.

No matter what thy birth,
 Of high or low degree,
 Because thou art a child of God
 God's riches are for thee.

The harmonies of music
 The joys of art and poetry,
 The fruits of hope and faith,
 The soul's enjoyments are for thee.

The Image and the Likeness
 Of God is yours to be.
 The sweets of friendship, love,
 Are all, dear heart, for thee.

Lotta Perdita Cheney.

Here's what it does when you follow it up faithfully:—

"I inclose one dollar for the renewal of my subscription to THE LIFE. I have been a reader of THE LIFE from its first issue—have been greatly benefited by its teaching. I am now eighty-six years young and read and write without the aid of glasses."

Mrs. W. H. B——, Pittsfield, Mass.

And she writes a very clear, steady hand, remarkably true to the blue lines.

Correspondence



1. CAN the subjective mind be made to heal one while asleep and is it the real self of us?

2. The Christian Scientists call matter "Mortal error." Why do they prosper so materially while they say there is no matter? It would seem that material things like to go to those who despise them.

3. I want to know how to talk to God, the Essence of Being, instead of people by telepathy. Can I use telepathy in talking to God?

4. I want to know how to appropriate mentally more good of all kinds and manifest it in my life. I see in my mind's eye that all I need is mine, but I want to know how to manifest it as mine in the objective.

Miss F. S.

Answers:—1. There are not two minds, objective and subjective. There is but one mind, but it exists in two states, or may be viewed from two view points, the objective and subjective. In the subjective state the mind receives impressions and records them. To this realm of mind suggestions are made and in its closets are stored all memories. Hypnotic suggestions are made here and healing treatments enforced. All reasoning operations take place in the objective realm of mind while the memory tablets are found in the subjective. The objective only sleeps. So healing suggestions may most effectually be made while the patient sleeps or is in a perfectly passive state. While in the state of falling asleep you may by objective action suggest work for the mind to do subjectively while you sleep and wake up to find it done or in progress. The objective activity of mind hinders healing unless trained to obey the will. Here we find doubt, worry

and fear. Subjectively mind never reasons or doubts.

It may be said to be the real self in essence while in mind's objective aspect it is the real self in action, reaching out and trying things. We unfold subjectively and accumulate objectively. We gather in objectively and store away subjectively. We see objectively and feel subjectively.

2. There are three reasons for the apparent fact mentioned here:—*a.* The cost of becoming and continuing to be a Christian Scientist, a member of a fashionable church, is so high that only the wealthy and prosperous can afford it. Thus they get that class of people to begin with.

b. They claim and pretend opulence where it is not really a fact. Like health they assume it whether it is an actuality or not. They must dress well and play serene health and prosperity whether they have them or not. There are those here in K. C. who play this game to the neglect of honest debts. I know more than one instance of this nature to my own not inconsiderable loss.

c. To hold to real substance and give little importance to the symbol or shadow is to get control of the latter. Those who see a silver dollar as big as a wagon wheel find it as much harder to get one as the size compares with the view of them who see it as a shirt button. They who try to wrench it from others through ignorance and main strength get but few of them, while they who get control of the substance it stands for have all they want. To ignore matter as reality while you grasp the real back of matter is to control it. Some of the Christian Scientists have done this and some of the liberal New Thought people. The way is open to all, and the greater the number who get into this way, the easier is the conquest over money. My true thought helps you and yours me against

the poverty-stricken thought atmosphere of the race.

3. Let your true thought go out into the universal without attempting to address any ear. This is not, strictly speaking, telepathy, but, to coin a word, Ubiquipathy, a vibration which is felt everywhere, far and near. This helps all. And if you express a special need of your own, the reaction will help to fill that need. You so order the force that it does this. If you need money, for example, do not treat people to pay you or give you business. Stir the powers of wealth Universal and find your own in the Father's treasury. Claim it and draw it to you by developing opulence within yourself. In this way people will be impelled to pay you and bring you business.

4. What you say here would indicate that you have already taken the first of the two steps to attainment—Recognition and Affirmation. If you are able to see what you seem to need as *your own already*, you have the faith which Jesus said would make all things possible. Then it remains only for you to speak the word. Affirm what you see to be true until you have it in the objective realm. Do not say you will have it nor ask God to give it to you. Call it now your own and reach out to take it—this means work for it. Faith with the word and works will get what you need, if you faint not. Remember Paul's words:—"Let us not be weary in well doing; for in due season we shall reap, if we faint not."

A lady in West Virginia who is a member of the Eddy church writes me in great distress. She says they discourage and condemn marriage; that a woman in her church, who called herself a high scientist, said to her one day, "I am ashamed to say that I am a mother;" that the first reader of her church advised her to leave her husband and go to healing, which she

declined to do, and that they finally induced her husband, on whom she had spent several thousand dollars, to leave her. She wished to inquire if our teaching was the same.

It is not. We regard the marriage relation as sacred, and foundational to our social and national institutions. The course mentioned above, if carried out, would result in one of two things: Race Suicide, or universal prostitution. We would avoid both evils by encouraging marriage in love, fidelity to the sacred vows, equality of privileges between husband and wife and by fostering the home as the basis of good government and a noble, virtuous citizenship. Any teaching to the contrary is dangerous and should be discouraged. I answer this question publicly because others have asked the same question.

A woman in Ohio asks where the spirit goes to when it leaves the body.

I really don't know any good reason why it should go anywhere permanently. Some say that the spirit individual is redistributed into the Universal Spirit Essence. While this has not been disproved, yet it does not seem reasonable to me. So for as I have investigated the processes of nature, I have found every movement and change is made in the interest of progress. To individualize spirit and endow it with faculties, Consciousness and thought power and then scatter it all out again before it has attained even its humblest aspirations would seem to be both purposeless retrogression and cruel fatality. It seems clear to my mind that the body is the result of a previous spirit or mind individualization and endowment. Then, when the body has served its purpose it may be dispensed with to be replaced by another one more adequate to the needs of an advanced stage of being. It is

held by some that this body can be so renovated that we need not move out at all. However this may be, I believe, but don't know, that conscious individuality continues and when free from the claims of material gravity can and does go about among the stars and planets at will. All space is heaven for the soul whose condition is a happy one.

The Man Who Swore.

SOME may think this a made-up tale, but I vouch for the truth of it in every particular. My neighbor has two little girls of nine and eleven, respectively. The mother is a devout Christian. Strange to say, however, the girls had never attended church services, the mother's theory being that until a child is ten years old it cannot understand a sermon, and will either go to sleep or fidget about and disturb the grown-ups.

This winter a very warm revival was being held in a near-by church, and the children begged to be allowed to go with a neighbor. After services the girls did not wait a minute for this neighbor, but came running home in great excitement to tell the mother of the perfectly awful time the people had had in church with a crazy man.

"What did he do?" asked the alarmed mother.

"Well," said Mary, "the preacher asked if some one would lead in prayer, and so this man commenced to pray, and he prayed and prayed and *prayed*, and a man tried to make him stop, and he wouldn't do it, and then a lot of people got mad and tried to make him stop, but he hollered louder than ever, and one man got so mad he swore!"

"Why, Mary!" cried the horrified mother, "I *know* he wouldn't swear in church."

"Yes, mamma, but he *did*," cried Clara; "the

man was right next to us, and he said, 'O-o-o-h, God!' and groaned *awful*, just like this, and the child gave a lugubrious, soul-stirring groan that fell with such a familiar sound on Mrs. B's Methodist ears that a great light broke in upon her.

"Mary," she said, what did they say to the man to make him stop?"

"Well," replied Mary, "when he had prayed long enough, a man said, 'Amen!' real short and sharp, but he wouldn't stop, and then another man said, 'A-a-a-men!' but he wouldn't stop, and then they got mad and three or four hollered at once, and he just prayed faster and louder, and some of them groaned, and we thought some of them swore, and then the man right by us swore and groaned so loud it nearly scared us to death, and we slipped out and ran home."

T. M. C., Decatur, Illinois, In Judge.

The government, both State and National, continues to make a show of fighting evil doers. The purpose of it all may be ostensibly good. But we may well suspect a mixed motive in the minds of at least some of the law's prime agencies or actors. Some are sincere, some seek notoriety, some favor, and some financial gain. But the methods used are essentially wrong. The ends will therefore not be attained. Laws will be evaded and penalties dodged or rendered of no effect and methods changed so that the same evils will continue under other disguises. You cannot reform men by scaring or whipping them. The arch offenders only laugh at your lash and the pitiful sums you extract from their coffers by way of fines are not felt. What shall we do about it? Not much can be done about it all at once. We may speed the work of reform and deal with immediate wrongs as best we can. But it is certain that we cannot reform the world by punishing offenders.

As Seen from a Winter's Study.

By Gilbert Patten Brown.

The brotherhood of man [has no relation to any particular sect or creed, its author is God.

In order to be able to do right one must first learn to live right, the rest will take care of itself.

Despotism is a dark cloud of the old world and has no welcome in the American Republic.

Freemasonry is a cornerstone of religious toleration and older by far than the creeds of man.

Science is an enemy of superstition, it always advances and never retreats.

Egotism is found in every man, yet few will acknowledge the truth along those lines.

IT'S strange but true, that as we walk the rugged path of life,

We hold the scenes of childhood's time most dear;

We worry over business cares and at the passing strife

And yet, one thing to me is very clear—

We're children still at heart, and better for it, too, I guess

For if your heart is true and not of stone,

You cannot fail to soften, and I think that you'll confess,

You'd like to celebrate the "Fourth" at home.

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I find I was causing those two women great mental agony. The baby was not in the carriage, but they *thought* he was, and what people think makes them what they are. "As a man thinketh in his heart, so is he." If a man thinks every one is against him, he will treat them so they will be. If he thinks every one is his friend, he will treat them nice and they will be friends. If man is suspicious of every one, they will be suspicious of him. You get just what is coming to you, good or bad—that's sure. If you keep on fighting, you'll get licked sometime, good and plenty.

Buster Brown, In Sunday Chicago American.

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Little Lessons In Elohim.

CONQUEST IS FOR MAN.

ALL things are here to be used, while man is here to use them.

I do not speak of conquest as merely possible to man; it is for man; it belongs in his line. It is a part of his paraphernalia—that he has to “put on.”

To become master of anything you have to put it on—not bodily but *mentally*. The master mechanic gets his degree by putting on the knowledge of mechanics; the law candidate gets his degree by putting on (or as people now say—taking in) the knowledge of pleading, practice and evidence; Jesus was called a master Christ because he acquired a master’s degree.

The term *mentality* is a department of mind, as the drop is a department of the ocean—containing all its ingredients, in miniature, and not separate from it—one with it. The mentality is the mind of the soul—that department of the Individual which is set apart and colonized for the purpose of demonstrating the eternal persistence of its Substance in every particle. Colonized soul has the steadfast Individual for its Standard of attainment; so that when your soul reaches the standard of your Individuality you will then have overcome “the world flesh and the adversary;” you will then have accomplished all you came into the world to accomplish. When the disciple said “let the Mind be in you that was in Christ” he meant—let the mentality of your soul put on the mind of your mentality until you develop up to the Mind of your In-

dividuality, and you will then be all right.

Right thinking for the mentality means right living for the soul; and when this is the case, there is steady evolvment toward the desired individual likeness. In hearing through traditions so many ways and means, the soul's mentality has been led into confusion; it has been doubtful of the way, and has thus wandered off from the true work—which is that of individualization. In his true character there is nothing too difficult for man to dominate. That which appears in his path as an unsurmountable dispensation of providence is not there through any plan of God, but through natural law, and is there for beneficent purposes. There is not one bit of revenge in any punishment. The fire that burns your finger when you give it a chance, has no bowels of wrath toward you; the pain is beneficent—naturally so—you are thus cautioned not to be imprudent, but to remove your finger and save it.

That which seems to impede man's progress, as rocks in his path, are not there to impede, but to cause him to exercise and strengthen his powers in his wrestle with them to remove them. If you had nothing to overcome there would be no true progress. None of our difficulties come to conquer us, but to be conquered by us. And it is during our struggle with them that we take on new muscle—new strength—new courage, which fits us for still higher victories. And this is true achievement. I will tell you why. We have ourselves to make. We have to become self-moving, self-preserving, self-saving. Why? Because Elohim are. And we are made in their likeness and image, and must be the same self-moving, self-saving and self-preserving conquerors, else we cannot prove that we are "in the image and likeness." We conquer by using the Elohim powers just as Elohim does.

Then nothing comes to the children of men for the purpose of destroying them, but all things to build up and magnify and promote them. I am speaking of the natural course in being. I do not refer to what God had planned or the devil has instigated. God did not create Nature, but is the result of Nature, through man's understanding of it. He has worshipped his idea of God instead of worshipping the Principle, the Substance and Intelligence of Nature. And it is man's *idea*, his imperfect notion, that has caused him to stumble. If he had refused to be satisfied with other peoples reports, and had gone to the Fountain Source (which is always arrived at within himself) his way to truth would not have been so circuitous.

The rocks and hills will stay in a man's path, therefore, only so long as he needs them; so long as he should have them to strengthen his moral muscles upon, in his wrestle with them. And the way to help a man to be strong and self-saving is to show him how to get the rocks out of his path in *the true and helpful way*. Hard results cause one who has wandered from the right road, to hasten back. And this is an unplanned law in nature just as salt in the sea is there because it could not be otherwise. It is unavoidable that intervals in music complement each other. If God had planned it otherwise, he could never have effected it, for he could not change the laws of Nature.

I speak of these things because I would not have any one ignorant of the important truth. I speak in love and reverence for all that is good and true. Even that which is not true, but has been considered true, I sympathize with, while I rejoice in the passing of every false doctrine, every idea that has held back the children of men from handling truth and so becoming able to pick out every subterfuge and retain only the true. Hell is man-constructed; the devil is a myth;

there is no god with limbs and eyes and hands; all days are the only judgment days. "If a man do evil he is judged already."

If error led unresistingly to destruction, to the bottomless pit, there would be no way of checking results until the finished time—when it would be too late! It is the cessation from error, the turning from it that brings the saving remedy.

Men have believed they inherited Adam's sin, until they become reckless in carrying out there belief! "Sour grapes" is a byword derived from the doctrine handed down that children's teeth are set on edge by sins their forefathers committed: and so hypnotic has this teaching proven that the third and fourth generations have actually outpictured modified forms of evil inheritance! Now people are refusing, not only to suffer for another's sins, but to have any other suffer for their sins. No honest man would willingly allow the result of his sins to be placed on the shoulders of an innocent man! People are thus getting their ideas of right adjusted to the law of Right. People should not be healed in their sins. And one of the best healing treatments is the forgiveness of a man's sins in a way that will enlighten and lift him above their plane. (I use this word in the general way, though sin really means falling short of the true mark.)

We have our lessons to learn, and if we fall short of learning them here, they will be assigned over and over, somewhere, until we do learn them. It is easier to keep our grades up as we go, and not pile them up in any particular future school-year to master.

All things are for man's use and demonstration. This world contains every facility for the people who inhabit it. Man must prove his inherent right to their use, through overcoming and having dominion over the world, the flesh and the adversary.

Mr. Edison has taken command thus over the lightning, to understand its elements and uses. I

give him as one example of a man having dominion over this one element. And it is for man to thus have dominion over each and all elements, and so prove it in his works.

When I listen to Mr. Alexander's splendid Voice in Ralph's graphophone, rendering Tom Moore's words,—“Believe me, if all those endearing young charms, Which I gaze on so fondly today, Were to change by tomorrow and fleet in my arms, Like fairy gifts fading away, Thou would'st still be adored as this moment thou art, Let thy loveliness fade as it will, And around the dear ruin each wish of my heart would entwine itself verdently still,” I sit enraptured, and I magnify Mr. Edison and worship the VOICE as coming from the Absolute to me. “Believe me”—*I do, —I do believe you!* I know the *Voice* means it. Why, it's better than even the personal presence of a stranger—this Voice in the graphophone—for a stranger might not mean it. The Voice does mean it I am sure, any one hearing it is convinced.

And when he comes to—“Thou would'st still be adored as *this moment* thou art, Let thy loveliness fade as it will,”—What matters it about *other* moments when we know *this* is the moment of all moments! How delightful to be adored, and told of it, by a magnificent Voice from Heaven—adored always as at this moment!—Ah, Mr. Edison has given us something so wonderful, so excellent, we feel inspired to always *continue lovely* and so merit all the adoration, and give it in return. For we would never be unreasonable enough to claim any one's adoration otherwise than through meriting it!

The diamond hunters are delighted when their instruments strike something hard in the soil. The harder the greater the promise. And this is often so with man. Nothing ever confronts him that he is not able to take up and make his useful servant. And the greater the difficulty, the greater the strength and dominion acquired in overcoming it. So true is this, special blessings attend the one who overcomes all things:—

“To him that overcometh will I give to eat of the Tree of Life, which is in the midst of the Paradise of

God.”

(Paraphrase)—To him that overcometh will I (the Individual) give to the soul to eat of the fruit of Spiritual Life, which is the central object of the Aryan’s ideal of that *spiritual state* of which the Garden of Eden is the symbol.

“He that overcometh shall not be hurt of the second death.” Shall not know future punishment—his conscience will be clear, so there will be nothing to obscure his perfect happiness.

“To him that overcometh will I give to eat of the hidden manna, and I will give him a white stone, and in the stone a new name written, which no man knoweth save he that receiveth it.”

(Hidden manna) Nourishment invisible. (White stone) That superiority of substance which is symbolized in the diamond and which is able to reflect the Universal attributes that are symbolized in the primary colors that glow in the white stone. (New name) in the midst of the *harmony* symbolized in the orderly arrangement of colors in the spectrum, and signified in the stone, the name “Prince” or “Heir apparent.” (He has through overcoming proven himself in the true Image and Likeness, hence the necessity for the new name.) No other man could know it, for it is impossible to understand or to know any great thing before one has climbed the heights himself. And even then, each attainment like each individual differs, always, making sacred knowledge thus impossible in common.

“To him that overcometh and keepeth my works unto the end, to him will I give power over the nations.”

No one can have such power until he “overcometh” whether it be through fasting and prayer, or through continuous well-doing, “*keepeth my works*, unto the end.” *End* here refers to the close of one school-grade, as for instance, when one has finished his work in one world.

“He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before the Angels.”

(In white raiment) Again this refers to the put-

ting on of Purity. (Not blot out name) This would be impossible as all life must "continue to life" (Confess name before Father and Angels) The Christ (or individual) of the soul who is always in touch with Primal Substance and Power will confess that the soul has put on the Individual or Christ Self, through overcoming, and is therefore equal with it, and merits its privileges.

"To him that overcometh will I make a Pillar in the Temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God. And I will write upon him my new name."

(Pillar) means one of the supports in the Individual stronghold. The soul has become one of the Christ-powers. (Go no more out) Because one of the pillars. He is one with his Steadfast Being, now, and is indispensable. He stands as one of the infinite powers, with the name of God written on him—that is, engraved in his expression (name of the city)—is the name of Harmony which is written on him, also. For the City of God is heaven, or harmony. (*My new name*) That is the name of the Christ. It is the man's Individuality recognizing the soul after it has overcome and proven itself one with its Individuality, and is ready for the honors pertaining thereto.

And this conquest is for every soul—every man, woman and child, as soon as they are ready for the special splendors.

Here endeth the lesson.

C. J. B.

Private Letter.

AS MISSOURIANS are interested in Rev. William Russell Wigginton, one of the oldest, best known and most esteemed Baptist ministers in the State, and as Virginians and also Southern people often inquire about him, I take the liberty to quote the following from a letter just received from my brother, Hick-

man J. Wigginton, of Linneus, Mo.:

"My Dear Sister:

"Have been intending to write you, but have just been rushed since returning from State Convention. Aimed to visit you on return, but found you absent. Had pleasant hour with Ethel. Enjoyed Convention—endorsed its entire work. Had pleasant visit at (State Superintendent) Howard G's home. Was introduced there to Rev. Johnston, who said, 'I used to know a minister in Boone county by that name; are you a relative?' Mrs G. informed him that was my father. He came over and shook hands with me again, and I found it was Dr. J. T. M. Johnston of St. Louis, pastor of Gov. Folk's church and former chaplain in the Legislature. He invited me to go and visit Governor Folk with him and meet the other State Officials. He took me through the Capital Building, but Mr. Folk had just left for Columbia. We had a pleasant visit with Attorney General Hadley and others.

"Dr. Johnston seemed surprised when I told him that my father was enjoying good health at eighty seven, and though feeble, he had no organic ailments, and that his mind was still clear, his hearing good as ever. He had me go to the book store with him to secure a book which he wished to make father a present of.

"Last Sunday the M. E. Church preacher here having announced that he was going to preach especially for old folks, did so. Pa asked me to go with him and I did. The preacher kept his word and preached the old-time religion. He had them sing the old songs, and lined them off to the congregation in the old way—'How tedious and tasteless the hours,' 'How firm a foundation,' 'Must Jesus bear the cross alone,' and a number of others

"Before the services closed, Pa got up, complimented the preacher and the singing, and then talked for about ten minutes in a voice almost as strong as ten years ago. He made his points clear, and when he concluded, of course, a large per cent. of the congregation were in tears. They gathered about him then and it was about fifteen minutes before I could get him away from them and start with him for home. With love to all, "HICKMAN."

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RALPH BARTON

THE LIFE

AUGUST, 1906



I NEED only to outline the history of the Dreyfus case, for all mankind have read it and know its revolting facts by heart.

Alfred Dreyfus was a brave young captain in the French army. He incurred the enmity and hatred of other army officers on account of two facts:—he had been honored and preferred above some of them because of his distinguished services, and he was a Jew.

They concocted a cunning and villainous scheme to disgrace and ruin him. Letters were forged purporting to be revelations of French army secrets to the enemy written by Dreyfus.

On a charge preferred under these forged letters, Dreyfus was tried by court martial, which is a military court not in any way curtailed in its powers by any civil authority.

Through the most elaborately concocted and unscrupulous methods ever known, he was found guilty and sentenced to spend the remainder of his life in solitary confinement on Devil's Island, a most utterly barren, unsanitary place, confined in a stone cell and guarded day and night by two soldiers with whom he was not permitted to converse.

There he remained two years. How the man endured it and lived is beyond human conception. There must have been a divine power sustaining him, a se-

cret force emanating from his sense of innocence that kept him alive. It is said that he kept repeating, "I am innocent; I am innocent."

The good heart of the nations revolted. Such a protest went forth from the people that, although it was not according to precedent, the laws of France did not provide for such a thing, the Secretary of State ordered a retrial before the Court of Cassation, the highest court of appeals in France.

Maitre Labori, a great lawyer, and the prisoner's noble wife, who had been untiring in her efforts in his behalf, were assisted by many good men and women in the conduct of this memorable trial. Dreyfus' enemies were desperate. But their guilt was proven and they became confounded. Three confessed and two of them were murdered for it, (they said Henry committed suicide, but he was probably assassinated,) one became an exile; the great M. Zola, who had espoused the cause of the persecuted man, was compelled to quit the country to save his life. An effort was made to kill the eminent lawyer, Labori.

Notwithstanding all this, the court was afraid to clear the prisoner and found him guilty again, making his sentence eight more years on Devil's Island, but appending a recommendation of mercy. The President of France immediately issued a full pardon to the prisoner.

He went home to his family, but was by no means satisfied with a pardon for a crime of which he was not guilty. He had been bereft of his military honors, publicly disgraced, his sword broken and his insignia of office torn from him before the eyes of the people. So he continued to fight for his complete vindication, yet holding to his affirmation, "I am innocent!"

Only recently, after twelve years' unrelenting effort on the part of the brave man and his friends, did

the Supreme Court of France take the matter in hand. This court declared him not guilty and restored all his rights and privileges, civilly and in the army.

Then public appreciation and indignation arose in its fury. Dreyfus was made a Major in the army without delay and a very loud-crying demand is being made that the officers responsible for the wrongs done the man be punished.

Alfred Dreyfus is now only 47 years of age, and he may live long to enjoy his dearly earned rights as a soldier and a citizen.

The remarkable endurance of the man in this case is noteworthy. There are few if any parallels in history. Who of us would have lived through the experiences he encountered? Who of us would not have given up and died within the first six months on Devil's Island? There he was poorly fed, not sheltered from the severity of the climate, surrounded by squalid filth and entirely cut off from the world. His wife and children had not a word from him nor he from them in all that terrible two years. Yet he lived. What was it that sustained him?

It was primarily a sense of innocence. He had not the burden of guilt on his conscience. He felt he was vindicated before heaven. This opened his heart to the sustaining sunshine of God's presence. He was buoyed by it. Life was given through it and he did not give way to the outward pressure. Where sunshine is, darkness cannot come. So he lived on, holding to his shiboleth, "I am innocent." And something told him that he should yet be vindicated. The angels of Truth and Justice whispered this into the ear of his listening soul. He heard and took fresh courage from hour to hour. This was the secret of his wonderful perseverance. This was why he never gave up the struggle. When all seemed to be lost, he wavered not.

When his enemies seemed to be completely victorious, he was not defeated. When not a ray of hope's dim light could be seen by others, he beheld its faint glow within and pushed on and on, even while no progress was perceptible.

It has been said that "Truth crushed to earth will rise again." It is an everlasting, unchangeable principle in being that Truth and Justice must finally prevail. It is an invincible verity prevailing in the Universe, whether we demonstrate it in our feeble, flickering experiences or not.

This man did much more for mankind than he knew. In compelling a nation to do him justice, a nation where anti-Semitic prejudices dominated legislatures, courts and the military, he caused the world's heart to pulsate in a livelier rhythm with heaven for truth among suffering humanity. He strengthened our confidence in the prevalence of good among men. He gave us fresh courage to persevere amid trials and adverse conditions—to look up from the depths and force onward and upward, though the obstacles seem insurmountable. He gave us confidence in the law of righteousness and justice on Earth as it is in heaven.

The apparent failures we have made have been ours, and not of the law. We have not persevered.

We have lacked faith both in ourselves and in the power of Truth. So we have fainted and given up short of attainment. When Paul said, "Be not weary in well doing; for in due season we shall reap, if we faint not," he uttered a great truth. It is the fainting, the giving up in despair, that causes defeat. It is not that the power of evil is greater than that of Good.

It is to be deplored that there is so much pessimistic howling issued by a certain class of newspaper and magazine publishers. To read it is enough to dis-

courage the ordinary person and embitter him against the most of mankind. This prevents perseverance in the ways of righteousness. It is assumed by these appeals to unreason that evil prevails and predominates among men, that virtue is not to be found among office holders and the manipulators of Capital. And to sustain this assumption they resort to the most violent exaggeration and falsehood. This tends to create and foster the state of things depicted. It prevents overcoming that of error which really does exist. It tends to unnerve the weak and render the apparently helpless more so.

Let us have a brighter view of things. Let us exalt the good there is among men and deny the evil, ignoring that which may be ignored. I do not join with those who demand the punishment of the men who persecuted Dreyfus. This would arouse the sympathy of a certain class of people for them and the hatred of others. Leave them to the law of their being. Many of them have already reaped the harvest of their perfidy; the others may not escape. Let us cease to fight evil. Let us discontinue our efforts to bail out the darkness before we bring in the light. Let us abandon our foolish system of punishments and coercion. It is worse than futile. It aggravates that which it endeavors to remedy.

I plead for an exaltation of the good, for the good is the only reality. Let its ideals abide in the mind to the exclusion of all else. Let darkness be dispelled by turning on the light. If the newspapers would all extol the good and ignore the evil, the good would spread until there would be no evil in the land. Dreyfus steadily and with almost unexampled persistency held to the ideal of his innocence and vindication until it prevailed. He did not give his mind to spiteful vituperation and efforts to punish those who had

wronged him. If he had, his cause would have been lost. He only magnified justice and believed in himself. He said, "I will yet be vindicated" and stuck to it.

Another one of his race once arose in the English parliament to speak when they jeered him down. As he took his seat he said, "I will sit down now, but you will hear me yet." He never let go that thought until Benjamin Disraeli was recognized as the most powerful speaker in parliament and then rose to be Great Britain's Premier.

We may not waste our energies in condemnation or fighting or searching out and picturing forth the bad that exists. It only makes it worse, contaminates us and prevents our light from irradiating for helpfulness.

Our ideals by and by become facts. What sort of facts do you wish to prevail? The sort you find set forth in "The Jungle?" If not, don't indulge such ideals. Exclude them. Sweep them out. Do not read the stuff sent out by pessimists. Do not indulge in the pastime of growling and fault-finding. It is not only foolish, but hurtful to yourself and to others.

Do you imagine you are a martyr, badly treated by the world? Hold for your rights, but do not indulge in bitter thoughts or words. Neither tamely yield nor seek to be avenged. Only stand up for your vindication, believing in yourself and the indomitableness of truth. Do not believe for a moment that anyone has a right to harm you. Never submit tamely. Prevent the wrong if you can. But never spend your powers in an effort to punish the wrong-doer. Leave that to the Lord, or the law of his being. It is none of your business.

Thus will your ideals become facts in vindication and adjustment, sooner or later. You can clearly

see that ideals of revenge and punishment will never do this. Such ideals never bear good fruit. Eschew them.

Let us see to our thoughts that they be seeds of such facts as we would have to deal with and live with. We make our own future by our habits of thought and therefore have no right to complain of cruel fate. We work out our own destiny.

It does seem to me that "To-morrow," "For people who Think," edited by Parker H. Sercombe, Chicago, is a magazine of Protest and Progress and strikes some very center blows just when they ought to land. I am with you, my confrere, and believe you to be a man after my own heart. If you prove to be not what I think you are, I reserve the privilege of going back on you. If I am anything, I am sincere and honest and fear neither man nor god.

Dear Mr. Barton:—

We received your letter. Many thanks. When my husband wrote to you I was in bed. To-day I am cooking for harvest hands and helping pull up hay with a horse. I thank you very much. I am so thankful for so much better health. Yours truly,

M. E. G.

(This woman had one week's treatment for womb trouble.)

THE LIFE came to-day, and I've scarcely been able to get it out of my hands to do my work. It is certainly grand this month. And now with lots and lots of love, I am very gratefully yours,

MISS FLORENCE WILLIS.

Faint Not.

SUPPOSE injustice you have felt,
And at the shrine of Mercy knelt,

Suppose neglected you have been
And suffered agonies of pain;

Suppose you've been misunderstood
And censured when you would do good;

Perhaps by hatred's darts been stung
And with anguish has your heart been wrung.

Then keep your gaze fixed on the goal
That is the destiny of a perfect soul;

And if the way is long and steep
And your footing you can scarcely keep;

Go on, stop not for doubt nor fear,
And brighter will your path appear.

For soon with flowers it will be strewn
When thy heart with God's attune.

LOTTA P. CHENEY.

YOU can't knock out the 'Love at first sight' business unless you make over the race. It is here to stay, and I am awfully glad of it.

"The divorce laws are none too easy. Women must have some way to get rid of worthless, no-account husbands. Women stand a great deal more than they ought to, and there are not enough divorces granted."

Eugene F. Ware.

Meditations

By Haxton

THE crudity of modern institutions is apparent in their failure to reach the ends sought, in their evident dependence upon unstable conditions and in their manifest lack of unity and harmony. In a general way churches are supposed to conserve, foster, elevate and purify the religious element in man, and correlate the principles of ethics with life in all its practical phases. But instead of uniformly reaching these desirable ends, we find them fostering intrigue, selfishness, narrowness, deceit, hypocrisy and the whole category of the coward's vices. The good people who cast their lot with these institutions are so occupied with resisting and covering up the vices inside of the church that there is little opportunity for effective warfare upon the evils without. Of course, the crudity and imperfection of all human institutions are the direct and inevitable result of the crudity and imperfection of the humanity which gave them birth, and which strenuously opposes every attempt at improvement. The fundamental doctrine of almost every church is diametrically opposed to progress. They all try to inculcate in the minds of the young a superstitious reverence for a buried and egregiously misrepresented past. There is perhaps a true basis for a same reverence for age and the hoary past, but the foolish lies that are told about the past and sacredly cherished in every church are fit only for the grinding heel of the resistless march of progress. Good, true men and women have abandoned the church, many times with regret, not on account of the mere crudity of its tenets and practices, but because these

crude church people wished to bind them so effectually with the shackles of their superstitions and absurd doctrines that individual progress would be impeded. If you are so hampered by any institution, cut loose from it, if possible.

* *

But it may not be possible. You may feel that the shackles that hamper you most are imposed upon you by the laws of your country. In that case much patience and wisdom are required—patience to bear the hardships you can not escape, and wisdom to so order your life as to receive the least harm from untoward conditions which you are bound to meet. The crudity of our laws is even more glaring than that of the churches. The judiciary is the soul of our legal system. It is supposed to direct the application of the laws with such wisdom that the ends of justice will be met, and it is a part of our educational aim to inculcate a reverential respect for its decisions. Still no wise man relies upon it to do him justice. Revolting crimes are continually shocking the public sense and meeting the extreme penalty at the hands of infuriated mobs. The excuse is that the courts can not be trusted, and the history of our judicial machinery gives color to the excuse. The failure of justice in our courts is proverbial. This is not necessarily due to the lack of ability or honor in the men who sit upon the bench. In most cases the fault is not so much to be charged to the men as to the system under which, by the law of precedent, they are compelled to work.

* *

Recently one of our higher courts enunciated a decision to the effect that any court must have jurisdiction of both man and wife before a decree of divorce can be given to either party. This decision became law at once, notwithstanding the courts had

within recent years granted several hundred divorces to parties without having jurisdiction of the other party. These parties having been separated from the bonds of wedlock in the regular and only way open to them, were free under the laws to enter the marriage relation a second time, which many of them did. But divorces which they had obtained from the lower courts became null and void through the supreme court's decision above referred to, and these misguided but well-meaning people became bigamists, and all the off-spring of these second unions became illegitimates, by operation of law. This is simply an example of our judicial bungling, the result of the efforts of wise and true men to compel modern conditions to conform to barbarous precedents. There is no other force that binds us to the past so firmly as our system of laws. We have come to that point in our progress where we can ignore with comparative immunity the unreasonable conservatism of the church, but it is exceedingly hard to keep our laws free from the dead weight of mere precedent. It takes a brave court to reverse a precedent, even after it has been outgrown.

* * *

But there is a lack of unity and harmony in our institutions. Our laws are supposed to restrain and limit crime, but we find them giving it license. Our municipalities following the example of our national government, and seconded by it, give strong drink to the weak, and spend millions prosecuting and punishing them for the crimes which spring from drunkenness. Our system surrounds men with the strongest temptations to embezzle and steal, and then tries to remedy the evil by treating the symptoms and not attacking the source of the malady. It is the policy and aim of all our governmental machinery to protect the weak against the strong and unscrupulous, but as a

matter of fact we find rapacious hoardes of unscrupulous men fleecing the simple-hearted producers of wealth under cover of law. Laws are sometimes enacted for the purpose of giving one class an advantage over another. These are not anarchistic or even unpatriotic utterances. Their purpose is solely to direct thoughtful attention to the existing crudity of our institutions in the hope that more and more effective thought may be centralized upon the basic truths upon which genuine progress depends.

* * *

It was noted in the first sentence of this article that the crudity of our institutions is to be seen in the unstable conditions upon which they depend. We are a nation of debtors and creditors. Financial obligations involving a promise to pay value at a future time are the subject of the volume of our civil laws and form the bulk of every court's civil docket. The nation itself is a great debtor. Cities and states fall into the same list. Fortunes are made and lost every week in the year by juggling with some form of these financial obligations. The very crudity of our financial system makes this possible. These debts are all measured by what we call a dollar, and this has no fixed value. Its purchasing power is variable and may be tampered with by cunning manipulators with fearful results. Every financier dreads the effect of capricious financial legislation. The nation's prosperity, and therefore the people's happiness, depends upon the stability of the dollar which is the established measure of values for exchange. But it is most unstable and its capricious fluctuations have brought financial disaster to thousands.

* * *

We are so unwise, so crude in our methods of doing things that we have as yet been unable to devise a

standard for the measure of value that can be relied upon. Our financial system is a stupendous muddle of incongruities, which has been manipulated by the cunning to the undoing of thousands of the simple and unwary. The field of legitimate production has no charms for the cunning man who sees millions to be reaped from the skillful juggling of this monstrous system. Yes, we are crude, green as young gourds, as shown in our laws, our ethics, our social and our business relations. We mean well generally, but we do not know enough to succeed. We need teachers of truth, but a greater need is an ear to hear the truth when it is counted.

For The Children.

HOW PADDY TAUGHT THE ANIMALS.

IF I could only hire a big boy to help during haying time I could get along all right with my summer's work," remarked Mr. Fraser to his wife at the supper table one July day.

Frank Fraser was owner of a small farm of about 60 acres and by doing the work himself, except as he hired a little during haying time, was enabled to support his wife and three children, Minnie, who was 9 years old, George, 7 years old and 5 year old Agnes.

"When I get big I will help you all you want, papa," said little George.

"You do help me some now, my son, but I guess for awhile I shall be obliged to hire some one or to exchange work with some of my neighbors."

They had just finished supper and Mr. and Mrs. Fraser were discussing the prospects of the farm crops when they heard a rap on the door.

"Come in," called out Mr. Fraser cordially. The door opened and in walked a boy about 15 years of age,

who looked wistfully at the table and timidly asked for something to eat.

"You'r welcome to all you can eat if you don't mind the food being a bit cold," said the good farmer. "He can sit at my place," said George getting up from the table and moving away his dishes.

"You don't look like a professional tramp, my boy," said Mr. Fraser looking the boy over. "I'm not a tramp, only just now," answered the boy, his face flushing, "I'm trying to get home." "Where is your home and where did you come from?" "My home is in Michigan and I came from New York City where I have been with an uncle working for him, but he didn't pay me any money, so I made up my mind I would go home and work on my father's farm."

"What's your name?" "Patrick Mahan, but they call me Paddy for short," replied the boy.

"See here, my boy," said the farmer, "I believe your story is true, but it will take you two months to get home at this rate and you'll have a sorry enough time of it tramping. Now I want some one to help me during haying time and if you'll stay and help me and do good work, I will buy you a new suit of clothes and pay your fare on the cars home." The boy's face brightened as he answered, "I'll do the best I can."

Paddy proved to be good help and soon made friends with all the animals on the farm. The children were fond of him and followed him all over the farm, and when Mrs. Fraser told him not to let them bother him, he answered, "They don't bother me any."

"I never had any one work for me before that the horses and cows and chickens all took so to," said Mr. Fraser one day to his wife. "And the children, too," answered Mrs. Fraser "and they never seem to bother him or hinder him at all."

Haying was soon begun and when the sweet hay

was all ready to be loaded on the rack and taken to the barn, Mr. Fraser would pitch it on to the rack and Paddy would load it, allowing all three children to ride around on the load. "Now scamper over to the other end." "Now run to the other side," he would say, as he was ready to put a pitch-fork-full where they were. And such fun it was for the children.

Paddy had been at the Fraser farm over a week when he noticed the children running excitedly around something on the ground and, seeing him, Minnie called to him, "Paddy, come quick; here's a snake. Come and kill him." Paddy hastened to the place to see a little brown snake about a foot long. But instead of killing it, he bent over the little creature, saying, "You'r a nice little fellow; now crawl away so the wagon won't run over you." "Paddy, why don't you kill it?" asked Minnie. "He don't do any harm," answered Paddy. "But it will bite us," said Minnie. "No, he won't if you don't hurt him or hate him. Just look at him." And Paddy bent closer to the little crawler talking to it in a low voice. "Oh, Paddy; you'r a funny boy, talking to a snake," and the children laughed. "Who ever heard of such a thing?" said George.

"My mother told me when I wasn't so old as George," said Paddy, "that if I loved all animals and was good to them they would never hurt me."

By this time the little snake had disappeared and Paddy went to work. At the dinner table the children related the experience to their parents, who laughed good naturedly.

"Paddy, as soon as haying is done don't you want to break the colt? He's a wild fellow, but you seem to get along so well with all the animals that I thought perhaps you could break the colt better than I." "Do you mean by that to teach him to drive and to ride?" asked Paddy. "Yes."

So one day when haying was all finished Paddy, accompanied by the three children, took a halter and went to the pasture where Bay Billy was kept. "Here, you children sit on this stump," said Paddy helping

them to the top of a big stump. Then going up to the colt he patted him on the neck and showed him the halter saying, "Billy, you are a nice colt and this is a halter to lead you with." He put the halter on the colt, talking to him all the time. Soon he could lead him about, Billy following wherever Paddy wanted him to go. He led the colt up to the stump and helped Minnie on his back, telling her to sit very still. Then he led the colt about with Minnie riding on his back. Then leading him up to the stump again, he put little Agnes behind Minnie and George behind her, saying, "Now sit still and I will lead him to the barn." So holding the halter in one hand and patting Billy with the other and talking to him, he led him safely to the barn where the children dismounted in great glee at having ridden on Billy's back. Before night Paddy had succeeded in teaching Billy to drive drawing an old buggy and had never whipped nor scolded him.

"Well, you're the best horse trainer I ever had," said Mr. Fraser to Paddy. "You had better make a business of training animals; but how in the world did you do it?"

"Papa, Paddy just talked to Billy and told him what to do," said Minnie. "Yes," responded Paddy, "my mother told me how to teach all animals. She said to love them and tell them over and over kindly what you wanted them to do and they would understand." "You're a funny boy, Paddy. But I must confess you broke the colt well and every animal on the farm likes you." "I can teach dogs and cats and any animal in the same way," said Paddy.

"Do you think I can learn to teach animals as you do," asked Mr. Fraser. "Yes; anyone can do it," answered the boy.

A few days latter Mr. Fraser took Paddy to the village store and purchased a new suit of clothes for him and the following day the Fraser family went to see Paddy off on the train. As Mr. Fraser shook hands with the boy he placed a ten dollar gold piece in Paddy's hand. "What's that for?" asked Paddy. "For teaching me how to train animals," said Mr. Fraser.

LOTTA P. CHENEY.

Bible Lessons*Lesson VI.—Aug. 5.*

FALSE EXCUSES.—Luke 14:15-24.

LESSON KEY-NOTE:—"And they all with one consent began to make excuse."

Time,—In Jan. A. D. 30. Jesus is still at dinner with the Pharisee—see last lesson.

Place,—In Perea at the home of a Pharisee.

15. To eat bread in the Kingdom signifies to be a guest or live in the Kingdom. The Kingdom of God is the place where God reigns, or the realm in mind or spirit where Good has entire sway. It is not a walled-in city away off in a nook of imaginary space.

16, 17. This symbolizes the Christ in the world preparing a feast of Spiritual power and fullness of joy for mankind. People are not willing to partake, although it is free to all.

18. The excuses given are numerous. The first one given is that of a real estate dealer. He must look after his latest purchase. He has no time for spiritual things.

19. The next is that of a cattle dealer. They very seldom get their minds off their oxen long enough to go into the silence for meditation on divine things.

20. The third was giving all his attention to his bride and to his nuptial feast. These three are only examples of what excuses people make for not attending to the matters of soul growth. They represent well-to-do business people.

21. Then those are invited from whom no reward or return in kind can be expected. The blessings of God are free to all. The poor and unfortunate came.

They received the gospel of the Christ gladly. This is the class of people who flocked [about Jesus when he was here. The rich did not hear him so gladly, for they did not feel so many needs as did the others.

22, 23. Strangers promiscuously are urged to enter the feast hall. They are not compelled to do so. The Greek *anaghason* means to urge or insist upon. So the gospel of Truth constrains people to be blessed by its message. There seems to be a reference here also to the rejection of Jesus by the Jews and the opening of the door to the rest of the world.

24. Those refusing are shut out. It is an opportunity lost. Lost opportunities never return, although we may have others as we go along the ways of life.

Lesson VII.—Aug. 12.

THE PARABLE OF THE TWO SONS;—Luke 15: 11-32.

LESSON KEY-NOTE:—"Return unto me and I will return unto you, saith the Lord."

Time,—January, A. D. 30.

Place,—Somewhere in Perea.

This is a parable which Jesus said illustrated the Kingdom of God and the Father's attitude toward the children. It means that the Father is never angry at the most wayward child but always loves him and yearns for his return.

11, 12. *Endowment*. The Father is bountiful and kind. One son wishes his portion apart from the other son and the father. He has his wish. You may have and use what the Father gives you as you prefer.

13-16. *Prodigality*. We may wander away from the paths of righteousness and virtue as we will. We may waste our substance in riotous living. It is our privilege. But we may not prevent or avoid the results under the law of Being. These come—not to

punish, not under angry vengeance; there is no vengeance in the Law—for two purposes: To check us in our wayward course, and to furnish a wrestling opportunity by and through which we are saved from sin.

17, 18, 19. *The Awakening.* After the night of wrestling was over, he awoke, came to himself. He saw how foolish he had been. Thus are we saved from our sins. It is through the struggle of overcoming the results of sin. It is the only forgiveness. To take away these results through the atonement of another would be an irreparable wrong to the sinner.

20, 21. *The Return.* This is reform and confession of sin. The father was never angry. He only loved and yearned for the child's return. Confession before the Father is good—not before men. Reform begins with a contrite heart.

22, 23, 24. *Rejoicing.* In all nature spread the vibrations of joy when one soul strikes the chords of truth after rising out of the jungles of discord. Blessings that were always ready and waiting in the Father's house pour in freely, just as freely as to the soul that went not astray.

25-32. *Envy and Resentment.* There are those who wish to shut out and punish the sinner, who would send them to perdition. They are selfish and cruel. They are not like the Father. They who believe in hell believe in it for the other fellow.

Lesson VIII.—Aug. 19.

THE JUDGE, THE PHARISEE AND THE PUBLICAN.—Luke 18: 1-14.

LESSON KEY-NOTE: "God be merciful to me a sinner."

Time,—March, A. D. 30.

Place,—Somewhere in Perea.

After the events of the last lesson Jesus was called

to Bethany to restore to life his friend Lazarus. Then he returned to Perea where he remained to the end of his ministry.

1-8. This parable teaches the value of perseverance and the certainty of deliverance for the righteous who suffer. The unjust judge yielded to the importunity of the widow, not because her cause was a righteous one, but to get rid of her. She refused to be denied. The Father, the Law of Love, is just, is compassionate. Good is bestowed and justice done, not because of the asking, but because it is right, because it must be so. The asking only indicates readiness to receive. It does not induce the Father to do more than would be done without the asking. The unjust judge is not a type of God, but the church has acted as if he were. People have been taught to importune before God like the widow before the judge.

"Avenge" in verses 7 and 8 is a mistranslation. There is no vengeance in God. The original is *poiesai tan ekdikasin*, "will do justice." Justice is everlastingly unailing, although its coming may be long delayed, as in the case of Alfred Dreyfus.

Do men believe this? Does the Son of man find men living and trusting as if they knew this to be true?

9-14. This parable teaches that vanity and arrogance do not secure justification, while mercy is constrained by the meek and lowly. You may say this is not so in actual life. If we look no further nor deeper than bare surface facts, it is not so; but it is not always the man who gets the money that gets contentment. Besides, Truth wins out in the end.

To exalt self above others is to be abased by the law of being; for this law deals with all alike. In the courts of God we are equals. The meek and lowly are lifted up. Truth the leveller corrects both extremes.

You should neither debase nor unduly exalt yourself. Just be what you are, claim to be no more and no less, and stand up for the best in all.

Lesson IX.—Aug. 29.

THE RICH YOUNG RULER.—Mark 10: 17-31.

LESSON KEY-NOTE:—"If any one wish to come after me, let him renounce self, take up his cross and follow me."

Time,—March, A. D. 30.

Place,—Perea. Jesus was on his last journey to Jerusalem.

Jesus had just been blessing a group of little children. Fond mothers had crowded around him with their little ones until the disciples told them to go away. Jesus was displeased with this action of his followers and said. "Allow the little children to come to me, and forbid them not; for of such is the Kingdom of God."

17. Then he went out into the road to continue his journey, when the young man knelt before him, called him "good teacher" and asked him a most extraordinary question, "What must I do that I may inherit aionian life?" To inherit a thing is to have it, or the right to it, by virtue of birth. Then the question means, How may I be born into spiritual life?

18, 19, 20. God is good and good is God. To be good is to be God. To do the right and avoid the wrong is to fulfill the law. Yet it is not the way to *be* the fulfillment in yourself. To do or not to do because you are so commanded is not righteousness at all. It is to be a dummy, an automaton.

21, 22. The requirement Jesus made meant, "You love your wealth and position too well. You place them above the value of the life you seek. You must consecrate and learn the truth. This is the test of

your earnestness. Are you willing to give it all up for the sake of the thing you now seek?" It was indeed a severe test. How many of us would stand it?

23-27. In verse 24 omit the words "for them that trust in riches," and read it, "Children, how difficult it is to enter the Kingdom of God!" So is it in the original.

To enter the Kingdom of God is to rise to that spiritual exaltation where we see only the Good, where we know that God only reigns. Indeed, how difficult it is! Especially is this true both of those who have large possessions and those who have to scramble hard to make a bare subsistence. The camel and the needle's eye comparison is only a strong figure used to vividly impress the thought. God could not make a camel walk or crawl through the eye of a needle. It would be unnatural.

28-31. Peter began to claim the inheritance the young man had declined. The promise recorded here seems to not be fulfilled in this world. But to the awakened, consecrated one all the people are brothers, sisters, mothers, children, etc. and all the world his own. This is surely a gain even on Earth.

Lesson X.—Sept. 2.

BARTIMAEUS AND ZACHAEUS.—Luke 18:35 to 19:10.

LESSON KEY-NOTE:—"The son of man has come to seek and to save that which was lost."

Time,—The latter part of March, A. D. 30.

Place,—Jericho, 15 or 20 miles northeast of Jerusalem, in the valley of the Jordan.

Matthew reports two blind men cured while Jesus was going out of Jericho, while Mark and Luke mention only one and that while Jesus was entering Jericho. They might both be true, but the incidents at-

tending and the words spoken would seem to indicate that they were all describing the same occurrence.

18:35-43. Here was the persistence of faith. The blind man felt it within himself that there was power in him who passed by to heal him. He cried aloud, calling Jesus "Son of David," and the more the people tried to silence him the louder he called. Finally Jesus stopped and said, "Bring that man here to me." When they brought him, he asked "What do you want?" When he told him, Jesus said, "Receive thy sight; thy faith hath healed thee?" It was the man's own faith in Jesus that enabled him to know that he could see as well as others. It was a triumph of faith. Faith is invincible.

19:1-10. Zachaeus was a chief tax-collector. He had many deputies working under him. These collectors took from the people the levies of the Roman government. Therefore nobody liked them. They were really social outcasts among the Jews, classed with sinners, that is Gentiles and law-breakers.

This little man seems to have been actuated by more than curiosity when he climbed the sycamore tree in order to get a look at Jesus as he passed. Jesus saw more than that in it. He saw a man who had reached a turn in his way, who repented of his sins and wished to make restoration of that which he had obtained wrongfully. Hence the words, "Hasten down, for to-day I must abide at thy house," and, "To-day has salvation come to this house, since he also is a son of Abraham. The son of man has come to seek and to save that which was lost." The man had been a Jew in good standing, but had fallen away. Jesus came to reclaim what was lost and to turn on the light of truth so that every wanderer may see the way back to the ways of wisdom whose paths are peace.

When the people murmured about Jesus eating in the house of a social and religious outcast, they did what many do nowadays. A man and his wife here took fallen women into their home to reclaim them. When they took them to a neighboring Presbyterian church, many murmured and some left the church.

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one or both of those hours in the silence with us.

Key-Notes.

1-15.

NOW DO INNOCENCE AND PURITY PREVAIL
IN THE HEARTS OF MEN AND LOVE IS
WITHOUT DISSIMULATION.

16-31.

I AM NOW IN LEAGUE WITH THE SPIRIT OF
HEALTH, POWER AND OPULENCE AND NO
ADVERSE THOUGHT CAN TOUCH ME.

Healing Thoughts

ABOUT the time when Appelles and Protogines were giving to Grecian Art its latest glory, in the climactic magnificence of that period two other men—Zeuxis and Parrhasius contested with each other for the premium on their pictures.

Parrhasius presented a curtain, and Zeuxis a cluster of grapes. When the birds came down and pecked at his canvass, assured that he must be the victor, Zeuxis called to Parrhasius to uncurtain his picture. Then aware of his deception, he gracefully yielded the palm, since he had deceived the birds, but Parrhasius, the artist himself.

This familiar old story recalls the fact that numbers of fine artists gave their talent exclusively to the imitation of *material* forms, while in their lives they departed far from the ruling principle that the painting only symbolizes, and which is the true spirit back of every manifest thing. Yet such is the constitution of man he must become both voluntarily and involuntarily the medium through which the true Substance operates; through which *truth* in Nature—that which controls itself, and acts from without and from within until it tinctures every formed thing—enlightens every object with the grace and naturalness and beauty of its own character.

But Parrhasius became so ardent in his reproduction of the symbol, he failed to receive the greater lesson back of it, although the infinite spoke through him and made him the involuntary messenger of beauties Unseen. Though led by excessive vanity to be called the prince of art, he neglected the soul of his work when he purchased the old Olynthian captive

whom he tortured, and from whom as a model he gave to the world that picture of pain in fetters—Promethius.

Wonderful how the infinite could filter through his fingers and upon the canvas, while he failed to utilize the light in himself, while yet he kept the symbol paramount. He worshipped the visible form in flower, fruit, organism, instead of reaching after the soul of each that he might also voice their wonderful Cause.

Yet in his great power of imitation Parrhasius made the object his own. He was victor over the symbol. His vase of wild lillies was born out of his conception and labor. Still, to receive the blessing he has given to the world, he must comprehend the *principle* hidden in their life, and be thus emancipated from the plane of mere imitation. For we come into possession into dominion of things by searching out their causes.

An artist or musician lifts humanity as he himself rises by the ascension of his own ideas in their search after realities.

If at any time Parrhasius spent profound moments discriminating between the symbol and its soul-substance, he perhaps found out (and his genius was enhanced by the fact) that the simplest forms, fresh from Nature's hands—the rose, the sun-flower, that Grecian symbol of heavenly purity the lily—are more perfect in construction and finish than the dress of kings and queens. The ruby satin of its petals opening to the day, its loosely anchored anther sprinkled with gold and swinging lightly on the slender stamen, purposely to distribute its fertility; its delicate though charming redolence and curling chalice to disseminate its fragrance, make the lily richer and finer than the most costly robes of royalty. Natural forms are nearer to divinity than the material adornment of forms.

original.

There is a marked difference between men and vegetables. Men usually hide their best natures, and cover up even the symbol from view. They adorn themselves with subterfuges and shut in nature.

Like the flowers, mankind was made all right, yet man has degenerated down the ages in this, through adopting other peoples notions, instead of continuing

And all our improved customs have come out of enforced *change of habits* that were riveted down the centuries. The people who pounded our shackles to pieces hurt us a little, but brought us freedom, when they told us the popes and preachers were holding mankind in ignorance! It may be the world *started out* an Eden all over, and the false teachings made us conceive and bring forth weeds instead of flowers and fruits! For man is not only able to analyze the component parts of the flower, but may use his power to improve the species, and thereby prove he is greater than the thing he portrays.

It was a funny comparison—the man and the flower—Solomon and the wild lily. In genial summer days the lily springs out unannounced, from hedge and sunlit field, to curl its satin crimson petals and show the wonders of its hidden life—depicted in stamen, pistile, pollen, fragrance—a thing of joy and blessing.

Solomon had been fixing up to meet the Queen of Sheba, who brought him much gold and spices and things in abundance, and the King gave her much in return. Solomon was noted for being fond of new woman. Out of this gold and some he had already, he made a large ivory throne for his temple and covered it with the best of gold. This throne had six steps, and the throne was rounded behind, so people could get in and out easily without jeopardizing their crazy-bones on the gold and ivory, and so such as the Queen

of Sheba could slip into without catching her lace and jewels on corners or carvings. It had two lions standing beside the stays, and twelve more on each side of the six steps, and there was nothing like it in all other kingdoms. All Solomon's drinking vessels were of gold, and the king kept at sea a navy of gold hunters, and once every three years came the navy of Tharshish bringing Solomon gold and ivory and silver and apes and peacocks, so that he exceeded all the kings of earth for riches and for wisdom.(?) And every man in his kingdom—the man with the hoe, the one with a large family, the blacksmith, the renter who could not pay last month, the merchant on borrowed capital, the rich and the poor,—all were taxed to bring Solomon all they could. The result was they thought him the wisest of men! *They* couldn't do it! They were not "wise" enough to know how to do it! And every man brought vessels of silver and gold, and garments, and armour, and spices, horses, mules, cattle, "a rate year by year," and linen-yarn, too. And he had seven hundred wives and three hundred concubines and desired more. He kept stretching his eyes into far countries, and though he had married the good daughter of Pharaoh he looked right over her fair head toward the Moabitish women whom he had not yet met, and to the Amonites, and Edomites, and Hittites and Soforthites.

Solomon did pretty well for a black man. Yes, he was a regular "colored passon" but comely, he said.

Solomon was a superior human magnet, no doubt. But he won largely by forcing a corner on gold and riches. If he ever at any time felt like discriminating between right and wrong, together with his power over men and women, he might have discovered cause for a bit of remorse to be some time sifting into his sleeping conscience.

He was looking fine one bright day, when he and

all Israel with him, offered sacrifice with peace offerings. What was the "sacrifice" of Solomon? It was the life of two and twenty thousand good old oxen, and an hundred and twenty thousand gentle sheep—which the people had poured into his hands! He may have been obliged to kill them to get them out of the way! And Solomon dedicated—yes, *dedicated* the temple! And the same day he offered burnt offerings in front of the new temple! Imagine what a plight the C. S. temple two blocks north of us would be in—with its immense white pillars of dressed stone, and its walls of dressed whiteness, after such a flow of crimson and slaughter! And then the meat offerings and peace offerings, after which Solomon held a feast for fourteen more days. And then his god patted him on the back and promised to stand by him in case he continued loyal to the end! There is much in the Old Testament like this that should be cut out; much that is too bad to be allowed to appear even in profane history! And we cannot make it do by "construing" it, or by calling it "metaphorical." The Greek and Roman myths contain nothing so repulsive. As to Solomon's wives, of course they were not really his wives, but were mostly, joined in the church, much as *Bigamy Young's* wives were. I am personally acquainted with *Polygamy Young's* nineteenth wife, and she assures me she was never his wife in the common sense, but was only joined to him in the church. Solomon showed his lack of judgment and refinement by craving to boast to the world of his many wives.

In the arrayal of himself, Solomon began on the outside; if he had given his time and means to soul-culture his kingdom might not have been rent from him! His fine clothing was by human hands while the lily's dress is by divine hands. The lily was arrayed. Man may be arrayed, not by dress, but by the power

of mind. There is a difference between imitating nature and being natural.

The Greeks had a fable that the white lily sprang from the breast of Hera—the Greek goddess corresponding to the Latin Juno, wife of Jupiter. The red lily is best known in Syria and Judea. It was about these, perhaps the anemones with which all the hills of Galilee are beautified in the spring, that Jesus spoke, when he uttered the memorable words, “Consider the lilies how they grow; they toil not, they spin not: and yet, I say unto you, that Solomon, in all his glory was not arrayed like one of these.”

In the Middle Ages this flower was taken as the symbol of heavenly purity. It may have been on account of the fact that the genus lily is remarkable for its power of *resisting the influence of foreign pollen*. It is a charming pattern for the human soul that would be *usefully and charmingly* “in the world but not of it.”

C. J. B.

Some have responded to our call in the June issue for three new subscribers at 50c each from each present subscriber. But we wanted you *all* to do so. The offer is good yet. Look it up and let us hear from you. It is a dull season proposition and continues till Oct. 1. THE LIFE one year for 50 cents, provided you limit the number you get at that price to three. Each of you get three.

We respectfully call the attention of our readers to the two new advertisements appearing in this issue, those of Mr. Taff and The American Collection Agency. We have every reason to believe the parties are both reliable and trustworthy. Send them your business and mention THE LIFE.

Subscribe for THE LIFE.

Peace and Rest.

Written For "THE LIFE".

ARE you weary, are you worn
With the cares and trials of life?
Has your aching heart been torn
With disappointment, grief and strife?
Have you struggled to attain
A long sought for goal?
Would'st thou surely gain
Sweet rest and peace of soul?
Then lay thy burdens aside,
And let the immanent Spirit near
Within thy heart abide,
And thy cares will disappear.
Like the rhythmic dip of an oar
As the rower pulls even and strong
Or the splash of the waves on the shore
Or the zephyr's murmured song;
Like the ripple low of the brook
With waters cool and sweet,
As it flows from a shady nook
To the river the ocean to meet,
Will the Spirit of Life flow through thee,
Making you happy and blest,
Making you glad and free,
Giving peace, sweet peace and rest.
Lotta Perdita Cheney.

We do not fill the pages of our magazine with testimonials. That is what patent medicine venders and quack doctors do. It is only self-advertising or bidding for business. We give you one occasionally for the purpose of letting you and the world outside know what is being done in the way of mind healing.

MY OLD friend and teacher, Dr. A. W. McAlister, Dean of the Medical Dept., at our State University, was recently showing me through the hospital belonging to his department. When we came to the drug room I was astonished to find but a few shelves with medicines on them. He said, "We don't need much medicine. We do the sick like the Christian Scientists, talk them out of it."

As we passed down the hall we met an attendant young physician who said, "Doctor, Mr. A. is much better." "How do you know?" curtly asked the venerable physician. "Why, he slept soundly last night and ate a good breakfast this morning," was the reply. "Very good," said the old doctor, "a man who sleeps well and eats well doesn't need a doctor."

The venerable Prof. Alexander Stephens, M. D., of the New York College of Physicians and Surgeons, said recently in a lecture to his class: "The older physicians grow the more skeptical they become of the virtues of medicine and the more they are disposed to trust to the powers of nature."

ONE Alzamon Ira Lucos, a negro with some stray admixture of Caucasian blood, has been operating for some months in Kansas City, Kas. Recently he left there for some point near Santa Barbara, Calif. where he proposes to start a colony for the promulgation of "The Limitless Life." He is followed by a surprisingly large number of silly women and girls—the men were not taken in. These dupes pay \$100 each in advance and \$5.00 a month afterward while they work for their living. The money paid is a tribute to the leader.

If the laws of the land do not sooner interfere, these dupes will be the sickest set of foolish women in the land before three months roll by. The idea of segregation is a mistake under any conditions, as the dismal failure of all the "Colonies" so far formed has proven. But the colonization of a lot of addle-headed white females under the control of a negro for the purpose of demonstrating a "Limitless Life," is surely the limit of folly.

Correspondence



WHAT is the "unpardonable sin" which the church people used to talk about so much? I used to be scared almost out of my senses lest I had so sinned.

H. M. R.

Answer:—The teaching was founded upon a statement reported of Jesus in Matthew, Mark and Luke. I will quote Matthew's version of it; as translated by Wilson: "Though every other sin and blasphemy will be forgiven to you men, yet the blasphemy of the spirit will not be forgiven. For whoever may speak a word against the Son of man, it will be forgiven him; but he who may speak against Holy Spirit, it will in no wise be forgiven him, neither in this nor in the coming age."

Now we know that there is no forgiveness of any sin in the sense of removing or remitting the result. In this sense every sin is unpardonable. "Whatsoever a man soweth, that shall he also reap." This being true, the only forgiveness is through self-atonement, or overcoming results.

Atonement by another or the obliteration of the lawful harvest of error so that the sinner would not have to meet it, would be an irreparable wrong to the sinner; for it is through the wrestle of overcoming that he is saved from sin. To remove his stepping stones, which are the lawful fruitage of error, would be to prevent him from rising above that plane of error.

The meaning I see in the text quoted is that words spoken against objective things do not degrade the soul; but, since you are Spirit, words or thoughts against Spirit have a depressing effect upon the soul,

retarding its unfoldment, so that at no time in the future will your growth be quite so far advanced as it would have been had you not so spoken or thought. This is all there could be in it, since there is no damnation, neither annihilation. If your sin is not soul-degrading, you may atone and catch up again. If it is, you never catch up, although you continue to grow and unfold forever.

I am told that it is all a money making scheme, the giving of treatments, that all the so-called healers do is to write bright, cheerful letters. Because Helen Willmans did not treat her patients fairly and squarely and the N. Y. "Mystic Club" is a humbug, the conclusion is jumped at that all are humbugs. Please write something on this subject. It is all clear to me, but I want it to show to others.

A. M. C.

Answer:—I have a letter from a man who asks, "How are we to know that the treatments are actually being given, absently?" To answer this question will throw some light on the subject suggested by A. M. C. This man adds that the most natural way would be to judge by results. But he had known of a case where the patient thought she was being treated when she was not and imagined she was getting well!

We must trust people for some things. And there are many people who are entirely trustworthy. I let my watch fall on the floor the other day after which it refused to run. I opened and examined it, but could see nothing broken or out of order in it. I took it to a jeweler in whom I have confidence. At a glance he knew what was wrong. He said an important post was broken and it would cost me \$2.00 to have it repaired. I did not know this; I had to take his word for it. I left it with him and did not see what he did to it. Yet I do not for a moment doubt what he said

about it nor that he did to it just what he told me had to be done. I have confidence in the man.

You send for a doctor. He comes, examines you and tells you what he thinks is the matter with you and leaves a prescription. Can you read the prescription? No. But you send it to a drug store and have it filled out by a druggist. Then you proceed to swallow the preparation. Why? Because you have confidence in the physician and the druggist. You believe the former prescribed what he believed would do you good and the latter faithfully compounded the medicine accordingly.

So, when you ask me to treat you absently, you cannot know whether I do it or not. You must trust me for that. If satisfactory results follow, there you have a proof that I did treat you. My watch ran all right after the jeweler returned it to me. I knew by that that he did something to it; but so far as my personal knowledge went, it may have been only to remove a dead fly from the hair spring.

If the lady's imagination did her good, there is nothing at all strange about that. The imagination is a powerful agency. It has been known to form cancers and create appendicitis. Why not cure? The lady probably had faith in the healer who had been written to but was away and had not received the letter. This certainly was "half the battle."

But we do not depend entirely on that. It is much to have the confidence, the faith, of the patient. But that is not all. The blind man mentioned in our Bible Lesson this month had faith that Jesus could heal him, but it required the Master's word to complete the work, to bring it into the objective after the man's faith had done it.

There are three things the true demonstrator does in bringing about healing: He instructs for co-opera-

tion, uses mental suggestion either orally or silently, or both—it is telepathic if the patient is absent, and appeals to the Infinite, Omnipresent Power of health by his own method of silent prayer.

He actually does this and meets his patients faithfully at times set for treatment. I know this to be true of the honest Scientist and there are many of them. If you have no confidence in your jeweler go to another. Do the same with your healer. But if you know of one jeweler who is not honest, don't say they are all dishonest. Be as fair with scientists who give treatments. You have no right to accuse me on the evidence of another's short-coming.

So far as making money is concerned, I always have more free patients on my list than paying ones—free only because they have nothing to pay with. If they had, I would expect them to pay. And I attend to the free ones just as faithfully as I do to the others. I have just now succeeded in healing a little baby in a neighboring city whom a doctor had declared dying, visiting him three times. The young mother is teeming with rejoicing and blessing, so am I; but they are not able to pay me any money. I knew this when I took the case. I went to another town repeatedly and saved two members of one family who had typhoid fever. I did not receive a cent for it, not even car fare. They are very poor people. I do this all the time and am glad when they get well, full of joy and praise. It is best for both sides for those who are able to pay for services; but there are so many like the woman mentioned at Mark 5:26 that we must do much free work.

Notice.

The Life subscription is payable in advance. Please look at your latest receipt and, if behind, send renewal, thus saving us the time and expense of sending reminders. Please do not neglect this, as we must drop delinquents.

SOME one has sent me a marked copy of a magazine published in Los Angeles called "Higher Science." The marked editorial purports to give XI "good reasons" why all nature is rapidly going to the demnition bow-wows, rushing into the sun, etc.

The first says "the planets move around the sun, which shows that they are falling." I say it shows that they are not falling. The swings of a merry-go-round prove they are not falling by going round.

The second says "the mathematical ratio of the distance of the planets from the sun show that they are coming gradually down." There is no down nor up in the universe and the "mathematical distance" does not differ from the actual distance, which has not varied a mile in a million years.

The third reason is based on the "mathematical speed of the planets. This is purely chimerical and has no foundation in fact.

The fourth tells a falsehood on the moons. They obey the same law the planets obey, and this law is sane.

The fifth says that some comets, Saturn's rings, Earth's moon and Mercury are "absolutely known to be shortening their orbits." This is simply not true. Saturn's rings have no orbits apart from Saturn and our moon is every mile as far away from us as it was in the time of Tycho Brohe.

The sixth asserts that the eclipses of the moon are now several days different from the time the Chinese moon got them off in, "thousands of years ago." This assertion is only ridiculous. It means nothing.

Reason seven says "there can be no doubt but" etc. This is a grammatical error, but what follows shows the writer told the truth when he did not intend to, for there is much doubt that the new year formerly began Dec. 25. In fact we know it never did.

Eight says the Sun is not becoming colder. Correct. But this does not prove an approaching falling-in-Cate-Clysm. In fact, the sun is not a hot body at all, as modern Science has shown.

The ninth reason gets off a mysty lot of stuff about sun spots. No one yet understands sun-spots, and we can found no argument for anything on them. All the heavenly bodies move by electric force and not gravity, as has been abundantly shown by modern Science. So all the old theories must be revised. The talk about "centripetal and centrifugal" forces is all out of date, obsolete.

The tenth reason given is founded on increase of speed at the perihelion. No one can see how this proves falling.

Eleven says there is a pressure up (which is up?) and that this shows that "it (the sun) is expanding solid matter into gas, and that it is thus forced up by expansion and must necessarily fall to the sun again," etc. I confess I don't see the force of this argument. The premises are not true and the conclusion is apart from the argument—utterly at variance.

Reason five says the orbits are shortening their orbits. This is only a literary blunder, but it proves the ignorance of the writer and causes us to loose faith in his scientific deductions. Evidently the race of ignorant cranks is not yet extinct. Teed says we live in a hollow shell coated on the outside with gold, John Rustic says we live on a flat stationary plane only a few miles wide, and this man says a bungler made the whole business and it will soon run down. They are all far wide of the truth. Infinite Wisdom Constructed this universe and it will endure under exact law forever and forever.

Subscribe for THE LIFE.

PERSONS who profess the most certainty about their own entrance into heaven, are the most profuse in thanking God for not having translated them." Thodore Schroeder, in *Culture and Culturine*.

And when they teach the children to sing, "I want to be an angel and with the angels stand", they ought to add, "And may a Kansas cyclone take us now to Glory land." But the "Kids" did not believe a word of it. They preferred to stay here and make things howl with their noise. One of these kids, a little girl, said to her mama one day, "Mama, when I get to heaven will I have to stay there *all the time*?" Her mama thought so. "Oh, mama," she replied, don't you think they would let me go out and play with the little devils *just Saturday afternoons*?"

While those good Baptists sing, "Oh sweet heaven, how I long to be set free," they would hustle mightily to escape a friendly fire in the church which would set them free very soon.

A preacher of my acquaintance was holding revival meetings in an Oklahoma town. A cyclone was approaching one day when he and a "wicked" cowboy butted together as they both hurriedly ran into a cyclone cellar. The cowboy said, "Look here, parson, it seems to me that you are about as anxious as I am to stay here in this world. I'd think you'd like to go on to that heaven you preach about." The parson told me that he was, for the time, "stumped."

If we learn to be sincere, we will cut out about three-thirds of our religious pretentions.

A woman in Kansas some time ago engaged treatments for her husband, who was not what a husband should be by any means. A recent letter from her, after engaging treatments for her father-in-law for a delusion of cancer, says, "I know you can cure him, for you cured my husband. He is a different man in all ways, inside and out."

For Sale.

SOME 12-acre and 16-acre lots in the Tehuantepec rubber plantation, Vera Cruz, Mexico, uncleared and without contract with present owners to clear, plant and tend, at \$30 an acre, easy payments. This land is now overgrown with palms, cocoanut trees, bananas, mahogany, wild rubber trees, bread fruit and many other kinds of fruit. It is exceedingly rich and productive and the climate fine.

These same lots with contract with present owners, to clear, plant in rubber trees and tend four years, can be bought now for \$150 an acre, or, if planted in cacao, \$125 an acre, payments arranged by monthly installments extending over five years time without interest.

For further particulars apply at this office.

We also have for sale three improved lots at very attractive figures. I would advise you, if you wish to secure a permanent and increasing income, to buy now, for prices are going up rapidly.

THE following is voluntary from a highly intelligent lady whose husband is a Prof. in our State University:—

“I am glad of your letter. I need to be reminded of how much there is in being brave and believing the best results. I keep the letter in a pigeon hole in my desk and read it once in a while as a moral tonic.

“You have been of wonderful help to me in the past. When we came to your home eleven years ago to attend a course of lectures, you lifted me out of an unbearable mental condition and gave life a new meaning to me.”

Tell your friends about THE LIFE.

Little Lessons In Elohim.

TRUTH is insuperable.

Verite est basique en moi, and in all things.

We have heard talk of the defeat of Truth, of the false statement of things in Truth's name, and of denying its power and omnipresence.

Also we have heard of penalties attached to the breaking of Truth's Law. But truth is the very Substance of things, and the law of truth (the power and science of its operations) is founded in truth, and like that in which it is founded, it is unchangeable, unalterable, untouchable.

We call the character of that unchangeable Essence, Principle; it is also steadfast and eternal. We have in the foundation structure of our being only the elements that are imperishable and self-sufficient and eternal.

Everything therefore has life, and is of that life that is everywhere. Life means movement, change, unfoldment; it is the working of the eternal law, ever operative in the whole universe. It is the substance of things, the rightness of things, and the peace and harmony of things, wherever its truth is searched out and lived.

Man is created free-willed. Whosoever will, may come forward in truth more and more, uninterruptedly. Whosoever will not come just yet is at liberty to wait until he is ready. He must so wait, for he cannot come correctly, until he is ready. Not long since one who was ill from overeating, said God punished her for it. This was unfair to the truth of being! God didn't do it. Neither God nor truth made her sick.

It was her departure from the natural that hurt. But it did not hurt to punish her.

We should not longer be ignorant of the truth that Nature is perfect, and all we have to do is to be what we are in truth—and that it naturally hurts to be unnatural, and it is not on account of the vengefulness of god or any other creature, unless it so happens that some man—believing in a vengeful god, and vengefulness in general—patterns after his beliefs!

We do not wonder at the perfection of nature, when we find out how invincible Truth is, everywhere present throughout its domain, forever correcting, upholding, perfecting, and never ceasing therefrom. When we get a glimpse of what the word *Truth* stands for—correctness, rightness, perfectness—it means more than we can ever express in words or comprehend in thought. But its light is for us.

Being universal, one cannot wander far enough away from truth even in fancy, to be lost. He cannot get outside of the allpowerful attraction of his native sphere. It is everywhere active, wooing us through its beauty, grace and power, back to itself—to our natural place of rest and peace, and from whence we accomplish all that is worth while in our lives. This *power* of truth, of which we speak—and that continues wooing, upbuilding, rectifying, integrating, pacifying, beautifying, empowering and aggrandising our lives and motives, is nothing more nor less than spiritual Love. How good and inspiring and cheering to get back to truth out of any error, apparent or imagined!

It is the reason why true words are powerful and true conduct saving. When we are true we are in accord with truth, and are then in that happy state in which “creation” found us, and wherein we were called “very good.”

We have found out that every true word has power, and carries that power wherever sent. Its speaking sets the waves of heavenly ether in motion; and as the ruby dropped overboard in the sea sends out waves in all directions to make known its rotundity, its quality, so the word of truth sent on waves of life sets in motion causes that start responsive vibrations, and make everything within their circuit better and holier, stronger and more helpful and beautiful and natural. No one is found so bad, no beast so cruel, no heart so hard, no plant or mineral so poisonous, no soul so far away from Nature and its Truth, after the faithful speaking of the word of truth.

The class of seventy in Jesus' school were not instructed to preach to people alone. They were commanded to preach the truth to *every creature*. And this is the way they did it. They sent out only right thoughts: they kept their minds on whatever was lovely, of good report, true, faithful, just, fair and trustworthy, and they thought only on those things. They did not allow their minds to think of meanness, or vice or wrong of any kind. Whatever is true—whether man, or ant or bee; whatsoever things are lovely, whether flower, human nature, a child; whatsoever things are just, whether it be paying the penalty of trying to violate the law, or of paying the rich reward of good actions; whatsoever things of good report, whether it be of a noble invention, hearsay in regard to some good deed—yes, thoughts of the good and pure are so wholesome and necessary, it is well to think on even the good *report* of them. They forced their minds away from the contemplation of evil in any form, that they might the more powerfully speak the word of truth and make straight the crooked paths of people, and heal all their diseases.

We apply our hearts unto wisdom by entering the

silence and meditating on these things of truth, the great verities of being, until we get results in our keeping.

Think first of your Mind, your divinity, your Ego, and then enter consciously the presence of Omnipotence, the all-pervading Presence called Truth, and then realize your unity with it. Never think of yourself as separate from Truth's presence. Truth is all in all, and truth's law cannot be bent or broken.

I am in accord with truth, and will not try to bend nor break myself. My words are life to those that find them, and health to all their flesh. I love truth and willingly conform to the law of my being. I have nothing to fear, since all is life, and life is unconquitable. I am free, wise, immortal. •

Then wait on truth. It will weave you in with itself so that you will realize you are one with Truth's presence, and housed away from all storms of inharmony and thoughts of fear, and of the powerless phantom named evil.

"I mean to show things as they really are,
Not as they (seem) to be, for I avow
That till we see what's what in fact, we're far
From much improvement"—Byron.

C. J. B.

"Surely the State, which has conspicuously failed in every single department of moralization by force, may be wisely asked in future to mind its own business."

W. DONISTHORPE.

•Attempting to enforce moral living through fear and enforcement of statutory penalties is like the earlier efforts of the Church to make people religious under certain fixed creed forms by the use of knout, thumb-screws, prison cells and fire-brands. Their experience was that the more vigorously they tried to do it, the worse they failed to do it.

Another Reincarnation of Francis Schlatter.

IT IS announced that a fellow who does not give his address and has discarded his long hair, gown etc., has made his appearance at the Anderson, Ind. Spiritualist encampment claiming to be Francis Schlatter, the erstwhile Denver divine healer. The people there ought to tar and feather this miserable fraud and ride him on a rail out of any decent community. How long, O Lord will brainless idiots tolerate such blatant fakes.

ON SUNDAY, July 15, the Rev. Dr. McGurk, pastor of one of our Methodist churches preached a sermon on "The Relation of Right Thinking to Health." He said many good things in favor of mental healing. I give but a few extracts.

"The Bible, religion and science unite in proclaiming the influence of mind over matter. 'Thinking is the cause of all that a man is and all that he does' is one of the latest declarations of science. An array of eminent psychologists could be cited who agree with that dictum. It is related of Francis of Assissi that he dwelt so long upon the wounds of Jesus that when he died it was discovered that his body was marked like the Lord's—nail points and sword thrusts being plainly visible. Many well authenticated illustrations of the principle might be cited.

"The relation of right thinking to health, therefore, is intimate. In the first place, it is a preservative of health—thoughts of repose, peace, quiet and the bright and beautiful contribute to the betterment of health, while contrary lines of thought are against health. I have in mind a family in which the medical almanac is much esteemed. Patent medicines fill the

cup-boards, because they find through reading the symptoms that they have all the diseases described. I have a dear friend who had two splendid sons—their mother died an early victim of tuberculosis. Fear siezed upon the family; every slight cold was watched and studied for symptoms; the fear of it was always kept alive by cautions of a devoted father and over-anxious stepmother. These young men both fill untimely graves. Both might today have been living had right thinking controlled them.

“But when disease takes hold, how will right thinking affect it? The history of man is crowded with examples of the cure of disease without resort to *materia medica*. The cures of the savage medicine man, of the mental healer, the psychist, Christian Scientist and faith healers are often real cures. They are cures of real disease, whether neurotic or organic it matters not. You may have witnessed them, as I have. I know a beautiful girl who had been an invalid for years who, through Christian Science, has been restored to the full powers of womanhood. So of faith cures, mental healing and the physician—many marvelous cures are wrought. How is it done? Are these diseases imaginary? No, they are real. Hudson, in ‘The Law of Mental Medicine,’ is thoroughly scientific when he promulgates the theory of the cellular formation of brain, nerves, muscle and bone tissue—each cell endowed with its independent life and each capable of affecting its neighbors. Disease is the incapacitation of the cells of a given organ. Their cure is through cellular stimulus.

“Avoid adverse suggestions. That Postum ad has spoiled many a taste for coffee and actually produced the symptoms it described. Shun all such avenues of discordant thoughts and let the mind find its activity in thinking of health and beauty, of strength and comfort, and the health will take its color from such things.”

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"Dear Mrs. Barton:—

I was quite interested in the July number of THE LIFE—I wonder if those among your subscribers enjoy your Healing Thoughts as much as they would if they had seen you face to face as I have. All the time I am reading either your articles or Mr. Barton's, I recall the look and *expression of your faces* and think of the pleasant seasons we have had when evening came and we sat by the open grate and talked and sang to the younger ones till they fell asleep, and papa would take the little girl in his strong arms and carry her up stairs Ralph walking beside his dear mother, and I often wish I lived near enough to you to make it convenient to see you often." Mrs. ABBY W. P.

Mr. A. C. D.

I decline to publish your articles in THE LIFE for several reasons. One reason is that you spell thought "thot." It is not pronounced that way by Webster's or any other dictionary I know of. Only the people of a portion of the N. E. Corner of the U. S. call it "thot." The word is properly pronounced "thawt," and "thot" is not the correct pronunciation, and I object to its use in THE LIFE.



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A Monthly Magazine of
CHRISTIAN METAPHYSICS ~

EDITED & PUBLISHED BY—

H.P. Barton. C.J. Barton.

KANSAS CITY, MO., U.S.A.

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S E P T E M B E R, 1 9 0 6

Building and Unfoldment

(An Address delivered by A. P. Barton, Tuesday evening, Aug. 21, '06, in Unity Building as part of the dedication program.)

CREATION consists in two steps or processes and only two—Expression and Manifestation.

These are two terms that are often erroneously used interchangeably one for the other. They mean very different activities and are responsible to different agencies.

Expression is the work of the Universal Essence. It ever tends to put forth individual, organized entities in spirit or mind. In the first chapter of Genesis it is related that Elohim (invisible Powers) "said;" and at each word something which we know by names in nature sprang into being, until man was evolved. These were all spirit or mind organisms—not material.

This was expression, the work of universal being. Then that which was expressed began to become manifest in form. This is the work of the individual. The Universal never manifests directly, and we have made a sad mistake in our praying when we have asked God to do our manifesting for us. In fact, all our begging has been a mockery. To beg God to do things involves the assumption either that he has been unwilling to do what we think he should do and we seek to change his purpose, or he has forgotten or neglected to do it and we must remind him. Infinite Wisdom, infinitely good, can do no less than the right. But we must do the

manifesting of that which has been expressed in us from the unmanifest.

The child is first expressed as a spiritual being, and then it manifests itself in a visible body, in the image and after the likeness of the spiritual ego.

John spoke a deeper truth than we have known when he said, "Without the word was not anything made that was made." The word is the thought thing, that which is expressed from God in the mind. This always precedes manifestation. The artist has the picture in his mind before it is painted on canvas. This is expression. He therefore is able to show it forth with brush and pigments. This is manifestation. The table, the chair—all objective things—are but visible embodiments of the thought things in the minds of the makers, the word. Verily, without the word was not anything made, manifested, that was made.

We speak of the within. By this term we do not mean a place or point located in the body somewhere, as the solar plexus, the brain or the heart. We mean the spiritual or mind self, the expressed entity fresh from the Father's breath. The without is the manifest body and objective nature.

No substance was ever created. The Essence of Being is eternal, never had a beginning or a creator. And residing in it, co-eternal with it, essential to it is the law of being, not made by a lawgiver as our statutes are, but prevails as eternal principle, uncreate and forever abiding in essence.

We cannot comprehend eternity or endless extension, but we are driven to admit them as true because it could not be otherwise. It is like the geometrician's *reductio ad absurdum*, the conclusion cannot be proven, but must be so because it cannot be otherwise. We know, for example, that there is no end to space or extension, because beyond any supposed limit or boundary

there could be only further extension of distance.

All this limitless expanse is full of substance, or the Essence of Being. There is no vacuum. It is impossible to create a vacuum. Nature abhors a vacuum. Out of this essence of being all things are expressed before they become manifest in form. It is unthinkable that something could be made of nothing.

As creation consists of two steps, so does the process of growth. There is unfoldment and there is building or accretion. And these processes are mutually inter-actionary and inter-dependent. The powers and possibilities of the spirit or mind ego are infinite. We can never reach a point in growth where we may not further unfold; for the act of unfoldment stimulates the process of building, or accretion from the Infinite, exhaustless Essence of Being. And the process of building in turn stimulates unfoldment. Thus do we grow.

This beautiful building in which we assembled tonight was first in the minds of its projectors, having been expressed from Infinite Being into minds gotten ready for it through unfolding power. Then the manifest building came as a result. This step will react upon their souls for further unfoldment. We may not allow that which has been expressed within us to lie dormant or sleep. We must manifest it in order to make room for further expression.

This double process of action and reaction between the within and the without is illustrated in the growth of the trees and plants by what botanists call endosmosis and exosmosis. Endosmosis is the attraction of the gases and fluids without by the gases and fluids within, and exosmosis is the attraction of the gases and fluids within by those without. Through this process both are strengthened and kept active and the tree or plant lives and grows. One is building, the

other is unfoldment.

In education we see the same double action. We all know that the word education means the drawing out or unfoldment of the powers of the mind. How is this accomplished? By instruction, the application of facts. Facts have little value in education beyond the awakening of the perception of principle or the philosophy of facts. The teacher who is not able to draw from the facts of history the philosophy of history, is a failure as a teacher of history. The one who memorizes all the rules of grammar and yet is unable to comprehend or apply the principles of philology, has studied grammar in vain. If a man is able to speak seven languages and is unable to utter an original thought with one of them, he may be instructed, but cannot properly be called educated. The instruction is the building, the education the unfoldment. They are, when truly united, mutually stimulative. While proper instruction draws out mind powers, this unfoldment reaches out for further instruction. The two must go together.

So is it with inspiration and aspiration. Inspiration means, literally, breathing in. The church people have supposed that the only inspired men were the writers of the Bible. They have believed that when the last one of these writers laid aside his stylus, inspiration ceased upon Earth. They thought that inspiration consisted in God's entering a man in spirit, abessing him, as it were, taking control of his brain and faculties and speaking or writing through him.

So, following this teaching, we have been getting our inspiration second hand. It was a reflected light and therefore without heat or actinism, the principle of growth.

Now we go directly to the Source for inspiration, and power is the result. There are inspired men and

women in this room to-night. We may all go to the source of Holy Spirit, just as near to it as could Elijah or Paul.

'Holy' is from the same root word as is heal, and spirit is from the Latin "*spiro*", I breath. Thus we see that Holy Spirit means the healing, whole-making, breath. It is the Father's breathe. There is a constant interchange between the Father and the Son by means of this whole-making, growth-inciting breath. We could not sustain our individual being for fifteen seconds if this connection were severed. But it cannot be severed. We have heretofore supposed separate-ness between ourselves and our Source, and, as a consequence, manifested weakness, as poor worms of the dust. We have prayed to an absentee God and received no answer.

Inspiration awakens or incites aspiration, and aspiration, which is the reaching up after higher, better things, opens the soul for fuller inspiration. This is true when we act upon the impulsion, manifest it in action. Inspiration is building, aspiration put into action, is unfoldment.

Thus do we grow. The projectors and constructors of this building put into action the aspirations which had been stirred by the inspiration of Holy Spirit, and thus opened their hearts to the inflow of further inspiration. This is true soul growth. The process is always dual—Expression, Manifestation; Instruction, Education; Endosmosis, Exosmosis; Inspiration, Aspiration; Unfoldment, Building.

How shall we stimulate and sustain this mutually reactionary process so as to secure the best results in growth? By a proper, judicious, faithful use of the word. We have not more than half realized as yet the tremendous power of the word.

Recently Mrs. B. and I visited a part of the state

where they had had no rain for a long time. The corn and fruits were drying up and the pastures showed no green sprig. They had been burning off the grass as in late autumn. Mrs. B. and Ralph were occupying a seat in the car just in front of Beatrice and I. I reached over and, touching Mrs. B.'s shoulder, said, "Just look at the parched condition of this country. Let's treat for rain." And we did, devoutly. When we arrived at our destination, Mrs. B. said to her father, who is a Baptist preacher, "father, why didn't you let us know you needed rain here so badly?" He smiled and replied, "Why, child, you could not cause it to rain. Only God can do that." She said, "Well, you will see. Just wait a little."

In three days there came such a rain as they had not seen in many months. It thoroughly drenched the thirsty ground so that in three more days the pastures looked green and water still stood in the roads as we came home.

The words we spoke were faithful and without fear. We believed in them and expected results. Such words always prevail. Fear is born of belief in evil, and is the cause of all our short-comings and ailments. If no one believed in evil, fear, Earth's only devil, would depart and our troubles with it.

Our greatest work is to bring the people to think of God as the omnipresent Spirit of Good, all about us and within us, and to know that there is but one law, the law of good. It is not enough to acknowledge this as true, nor is it sufficient to feel it to be true at times of high spiritual exaltation. We must abide continually in the consciousness of it so that no fear or misgiving concerning the truth of it can ever intrude. Then shall our words be powerful to accomplish that whereunto we send them. Then shall our growth be a steady, wholesome, symmetrical unfoldment through the building activity of Holy Spirit.

Pointed Paragraphs.

HE KNEW IT WAS SARAH.

AN OLD man would not believe he could hear his wife talk at a distance of five miles by telephone. His "better half" was in a country shop several miles away, where there was a telephone, and the skeptic also was in a place where there was a similar instrument. On being told how to operate it, he walked boldly up and shouted: "Hullo, Sarah!" At that instant lightning struck the telephone wire and knocked the man down. As he scrambled to his feet he excitedly cried, "That's Sarah, every inch!"—*Richmond Dispatch*.

LEARNING TO SAY NO.

A woman lectured her husband on the virtue of temperance one morning at breakfast. He had come home the night before in a questionable condition.

"The great trouble with you, George," said she, "is that you cannot say 'No.' Learn to say 'No,' George, and you will have fewer headaches. . . . Can you let me have a little money this morning?"

"No," said George, with apparent ease.—*Ex.*

IDEAL FORMS OF SOCIETY.

Roughly speaking, it may be said that the form of society in the Eighteenth Century was paternalism; in the Nineteenth Century, individualism; in the Twentieth Century it is already beginning to be fraternism.—*Lyman Abbott*.

WHERE THE TROUBLE BEGAN.

Judge—Were you present when the trouble started between the man and his wife?

Witness—Yes, sir. I was at deir weddin', if dat's what yo' means, sah.—*Phil. Bulletin*.

A VERY DEAF MAN.

The lawyer finding the case going hard with his client, appealed to the jury: "Remember that my client is hard of hearing, and, therefore, the voice of conscience appeals to him in vain."

The more absolute and positive a truth is, the more impossible it becomes to prove it, whether it be the shining of the sun at noon-day, the love of the dearest friend, or the Divine Source of All.

There are three kinds of happiness: pleasure, joy, and blessedness. Pleasure is the happiness of the animal nature; joy, of the social nature; blessedness, of the spiritual nature. Pleasure we share with the animals, joy with one another, blessedness, with God.—Lyman Abbott.

Every healthy individual has an enthusiasm. This is almost inevitable and really is an essential to the maintaining of a healthful condition. If you have not an enthusiasm it will be well for you to look on yourself and see whether you are right.—*Health Culture*.

Apocalypse means a lifting off the lid; *impediment* to get one's foot in the wrong situation, as for example, in the mouth; *conspiracy*, a breathing together.

Truth is open unto all men; she is not as yet borne away altogether; there is much of her left for posterity to find out.—*Seneca*.

God did not create us, and cause us to live with the sole end of wishing always to die.—Charlotte Bronte.

The readiest and surest way to get rid of censure is to correct ourselves.—Demosthenes.

MeditationsBy Kaston
•

LIFE is an aggregation of multiplied littleness. We are doomed to spend our time and energies in little, insignificant services. There is no escape from trivial details. Like children we are continually yearning for something big to do, and like children we fret at the restraint that holds us in our little sphere. We are tied, fast and tight, to a routine of details which seem devoid of every element of greatness. We are not conscious of the fact that each of these little services to which we unselfishly give our souls becomes a pearl of passing value, and that the content of the noblest lives is only a great monument of these pearls. But we are disposed to dream, and our dreams dazzle our eyes with gaudy pictures. Our hearts, like caged birds, beat upon the prison bars that shut us in from the wider, more gorgeous world of our dreams. We fondly hold that our dream-world is the real world for us, and feel that it is a cruel fate that shuts us from it. We refuse to learn a lesson from the countless millions who have likewise dreamed and hoped, and then reaped the bitter fruit of disappointment. We still cherish a delusive hope that in some way we shall meet a kindlier fate. Wisdom comes to us only at the last hour and helps us to embalm the dead images of our faded dreams.

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But dreams still remain only dreams, and the eventide of life finds them faded and dead. The yellow of our autumn pales toward the bleakness of winter, and our roseate visions are buried in ice. But the same relentless fate that locks our dead dreams in ice mounts our pearls in a setting for the eye of ages yet to come.

If we drop a tear at the death of our dreams, we have reason to rejoice that it is only the dreams that perish. If it is a cruel destiny that puts our dreams away, it is a kind one that decrees that our pearls shall abide. The one is just as relentless as the other. Bright flowers are short lived, and folly mourns their loss, while wisdom rejoices in the fruit that follows. But when the gaudy dream flowers have been swept away, we can see with a clearer vision the serener beauty of the pearls of life. For life has genuine pearls as well as flowers. These are not far from us, but abide with us, in our toil as (well as) in our dreams. They are wrought in patience and meekness while we walk the stony path of humble service. We have not counted them and treasured them, because with the illusive sheen of gaudier images in our vision we regarded them of no value. But by the tardy lesson of belated wisdom we learn at last that they are beyond price. They are the simple unexchangeable value of what the world regards as a cheap life, filled with trivial but unselfish services. Often, in the ripeness of life's autumn, the heart, that in the springtime warmed to the color of gorgeous dreams, catches a glimpse of grandeur in the completed monument of life-pearls that looms in retrospect, builded with patience and sanctified with humility. Herein inheres the only true grandeur of life.

* * *

After all, the real grandeur of life does not come to us like a rushing storm that bursts upon our vision with appalling suddenness, and then passes away. But it arises like the great mountain peaks, the slow, patient work of ages; and (like them) stands, defying the ravages of time. We are not hurled to life's towering heights by any sudden out-burst of pent-up forces, but we reach them, if at all, step by step, through patient toil. Yet in the short period of human life we can no

climb very high. The content of human life at best is comparatively insignificant. In a just estimate of human life we shall find that in attitude there is everything, in content very little. Measure our lives as we will, the content is small. We are empty vessels of unknown capacity. The fullest, richest life differs, in content, only finitely from the emptiest and poorest. But in attitude the difference between one life and another is infinite. The few first steps of a long journey count but little; but the setting of the face, before the first step is taken, holds the destiny of the traveler. The measure of our life movement is insignificant, but the direction of it makes our destiny. In our spirits we know that to undertake and to persevere levels the barrier between God and man, yet in our finite computations we fail to grasp the possibilities of unlimited endeavor.

* * *

The man who can lift a pebble and cast it into the sea, can, if he is not hindered by the limitations of time, lift and cast in also a mountain. If he can lift one mountain, he can lift many mountains; if mountains, then worlds. With unlimited endeavor we are gods. But we have not put our endeavors to an unlimited test. We have done but little. Hence the content of our lives is small. But we have just assumed the attitude of unlimited endeavor, and in this attitude lies an infinite possibility. Our spirits are not fettered by the limitations of time. If it requires a million ages for us to plume our souls for flight to another planet, we have ample time to make like preparation for a visit to each and every orb that spangles the starry vault. It makes but little difference how far we are from home, if in our attitude we have turned our faces homeward, in the fullness of time its familiar joys will greet us. But if the attitude of the soul is away from its true

and destined goal, the countless ages that it may wander in nakedness of all comforts, in weariness, in grief and longing for love and home, will only serve to widen the gulf beyond which friendly voices are calling in vain, "Come home, come home!" Such a soul is lost, and will never be saved until in weariness and sickness it ceases its wayward efforts, and in the awful stillness that settles upon a lost one in the desert it hears at last the gentle call, "Come home," and turns its face homeward. In this change of attitude is salvation. There is no other. The lost soul has its face turned away from home; and all its efforts to go forward carry it farther and farther from home. The saved soul has its face turned homeward—it faces its true goal; and every struggle, with whatsoever obstacle, carries it nearer to its true destiny.

From *H Charter Subscriber.*

DEAR LIFE Magazine:—

"How I would miss you and the dear messages you bring to me each month.

"I know, Mr. B., you will help my son, who is so far from home. I thank God every day that I have such a good friend to go to, one in whom I can trust and who I feel sure will not fail me."

"Mrs. J. H. W."

A traveling man who has long been a patron of *THE LIFE*, writes:—"The proprietors of *THE LIFE* should be congratulated on the regal beauty its new dress gives it. It is to my mind quite unique and withal as delicately fragrant as the lily of the valley."

"My slumbers—if I sumber—are not sleep,
But a continuance of enduring thought,
Which then I can resist not."—Byron.

For The Children.

THE MABERLY TWINS' MILLENNIUM.

By LOTT A P. CHENEY.

SEE the picture of the circus," said little Fannie Maberly to her brother. "That isn't a circus picture, its a picture of the millennium," answered her brother Roy. "But here's a bear and a lion and a tiger and a giraffe, just as they have at the circus," replied Fannie. "But at the circus they have all the animals in cages so they won't eat each other up, and here you see they all are together so that is a millennium where the bears and lions and leopards are all in together and don't fight," said Roy.

"Grandma, is this a millennium picture?" asked Fannie of her grandma Maberly, not fully satisfied with the authority of her brother. "Yes, dear," replied grandma, "Roy is right." "But, why don't they eat each other up in the millennium just as the circus animals would do if they were put all together?" asked Fannie wonderingly. "Because, in the millennium the animals will all love each other. See, a child no larger than you can lead them all," explained grandma. "Could I lead them all if the millennium were here, grandma?" asked the little girl. "Yes, dear, they would all be so gentle." "Oh, wouldn't that be fun?" said Roy. "I wish the millennium were now. Just think, Fannie, of leading a great big lion by his mane just as we do Tige!" "Grandma," said Fannie, "why isn't the millennium now?" Grandma was somewhat puzzled; but replied, "The millennium will come when Christ's Kingdom comes on Earth." "But, grandma," continued Fannie, "Jesus did live almost two thousand years ago, and wouldn't you think two thousand years is long

enough time to make Christ's Kingdom come?" "Well, well, well, I can't answer all the questions you children can ask," and grandma Maberly went into an adjoining room to avoid further questioning.

The Maberly twins, Roy and Fannie were visiting their grandparents for a few days and in looking at the pictures in the old family bible had come across a picture representing Christ's peaceful kingdom as told of in the 11th Chap. of Isaiah.

Roy and Fannie were ten years old, both very fair with light hair. Their grandpa Maberly said they reminded him of two potato sprouts grown in the cellar.

The picture of all the animals dwelling in peace together had made a deep impression on the children, and after going home they talked about it to each other.

A short time after their home going, Mr. Parsons, a friend of Mr. Maberly, made a day's visit and he advanced many ideas which were new and strange to the Maberlys. The children overheard the following conversation between him and their father:—"Do you mean, Mr. Parsons, that Christ's Kingdom will come when we cultivate Truth and Love in ourselves?" "Yes, when we cease to hate, or to get envious or jealous, or to be revengeful, and love truly, the beautiful prophesy told of in the book of Isaiah will come to pass, when even the wild animals will be gentle and harmless," answered Mr. Parsons.

The following day Roy and Fannie talked it over while sitting on the orchard fence. "That means, Fannie, that, if we love enough, the bears and the lions will stop fighting one another and won't eat people and other animals," said Roy. "Then, if the big animals, like bears and tigers, are good, surely the little animals will be," said Fannie. "Oh, Roy, let's try and have a little millennium with Tige and Topsy and Bunnie in it!" "Tige and Topsy and Bunnie don't fight

now," answered Roy. "But, Fannie, we can begin with them and then we will get some other little animals."

An old unused pig pen that stood back of the barn was chosen to have the "millennium" in, and the shepherd dog, Tige, and the cat, Topsy, and the pet rabbit, Bunnie, were put there for awhile every day. Roy succeeded in getting a woodchuck in a box trap and a long and earnest debate ensued as to the best means of taming him and introducing him to the dog and cat and rabbit. Finally it was decided to put him into a little wooden cage at first until they all should learn to love each other. At first Topsy spit and ran out of the pen and Tige expressed anything but a friendliness toward both rabbit and cat. With much patience and loving kindness, the children finally succeeded in inducing Tige to permit the woodchuck to remain undisturbed in the pen. When they first let it loose in the pen Roy held Tige to be sure that no harm would be done to "Chuckie," as the children called the woodchuck.

In like manner a little fox, a young raccoon, a rat, a pair of squirrels and a chipmunk were added to the "millennium" collection, but were allowed to be together only when the children were present, and at other times were kept in little wooden cages.

"I suppose they won't hurt each other when we leave them together after we have learned to love enough," said Fannie one day.

"I wonder what the children are doing in the old pig-pen," remarked Mr. Maberly one day to his wife. "They spend more than half of their time there." "Oh, I guess they use it for a play house," answered his wife: "But, Mary," continued Mr. Maberly, "that dog Tige has got so he isn't good for anything to hunt; yesterday when I was in the upper lot a wood-

chuck came out of its hole and Tige just stood and looked at it and the thing ran back into its hole." "Well, I guess the dog and cat are both bewitched for Topsy will let a mouse run right under her nose and not try to catch it," replied his wife.

In the fall Mr. Maberly told the hired man that he thought he would fix up the old pig pen some and put the colt into it for the winter, and, accompanied by the hired man, he went to the pen one morning for the purpose of making it fit for the colt's winter quarters. Imagine his surprise on opening the door to see Roy and Fannie sitting on an old bench and Tige, Topsy, Bunnie, a woodchuck, a fox, a young raccoon, a rat, two squirrels and a chipmunk playing about them. A look of amazement overspread the faces of the two men and Mr. Maberly asked, "What's all this? and how in the world did you get all those creatures to stay together without eating each other up?" "Oh, papa," exclaimed Fannie, "this is our millennium." "Well, I should think as much; but how did you get such an idea into your heads?" asked their papa. "When we were at grandma's we saw a picture of the millennium, and when Mr. Parsons was here we heard him telling you that Christ's kingdom would come and the wild animals even would be gentle when we loved truly," replied the little girl. Mr. Maberly gave a whistle and started for the house. "Mary," calling to his wife, "I want you to come with me and see what the children have in the old pig pen; you never would be able to guess; they've got Tige, Topsy, Bunnie, a woodchuck, a little fox, a young raccoon, a rat, two squirrels and a chipmunk, all in together and call it their millennium." "I guess Christ's kingdom is not very far away and the prophesy is true that a little child shall lead them, when our children teach us such a lesson of love as this," answered Mrs. Maberly.

: Bible Lessons :*Lesson XI.—Sept. 9.*

JESUS ENTERS JERUSALEM IN TRIUMPH.—
Matt. 21: 1-17.

LESSON KEY-NOTE:—"Blessed be he who comes in the name of the Lord."

Time,—April 2 and 3 A. D. 30. Jesus in the 34th year of his age.

Place,—From the west slope of the Mount of Olives, by way of Bethany, to Jerusalem, then in the court of the temple.

1-5. Jesus gave these directions to the disciples in response to a prophetic vision. In his mind he perceived the ass and colt tied to a post or tree and desired them for conveyance into the city. It is common for persons in whom this power of prescience is awakened to see persons who are coming before they arrive, or things that occur to others at a distance.

The other evangelists say that Jesus rode on the colt, being the first one to ride this animal. The mother accompanied the colt.

The ass was the common beast of burden, the animal of peaceful pursuits. The common people rode on the ass. The horse was used in war and by the proud and haughty. Jesus thus emphasizes the fact that he is the Prince of Peace.

The substance of the prophecy referred to in verse 5 may be found at Isa. 62:11 and Zech. 9:9. Jesus did not do this in order to fulfill that prophecy, but it was fitting that it should be so in order to round out the lesson of his life as the triumphant Prince of Peace. And for the same reason the prophet felt it in his

silent consciousness long before.

6-9. The common people and children responded to a great inspirational impulse and honored Jesus as a king. Jesus said that if they had kept silent the very rocks would have cried out. Nature would respond to a great call of a wonderful life now about to close on Earth.

"Hosanna" is a Hebrew word which means "Save, we pray." That is, save the king. It is equivalent to the French "Vive le roi," or the English "God save the King."

10, 11. The city was stirred when Jesus entered Jerusalem and asked, "Who is this person creating all this disturbance?" "This is the prophet, Jesus, from Nazareth of Galilee." If he should so enter one of our modern cities, the police would soon round up the whole crowd and have them in jail on a charge of disorderly conduct and disturbing the peace.

12, 13. The act mentioned here was one of authority. It may seem strange that the custodians of the temple permitted it. But they were over awed by Jesus' fearless manner and the throng of people with him. It was an act of allegiance to the name of the Father, a protest against corruption.

14-17. The scribes were disturbed at what they saw and heard. The scripture Jesus used in answering them (verse 16) may be found in the Septuagint translation of Psa. 8:2. The most sincere, unsycophantic praise comes from the children.

Lesson XII.—Sept. 16.

JESUS SILENCES THE PHARISEES AND SADDUCEES.—Mark 12:13-27.

LESSON KEY-NOTE:—"Render the things of Caesar to Caesar, and the things of God to God."

Time,—Tuesday, April 4, A. D. 30, the next day

after the triumphal entry, and three days before the crucifixion.

Place,—In the court of the temple. This was the last day of Jesus' public ministry.

13, 14, 15. The question here asked was not propounded for the purpose of gaining information, but to entrap the Master. They thought that if he should say not to pay tribute to Caesar, it would be treason. If he said yes, he would be denounced as an enemy of his people, for all hated their Roman masters and the taxes imposed upon them was a galling burden. Jesus saw through their trick and called for a penny, Roman silver money, value about 16 cents. It had Caesar's image and title on it, just as the later copper penny had Paul's on it. (They have one of the latter in the U. S. mint in San Francisco.) I have seen it. It has Paul's picture on one side surrounded by the Latin words, "Paulus apostolos, vas electionis," Paul the apostle, the chosen vessel. It was coined before A. D. 69, for it was found in the ruins of Herculaneum.

16, 17. The answer was a silencer. No exceptions could be taken to it either way. It was a wise reply which they did not expect and were not ready for.

18-27. The Sadducees denied the resurrection of the dead; the Pharisees held to the doctrine of the resurrection of the body. The Sadducees believing that Jesus favored the teaching of the Pharisees, came to him with a question intended to confuse the Master. His reply was in substance that in the resurrection, that is, after the body is put aside, there is no sex relation, but people become as the angels, above the plane of generation.

Jesus severely rebuked their ignorance of their own scriptures and of the power of God. They were all on the material plane in thought. They dreamed

of marrying and propagation in the spirit realm. They shrewdly supposed the woman to be childless lest Jesus should decide in favor of the father of the children.

Verses 26 and 27 do not favor bodily resurrection—rather the contrary. The bodies of Abraham, Isaac and Jacob had not been raised when God said that to Moses.

Lesson XIII.—Sept. 23.

REVIEW.

LESSON KEY-NOTE:—"And they were struck with awe at his manner of teaching; for his word was with authority."

This quarter's lessons have covered about three-fourths of a year and about one-fourth of Jesus' public ministry. They include the last part of the Galilean and all of the Perea ministries.

Following I give you the lesson titles and references with the Key-Notes and some comments on them.

1. *Jesus and the Children*.—Matt. 18:1-14.

"It is not the will of your father in the heavens that in his presence one of the least of these should be lost."

Then none will be lost, for the Father's will must be done. God's work cannot be in vain. God never created a destroyer to thwart his plans.

2. *The Duty of Forgiveness*.—Matt. 18:21-35.

"Forgive us our debts, as we have forgiven our debtors."

By not holding aught against others, we are absolved in mind from our own short-comings. We forgive ourselves. Then we gladly meet and overcome the results of our errors and are thus saved from sin.

3. *The Good Samaritan*.—Luke 10:25-37.

"Happy the merciful, for they shall receive mercy."

As ye sow, so shall ye reap. As ye measure, so shall it be meted unto you. We make our own place among men, and draw to us what we have prepared ourselves to receive.

4. *Jesus Teaches How to Pray.*—Luke 11:1-13.

“Master, teach us to pray.”

The disciples sought the new way of prayer, the way that prevails with God. Jesus gave them—not a form to repeat—but the thoughts to use.

5. *Jesus Dines with a Pharisee.*—Luke 14:1-14.

“He who humbles himself will be exalted.”

Let others exalt you on account of your merits. Avoid arrogance and vain boasting. It is a shame to unduly exalt self and is surely followed by degradation.

6. *False Excuses.*—Luke 14:15-24.

“And they all with one accord began to excuse themselves.”

Excuses are almost always falsehoods. They are trumped up and founded on a lie, as a rule. They usually have no purpose but the cowardly aim to get rid of some one and yet stand well with him.

7. *The Parable of the Two Sons.*—“Return unto me and I will return unto you, saith the Lord.”

Good is ever ready for us and comes to bless us just as soon as we get ready to receive it. Our prayers are not intended to change God, but to get us ready for God's bounty of blessing.

8. *The Judge, the Pharisee and the Publican.*—Luke 18:1-14

“O God, be propitious to me a sinner.”

We are all sinners—that is, we have fallen short of our highest aims. None of us do as well as we know. To sin does not mean to offend God. It means to fall short of the best we know.

9. *The Rich Young Ruler.*—Mark 10: 17-31.

“If anyone wish to come after me, let him re-

nounce self, take up his cross and follow me.”

To be unselfish, altruistic and patiently, lovingly meet the exigencies of life, is to follow Jesus, to be like him.

10. *Bartimaeus and Zacchaeus.*—Luke 18:35 to 19:10.

“The Son of man is come to seek and to save that which was lost.”

Restoration is a great work of life. To reform is to restore character, to lift up is to help others do it. It is to find and save what was lost.

11. *Jesus Enters Jerusalem in Triumph.*—Matt. 21: 1-17.

“Blessed be he who comes in the name of the Lord.”

“In the name” is by the power and authority. Let all we do and say be in the name of the Lord, the Christ in us.

12. *Jesus Silences the Pharisees and Sadducees.*—Mark 12: 13-27.

“Render the things of Caesar to Caesar, and the things of God to God.”

Let Justice with mercy prevail. Be just; pay your debts; be true to principle, and thus win success.

Lesson XIV.—Sept. 30.

TEMPERANCE LESSON—Galatians 5:15-26; 6:7,8.

LESSON KEY-NOTE:—“Wine is a mocker, strong drink a brawler.”

Time.—Paul wrote the letter to the church in Galatia early in A. D. 58.

Place.—He was at Corinth at the time of writing. Galatia was a Roman province and included Lystra, Derbe, Iconium and Antioch.

Temperance means moderate use of anything, whether it be drink, food, labor, rest, or fleshly passions. It does not mean total abstinence. That which is bad should be entirely abstained from; that which is good should be used wisely and temperately.

15. The passion of anger and contention are referred to here. Totally abstain from them.

16. Lust is meant here. Totally abstain. Let the spirit guide your steps, and not the fleshly desires.

17-21. By "the flesh" Paul here means, not the body properly under control of the Spirit or mind, but the lustful tastes and desires not under such control. These are not in accord with the Spirit of Truth.

Verse 18 means that if you are led by the Spirit you do not need commandments. You naturally do the right for the love of righteousness. It is the only true rightness of conduct. To do good deeds because you are commanded to do them, is not true righteousness.

The works of the lustful desires constitute an appalling list. In verse 21 omit "murders." It is not in the original.

Such things enter not the Kingdom of God. God's reign excludes them here and everywhere.

22,23. Contrast "the fruit of the Spirit." Such things are found in the Kingdom of God. There is no law against such, nor do we need any law while we have the fruit of the Spirit in us.

24. To Crucify the flesh with its passions and lust is to cleanse one's self of such things. They who live the Christ life do so.

25. This verse means that we should not only profess to be spiritual and dream spiritual dreams in the silence, enjoying the presence of Holy Spirit, but should be guided by the inner guide in all we do. Let that guide decide all our ways and works.

26. This verse is good advice; but if we first see to *being* right, the doing will be taken care of. Let the Spirit of Truth control, and we will naturally do the right.

6:7. This is a great truth, yet the church has denied it. They have said that Jesus reaps for us. We must reap, but it is not for punishment. There is no punishment in God's code. The reaping is for overcoming, for salvation from sin. We are glad that we may reap. It is our inalienable privilege.

Read last verse thus:—

"For he who sows for his own flesh shall from the flesh reap corruption; but he who sows for the Spirit shall from the Spirit reap aionian life."

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Key-Notes.

1-15.

TRUTH NOW REIGNS ON EARTH AND THE
PRINCE OF PEACE COMES IN TRIUMPH IN
THE LIVES OF ALL MEN.

16-30.

MY WORD IS POWERFUL FOR GOOD; FOR I
DWELL IN THE PRESENCE OF OMNIPO-
TENCE AND SPEAK ONLY THE WORDS-
OF WHOLENESS.

Healing Thoughts

HUMAN eyes, when beautiful and unafflicted by evil thoughts, reflect the *Universe of Intelligence*, and prove its reality. Such eyes testify nothing of good and evil in the Invisible Omnipresence.

Knowledge the Knowing-power, Infinite Intelligence is in the air we breathe, the trees we admire, the earth and the seas and the people. There is no point in the universe where Mind or God is not in full power. All space and all substance is one Intelligence. The universe is composed of KNOWING MIND.

Design in Nature forces mankind to recognize such INTELLIGENCE everywhere throughout space, causing everything to continue to live and perform; the flowers are moved to open to the sun's splendor; the rocks crystalize into flashing, flaming, color-transforming diamond without anybody's help or their own; the glad forest keeps tryst with the ether, and they mate with each other in the silence more perfectly than if they had been educated to do so; even the frost and the snow move into forms accurately and weave into crystals beautiful and inspiring—into designs that surpass even man's conception of beauty in form—so that we are moved to inquire, "Is the skill of the Fraction superior to that of the Whole?" Must man yet learn of the lillies, and of the frost that slays?

The world seemed slow in finding out that the God we have at this time decided upon (out of the many gods) is only the Substance and Wisdom and Power of things, and never at any time in any sense a manufacturer. And that the only MAKER in the universe, the only fashioner of things visible out of the Invisible Substance-Wisdom and Power called "God"—is CON-

SCIOUS MIND.

This leads us inevitably to the logical conclusion that there is a POINT, a time and place, where Conscious Mind may meet and successfully co-operate with Infinite Mind in behalf of any desired thing to be accomplished. It is a peculiar place and time and state of the soul where Conscious Mind and Universal Intelligence meet, become confluent, and create a new compound, or restore a lost condition.

The flowers reach into the soil for their sustenance and our sustenance. When the orchid starts its roots in the soil it has had its meeting with Intelligence, else it could not budge one step. Invisible Substance, Wisdom and Power have moved in it and caused it to appropriate the Power back of it.

We have thought the mineral kingdom unorganized—judging it by the appearance—and while knowing the vegetable kingdom is dependent upon it for its power of organization. All organized being points to the Individuality back of it—of parts which go to make up the individual symbol and which is *produced* as well as *formed*. Yet the minerals that seem to have no complementing parts to compose them, no organs co-operating with each other, but are merely existent without being born from similar structure and are unproductive of their kind, must, after all, demonstrate a definite state of organized being, and this may symbolize that great surplus of yet unused substance waiting for the Unseen, as material ready for man's hands to weave into new and useful things. The rocks stand for solid substance yet unused by man. The rocks plead with conscious Mind for attention and use.

Every visible thing that is silent is undergoing the process of transformation. Undue physical movement shelves further away from growth in grace, as the storm washes bare the rocks, and would wreck the ves-

sel if prolonged. The smallest particle of frost proves in its structure a six-sided marvel, each of which is perfect in its unlikeness. The frozen particle is a testimony of the close-by Presence of allpervading Intelligence, Arrangement, Power, Substance.

The sand and the snow and the vegetables are too busy figuring out the facts of that Wholesome Arrangement, too busy meeting it in the silence and telling it silently in figures, to have other voice of their own. They never have within themselves the signs of disaster and unnaturalness, unless unreflective man thinks them into such condition. It is related that when John Foster was told of the snows visible on the poles of Mars, he shrank in sorrow, believing this to be a sign of suffering on that planet. And as suffering is the sign of sin, he saw it as another fallen world. Living in the dogma, his able mind failed to see truth's side of the matter. Instead of beholding the symbol of perfect design, even in "unorganized" Nature, he glanced back along the line of Tradition at mythical Adam and his tumble from the heights of god, and so was not prepared to exclaim with exultation and with Tiades the shepherd who watched his flocks in all kinds of weather, and with the Scientists,—“There is no bad weather.”

The “fall of man?” Yes, there *was* the phenomenon. It consisted only in the Deception that “in Adam's Fall, we tumbled all.” It was a fall indeed, my countrymen, a fall from childlike innocence and trustfulness of Substance-Wisdom-and-Power-Omnipresent, into the stockpens of divided and contending church creeds, with their goats in one, their sheep in another and the cattle and common people on the bewildered outside—yet all waiting and expecting some kind of blood and slaughter and fire, to come and save them. Preaching is the symbol of doubt. It is the prolonged

interrogation of unrest. A man preaches to convince himself. The harder he fights the less his fruit. Error has to be bolstered on all sides, for if propped up on one side it is ready to fall upon the other, so it takes all and those outside the different denominations to produce a Christian, one who will charitably say, "Forbid them not for he that is *not against us* is for us."

Truth needs no defense. Rest in truth, seeks not preaching nor argument. The beating of pulpits, the sweating and straining may influence men through the temporary force of magnetism and the inflaming of party spirit, but it can never search out the Place of rest and recuperation for the soul of man, nor bring him that knowledge which will save him from fear and worry.

Amid all the goings and comings of the human soul, there is a cozy waiting-room, a Parlor of Rest, a State of complaisant quiet, of satisfying contemplation, where the fruit of worry may be thrown completely off, and wholesome Peace and Trust may have full sway. Harp-strings, when pulled by fingers until their particles are dislodged, ungeared, and their tone is lost, will regain their tension if left in the silence with Wisdom-Power-Intelligence, for awhile. When a child I once played upon a harp almost unceasingly until it failed to give forth music, when I wedged it away in a quiet nook in the closet, and forgot it. Months thereafter, I came unexpectedly upon it, drew it forth with pleasant memories, and tried it once more, not supposing it had been saved in the silence; but to my surprise its tone was renewed, its voice resonant and flexible and new-strung. It was born again—I was jubilant.

Human souls wrestling with the cares of this life, until their nerves are unstrung, their atoms at war with each other, may regain their tone and be filled with the oil of gladness, if only the Place of Adjust-

ment with the All Mighty can be searched out by them. All the flowers of the field blossom in its elixirs, the rivers roll toward the sea, the distance holds its blue, the ocean keeps true, so mankind is on its way back to the HILLS from whence it fell away, to the Climax of its divinity again. There sweet Nature sweeps out all men-made doctrine and lifts away all the veils from their faces. Every dream dreamed in the Secret Place of the Most High will be realized.

A Baptist, clambering to the heights, called this Secret Place "The rest of Faith;" St. Paul called it "The Peace of God, which passeth all understanding;" James Hervey alluded to it as "Prostrate, rapturous, silent adoration;" the lillies of the field call it the place of "the non-exertion of physical force;" the Christian Scientists call it "SILENCE."

There is the secret. *Wait on the Lord.* Wait on your Higher Self. Thus will you take on power and victory that will rejuvenate your energies, lift your vibrations, give you new confidence, and replace you in your true office and work. So when you look into the trees and through them into the Infinite until you forget yourself in admiration of Life, Truth, and Love immeasurable, and sweet stillness rests you, fills you with the consciousness of the divinity of Life, of Truth, of Love, it is because you are meeting the infinite face to face, and are willingly co-operating with it, in the use of its powers.

Then it is your words are life to them that find them, and health to all their flesh. Never forget to speak words before leaving the stillness; there is always some one waiting for them. Nature needs not ministers so much as interpreters. All things are already right, when Nature is understood.

This is rightly a world of work. We are here to find our powers and use them. We might as well talk

of resting in the rapids of the Niagara River as to contemplate boating through life without work. Too much rest amid a world of work overcomes men. It is the law to work while eternal day is on, and we should "be up and doing, with a heart for any fate."

Yet again and again, when on the verge of worry or unrest, it is good to stop short—wait—rest—while thought contemplates, and the body recuperates like the worn harp or lute; or like the flowers after a shower, waiting for the sun to quicken them into newness of life and beauty. It is the WAY of life we wish to find and walk in.

Mr. Weltmer well says, "One finally reaches the point of absolute mastery over conditions by regulating the innate forces which are within him and co-operating with the law that governs these forces."

No one can purposely do anything with the power called God, but man. This power is for man. It presses itself upon him for use. Mankind is in neglect of its priviledges when it slights laying hold of God for use in the world.

For "in the end as in the beginning, shall the soul rehabilitated, the Affection regenerated, the Intuition purified, the Divine Substance redeemed from Matter (or the belief in it as causative) be throned, crowned, and glorified."—A. B. Kingsford.

"Nature doth require
Her time of preservation; which, perforce,
I, her 'frail son,' amongst my brethren 'mortal',
Must give my tendance to."—Shak.

C. J. B.

The dedication exercises held at the New Unity building, Aug. 19-25, were in every way a success. The attendance was large and the addresses, songs and other parts of the program both entertaing and profitable. The spirit of love and peace brooded over all.

Mrs. M. E. Cramer.

On the 2nd day of August, 1906, our beloved friend and co-worker in the Cause of Truth, Mrs. M. E. Cramer, Editor of "Harmony," went on to a higher plane of life. Many of us know the story of her noble, consecrated career. Before coming into this Truth she had been for many years what was believed to be a hopeless invalid, confined to her bed most of the time. She studied out the healing philosophy for herself while lying upon her couch of suffering and applied it for her own healing. From that time on, for about 20 years, she was an earnest, untiring apostle and demonstrator of the science of life.

Her teaching is embodied in her text-book, "Divine Science and Healing." She wrote several other books and edited, with her husband, "Harmony" for many years. She lectured extensively all over the United States and taught many classes. Her success in speaking the words of healing and uplifting others was marked.

She and husband lost all their property in the recent San Francisco fire, since which the publication of "Harmony" has been suspended.

The bereaved husband writes me truly,

"She accomplished much and her words of life and comfort will live on in the hearts of her friends. Her gentle, loving nature characterized all she did, whether in her home life or in public work. She lives and loves as before the change. She continues the work she laid aside here. She can lose nothing of all the Father has given her, but we miss her more than we can tell."

The bereavement on this visible plane to husband and son is inexorable; but

"Immortality o'er-sweeps

All pains, all tears, all time, all fears—and peals
 Like the eternal thunders of the deep
 Into their ears this truth—
 She lives on forever.”

Address all communications to C. L. Cramer, 1264
 Third ave., Sunset Dist., San Francisco, Calif.

Notice.

The Life subscription is payable in advance. Please look at your latest receipt and, if behind, send renewal, thus saving us the time and expense of sending reminders. Please do not neglect this, as we must drop delinquents.

I HAVE some genuine bargains in rubber lots in Mexico. I am sure you cannot invest your money to better advantage than to buy one of these lots. Thus you secure a permanent and increasing income. Rubber is a staple and the demand is rapidly increasing. Buy now. The price is going up. I have lots both improved and unimproved. Write to me for particulars. Believe me, if I were not fully convinced of the value of investment in rubber, I would not recommend it to you.

A. P. BARTON.

THE LIFE editors desire to see you all at the Convention of the N. T. Federation, in Chicago, Oct. 23-26, 1906. Get ready now and *be there* on time. You can if you *will*, for the will makes the way.

The first thing to do, if you are not already a member of the Federation, is to send your name and your voluntary contribution to the secretary, Mr. Ernest Weltmer, Nevada, Mo. *Do it now.*

“The great will not condescend to take anything seriously.”—Emerson.

Correspondence



A WOMAN in California writes of the death of her son's wife of tuberculosis and of the distraction of the bereaved husband. She adds, "Why must such things be?"

I answer through THE LIFE because there are many asking this question. The only answer they receive from the infinite everywhere is a faint echo, "Why?"

Disease, sickness and death, as manifested in the body, I believe to be a result of erroneous conduct and thought. Tuberculosis is the product of lust and atomic inertia. It is usually inherited. The reaping must follow the sowing, unless the seed be destroyed before sprouting and fruition take place.

This is true of all sowing. It is the law. But I believe we have now learned how to avoid the harvest by preventing its ripening. How may we do this?

By forgiving ourselves and all who have been responsible for the sowing.

By denying that flesh inheritance is inevitable.

By denying race error control and the domination of error influences over us.

By affirming our oneness by origin with Infinite Love and Truth and Health.

By overcoming fear.

By rising to a higher plane of consciousness of being, through the use of right words.

By learning to see Good in all things and thus filling the soul with joy and gladness.

I believe such things as the lady mentions will cease to be when mankind learns to put into every-day practice the above suggestions, to live in and by them.

Mr. D. C. Neel of Texas has been reading a paper which holds that the self-separate life or self-consciousness which we build up must die before the true spiritual life can be realized and manifested. He refers to Rom. 8:6,7. He asks, "Is this teaching correct, or in accord with truth?"

I will, in answering this inquiry, first quote Rom. 8:6,7,8, as correctly translated:—

"The mind of the flesh is death; but the mind of the Spirit is life and peace. For the mind of the flesh is enmity toward God; to the law of God it is not subject, nor, indeed, can it be. They, then, who are in a sensual state are unable to please God."

"The mind of the flesh" here does not mean the personal self, nor the individual man. The word here translated "mind" is not *pnouma*, the word used in our Greek New Testament for soul or spirit. It is *phronema*, which means thought, will or purpose—in a bad sense, pride, presumption, arrogance, insolence. As we say, I have a mind to do so and so.

So you see reference is made only to the disposition, will, purpose or desires of the person, and not to his personality or self-separate life. If these are controlled by the lusts of the flesh or mere selfish inclinations, you can clearly see how they are enmity against God and not subject to the law of Good, and how those living in such a sensual state are unable to please God.

This disposition must die or be cleansed away before the true spiritual life can be realized. Neither the soul nor personal self is to be condemned nor destroyed, but imbued by and put under control of the spiritual ego and Holy Spirit.

I am requested again to explain Matt. 25:46. This verse seems to be a stumbling block in the way of many who are inclined to accept the King James ver-

sion of the Bible as inspired, infallible Truth.

This version has it thus:—

“And these shall go away into everlasting punishment: but the righteous into life eternal.”

Wilson’s translation gives it:—

“And these shall go forth to the aionian cutting off; but the righteous to aionian life.”

Rotherham’s translation has it:

“And these shall go away into age-abiding punishment, but the righteous into age-abiding life.”

Wilson thus comments on his rendering of this verse:—

“That is, in the fire mentioned in verse 41. The Common Version and many modern ones render *Kolasin aionsoon*, everlasting punishment, conveying the idea, as generally interpreted, of *basinos*, torment. *Kolasin*, in its various forms, occurs in only three other places in the New Testament,—Acts 4:21; 2 Peter 2:9; 1 John 4:18. It is derived from *Kolazoo*, which signifies, 1. To cut off, as lopping off branches of trees, to prune. 2. To restrain, to repress. The Greeks write, ‘The charioteer restrains (*Kolazei*) his fiery steeds.’ ”

He further says of the Greek adjective *aionios* in the common version here translated “everlasting” and “eternal,”—“*Eternal* or *everlasting*, as generally understood, is an improper translation of *aionios*; in fact, we have no proper equivalent in the English language.”

It is true that the word has no reference to time measurement, but means in the realm of mind or spirit in which there is no measurement of duration.

Then we may properly read this verse,—

“These (the wicked) go forth, separated from the righteous, into a state or condition of spiritual pruning or restraining; but the righteous dwell in spiritual life.” And when the cleansing, pruning or restraining is done, the so-called wicked, too, enter the realm of life.

I will remark further in relation to the word "cursed" used in verse 41, that Wilson says,—

"Learned commentators aver that wherever the Hebrew word translated 'curse' occurs in connection with the name of God, it should be rendered *bless*. It is actually often so rendered in our Bible, as Gen. 33:11; Judges 1:15; 1 Sam. 25:27; 2 Kings 5:15.

So also should the Greek word here rendered "cursed." It is *Katerameno*i, and means, primarily, "to invoke upon one," either in a good or bad sense. Neither God nor Jesus could curse any one. It would be utterly contrary to their nature.

IT SEEMS that THE LIFE is the only magazine published on New Thought lines, with the possible exception of one or two, that has always been on time and alive. Some of those which have died are "Universal Truth," "Fred Barry's Magazine," Braun's "New Man," Mrs. Boehme's "Radiant Center," Mrs. Post's "Freedom," that sporadic "It," rushed for a time as an echo of Helen Wilmans Post, by "Dr." G. Ralph Weston, and "Eleanor Kirk's Idea." I can not trace all the failures. Most of these have been started for the purpose of boosting the healing business of their editors.

We regret that "Harmony" and "Now" have been worsted by earthquake and fire and hope they will soon rally and come forth again, good as new. "Fulfillment" has turned over its subscription list to "Weltmer's Magazine" and is no more. Good Bro. F. E. Mason stopped publishing "Rostrum" and then went on to the higher life. "Mind" gets out the April number in July and Helen Wilman's new venture is smothered by the p. o. officials after one issue.

But remember, THE LIFE is like Tennyson's Brook and is always on time. Subscribe for the Old Reliable.

Mrs. J. B. Henderson's Seven Rules For Longevity.

MRS. J. B. Henderson, the wife of ex-Senator Henderson, wields a great influence, not only over her husband, but also over all who know her. It was Mrs. Henderson who persuaded her husband to destroy all the wines and liquors in the cellars of their Washington home not long ago. Shortly afterwards the news came that she had converted the famous diplomat, Wu Ting Fang, to her ideas and ideals of life. Mrs. Henderson, in a recent interview gave the following rules for long life. They are worth preserving.

1. Study the laws of nature for health and the remedies of nature for a cure.

2. Avoid all poisons.

3. Take abundant exercise in pure air, but always short of fatigue. So exercise that every portion of the body is equally benefitted. As it takes a strong engine for a long journey, cultivate lung power by slow, deep-breathing exercises.

4. Eat only the amount of food that nature needs, and study what to eat from a scientific point of view.

5. Cultivate normal sleep. Live and sleep only in rooms that are well sunned, well ventilated and not overheated.

6. Cultivate the habit of work in connection with some worthy ambition, for healthy exercise of body and mind is as strengthening as repose, and should balance it. Work while you work, and rest while you rest, avoiding all worry. Make yourself useful to the world and feel that you have a mission in it.

7. Avoid bad environments, the worst of which is the friend who encourages you to poison yourself.

Laura's Song.

MY HEART is as light as a fairy,
 As free as the birds of the air;
 I know no trouble or sorrow,
 No want, no pain, no care.

In God I realize all things,
 From the greatest unto the least;
 So I take no thought for the morrow
 And daily He spreads me a Feast.

As the lillies that grow in the valley
 Are arrayed in colors so bright,
 So He Who cares for them always
 Clothes me in Garments of Light.

Around me I see the soft glories
 Of Earth, of water, of sky;
 Everywhere I behold God's treasures
 Which money nor favor can buy.

The beauties of Love and of Goodness
 I daily and hourly find
 Embodied within the conscience
 And souls of the best of mankind.

Forever the peace that surpasseth
 All understanding is mine;
 For I know that I am immortal
 And all of God's children divine.

—LOTTA P. CHENEY.

IN A recent issue of *Mind*, the belated April number, one T. W. Topham, M. D., has an article on "The Evolution of Mind."

In many ways he demonstrates the fact that his thoughts on the subject are at least twenty-five years behind the present stage of progress. But in no sen-

tence does he display this more than in the following statement:—

“The fact has long been established, by both physical and mental science, that there are but two primary elements in the universe: Mind and Matter.”

The fact that there is but one primary element has not very long been established, but it is now well established in the deductions and conclusions of all science. It is now taught in our best schools and universities and is a fundamental principle of our Christian Mental Science that the essence of all being is one spiritual or etheric substance, manifesting in multifarious forms and manners through different modes, degrees and measurements of atomic vibration. The unity of nature and law is essential to the continuity and integrity of the universe.

I am somewhat astonished to find a writer for a New Thought magazine now founding an argument upon the old exploded theory of the duality of atomic substance. This theory necessitated an hypothesis of duality both of origin and of law. We now understand that what we call matter is but manifest mind, that the atom is mental or spiritual and the one Law of Being resides in all creation, co-eternal with Being itself.

Some Good Words From South Australia.

AM inclosing p. o. o. for ten shillings, my subscription for two copies of THE LIFE.

“We get THE LIFE regularly, and, besides its good reading matter, it always brings a spiritual uplift of Peace and Power.

“You and yours are well—one does not need to ask. Kindly greeting to you all. Your friend,”

“MAMIE MORRISS.”

The Heart of Judas.

AND Jesus was troubled in spirit and said to his disciples: "One of you shall betray me."

And they looked one on another, doubting who it should be. Then to Judas came fearful understanding of himself.

"Master, is it I?"

And Jesus said unto him: "Thou hast said."

Judas then went immediately out.

And as he moved away, servant, not slave, of his destiny, and passed into the star-pricked night, the two ruling passions of his life rose to the surface from the deeps of his being and were mirrored on his face: first, in sinister darkness as of a son of Satan; then, in tender transfiguration, as of a son of God.

He whispered to himself:

"I will finger money again before I die."

And then, aloud:

"Kiss him, I will, before I die."

ELIZABETH H. BOWLE.

"My Dear Mrs. Barton:

"I would like to tell you face to face how much help you have been to me. First, you inspired me with sweet hope; then you drew my thoughts from those of fear to those of trust and faith.

"The result is, after the doctor had quit coming and they had pronounced my case hopeless, I am on the up grade. *I am well*, Mrs. Barton; the only trouble now, is the regaining of my strength fully. I weighed 157 pounds, and had lost 55! So there is no wonder that it will take a little time. I would like to put my arms around you and tell you how much I love you, and esteem your teaching."

MRS. EMMA E. H.

Subscribe for THE LIFE.

Little Lessons In Elohim.

WHEN the greatest living actor was in Kansas City (I would not think of calling Sarah Bernhardt "actress", for I speak of her genius) she made the remark that "Any one can be great who wills it."

Of course a *will* includes the courage and persistence necessary to conquer circumstances, or, to so adjust them as to promote one's advancement. He who would win must be willing to plod on between "opportunities", to toil uphill and stick fast regardless of the seemingness of insurmountable obstacles.

He may grit his teeth sometimes, clench his fists to help nerve his soul, or because his soul must show it is nerved; but he must face what comes, with calm and dauntless courage, if he would press on through shadows into sunshine and rainbows rich with promise.

And Will means *Word*. It may also be called the *Hammer of Thought* which drives the Word. The will has been called the volitional power; but it can never be measured as it is, until its qualities of persistency first to search out the right word to drive, and then to apply its power is understood. Then one can see how it is that a right thought may, in its course, scatter all interfering, or antagonistic thought-currents to the winds, just as the sparks fly away from the anvil to fade and fall, while the Hammer strikes home and shapes the object in hand according to its purpose.

We reach better conditions in this life by lifting our thought-forces, by striving for better ideals. We need try for betterment because as a race we have believed in inheriting traits and condition from our parents, while ignorant of the fact that we have no earthly Parents indeed, but only progenitors in the flesh.

Infinite Life is our only Parent, and it is neither Mother nor Father, but Universal Cause.

The *practical* use of the fact that we have, on account of our will to do so, inherited the traits of our parents over again, has not been conterminous with the *theoretical* benefit. People are getting to be fit to live. They are becoming in a degree competent for the preserving of soul and body in condition for usefulness. At Culver Military Academy when they went to measure our Homer when a student there, he was without flaw in bone or muscle, but was throughout, in perfect proportion; and I am sure any mother who would elevate her ideals of form, color, and dimensions, before her child is born, might have perfect children without fail.

But how many perfect forms are found in the world? How many people who are perfect physically, even? When the doctors' signs are diminished more it will be the sign of growing perfection. Or, when the willed word is on the right side only, such signs will disappear. "Right side?" Think of all the thinking that has gone on in the past—thinking that has made the weeds, the poisonous serpents, the deformities, the monsters, the vermin, the clouds, the storms, the adverse ideas of hells and devils; and then think of the per cent. upon the other side—the thoughts that have gone forth from the world's mind—for verily all things and conditions are shaped by the word, through man's use thereof. The flowers, friendly and useful animals, the Apollo Belvideres, every true and beautiful thing, the singing birds and insects, the clear sky, the sunshine, the thoughts of God as ELOHIM "the Invisible Powers" immanent and for our use, continually. There are no gods or devils or evil spirits, save as we manufacture them by way of illustration.

The race is already risen so high few continue to

ask for priest or preacher to save it from the conditions of its former thoughts; that which is *important to know* is only the TRUTH of Being, and this is the only knowledge that will set people free. And then no one need baptize us, no one need administer flesh and blood, no one need prohibit us from inquiring further, nor compel us, at stakes; for we will know enough to make us able to *think for ourselves*. And Right Thinking for one's self, is growth in grace and knowledge.

Never until we reach the age of development where there is perfect physical condition as the result of a well-rounded, intellectual soul back of it, can we say we are fit to live. For it is to show forth our true selves we are here, not to show forth gruntings and decrepitude. And if one is hindered by the superior strength of another, as is the case of babies sometimes, then the need of correction lies there. The race has been so long trained to move in old ruts whose walls are so close that by their errors they are undistinguishable, it makes it very difficult to impress upon them the truth that would lift them upon the HILL from whence their strength cometh.

A little lesson in Elohim, you know means a few words about some one or more of the multitudinous and wonderful things found in the POWERS that we cannot see with our eyes, but that we know from logical reasoning, and from experience, must exist. First, we reach better conditions, by thinking higher thoughts, by trying to find better ideals. Right thinking promotes rightness. One cannot think rightness all the time and be inclined to do evil, or get evil results.

In taking up any patient at first, I set him free from the bondage of *fear*, for then only can he be reached, or the way be open for him to receive the truths I tell him about himself; truths that are to set him free from disease. One is often able to leap out of

the old rut of disease, when freed from the bandages of fear.

“But words are things; and a small drop of ink,
Falling like dew upon a thought, produces
That which makes thousands, perhaps millions, think.”

C. J. B.

My Psalm.

MORE, and move a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good;—

“That care and trial seem at last,
Through Memory’s sunset air,
Like mountain ranges over past,
In purple distance fair;—

“That all the jarring notes of life
Seem blended in a psalm,
And all the angles of its strife
Slow rounding into calm.

“And so the shadows fall apart,
And so the west-winds play,
And all the windows of heart
I open to the day.”

When you enter “the silence” first open your soul to the universal inflow of omnipresence. If you need to use words for this purpose, say, “Infinite Love and Truth, Father Principle, I am one with thee. I am filled with thy wholeness and speak thy words after thee. My thoughts are now powerful with thy omnipotence. I am inspired by Holy Spirit.” Then take up the thought of healing or self unfoldment which you have in view and proceed without interruption, not permitting the outer sense things to intrude.

Promptings in the Silence.

I LIVE more and have my being
 Omnipresent God, in Thee,
 And in Thy will I'm daily seeing
 Work Thou hast in store for me.

Use me in whatever seemeth
 Best, the Truth to demonstrate;
 To tell some one who little dreameth
 Of the joys inside the gate.

That gate, I know, is just within me
 (Jesus, the Nazarene, tells me so,)
 Where pure love surrounds, uplifts me,
 As deeper into the truth I grow.

Help me, God, this truth to live,
 Every moment, every hour;
 The best I have to freely give—
 Supported by thy matchless pow'r.

HENRY MINTUN.

To You.

THE rest of you please bestir yourselves and send us,
 each of you, those three new subscribers at 50
 cents a year. It is an excellent opportunity to
 spread the gospel of life and bless both the subscribers
 and us, as well as yourselves. Please do not postpone
 or neglect this. Do it now.

AND dreams in their development have breath,
 And tears, and torture, and the touch of joy;
 They leave a weight upon our waking thoughts,
 They take a weight from off our waking toils;
 They do divide our being; they become
 A portion of ourselves as of our time,
 And look like heralds of eternity."

—Byron.

DEAR Mrs. Barton:—Does not Mark Twain in 'The Great White Elephant' tell of letters crossing and showing to him the fact of Telepathy? That happened in *our* letters yesterday. I thought that was what Mr. Reed meant by 'The Gift'—for I could see and feel his needs at a distance, and responded in spirit. When I go out and meet such people as *you* and get food for thought and reflection, I come home and do my work automatically, as it were, easily, and think my Thoughts.

"I am anxious to read Tolstoi's 'My Religion'. I like his books.

"It was so kind of you to interpret my thoughts into 'divine compassion'. If Ernest Crosby is right in his 'Thoughts of Love' and Mr. Reed interprets me correctly in a letter I shall show you, I thought my spirit might be taking a planetary flight. Do you believe in that? I believe some in Theosophy and very much in reincarnation, but I do not like that idea of Priestess Tingely. Do you? Where she consults a dog although Goethe brings out that idea in Faust as Mephistopheles came out in the form of a dog. I read Faust as a lesson on ambition and concluded the good would prevail as the final result of the battle of the angels.

"The wood looks calm and reposeful this morning. I am blessed to live away from the stifling thoughts of the city. Still I like to feel the pulse of Life.

"Your little humble friend and pupil,

BERTINA B."

Answer: Mankind never enters wholly into his fractional parts. As the grand *sum* of creation, man can never be a dog, or fungus—impossible!

Nor do I like to believe that man ever degenerates to the degree that his faculties are scattered, some into the dog, some into the plant, some into the insectivorous; for his finer affections might then be humiliated

to the utmost, by being transferred to some hideous animal, such as could, at the time, never hope to win a spark of esteem in return!

Trust me; Nature never turns back upon herself, never leaves her processes unfolded, never needs doing over. Forever and forever her watchword is *progression*—forward, upward, onward, and her ways are so accurate that *looking backward* even, is never tolerated! It is because unfoldment, evolution, is the *law of life*, that pausing in the path of progress, or looking backward, is violation, is stepping out of true progress into temporary failure!

There is a stronger line of sympathy between men and domesticated dogs, than between them and wild ones. This is suggestive, in that no one ever thought of reappearing in a wild dog.

Once upon a time, a large, black, female dog with an evident family of some dimensions, came to our back door asking alms; she was in a crouching attitude, humility and debasement written in every line of her physiognomy, wagging her tail apologetically and saying as well as she could, "If you can give me a bone, how glad I will be, on account of the helpless family in the lumber yard. But if not, please excuse me, as I mean no harm—and I will go away directly."

A friend present said, "Who knows but that may be some haughty Queen or society woman who used to refuse to feed the tramps!"

Well, we fed her, and she was grateful! But, dear me, all these creatures are impressible! Man's thought is forever weaving itself through and about the beasts and flowers, and everywhere his influence is felt. "Their lines have gone out" through not only the earth, but all the universe. All conditions and all visible things are fashioned by his daily thinking, and through the utterance of his daily thoughts. It is the thoughts people think towards some animals that holds them in particular bondages. We may continue, in a more refined state, long on this plane; but I do not think we exchange with other animals over and over again. Our individualities are all unlike, and IT rules the soul and body, and is their one Shepherd forever.

C. J. B.

A Formula For Overcoming Fear.

I AM not afraid. There is nothing to fear. I am surrounded by Infinite Love and no harm can come near me. I am now deeply conscious of this truth. I am strength and now manifest what I am. I am not subject to discordant forces. I am filled with Peace and Joy and buoyant life. I fear no happening nor any difficulty. My power is of infinite origin and is in me because of my oneness with omnipotence. I rejoice because there is nothing to fear. I am free.

Hope.

THE old-time church people said much of "that hope". They cherished it as the dearest joy of their religion. Hope is good in the absence of realization. But at best it is only a mixed feeling composed of desire and expectancy. These two elements may exist in different ratios. But with desire there is always doubt and expectation is short of realization.

Now we have learned to realize the joys of a present salvation, so that hope is done away. Faith is greater than hope, said Paul. Faith is the actual perception of the thing desired as ours already.



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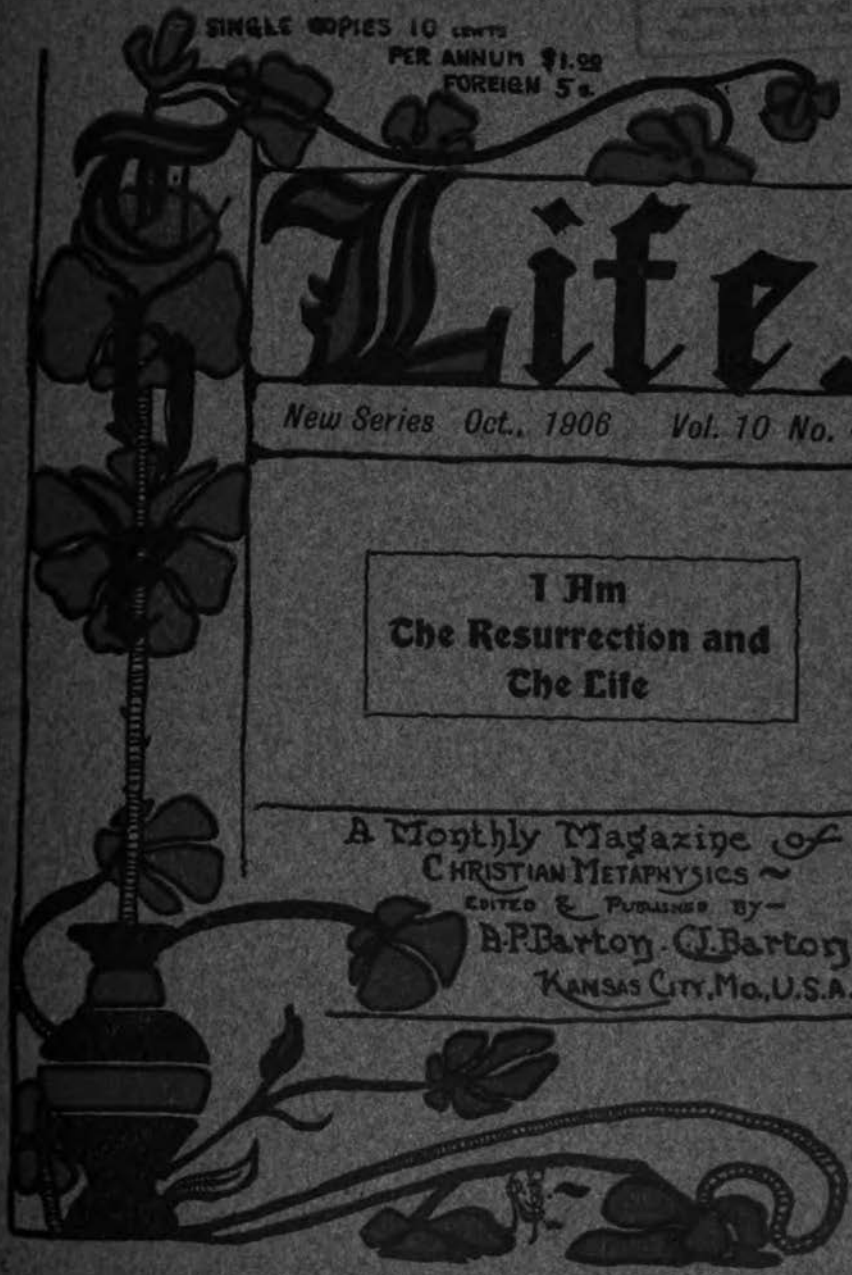
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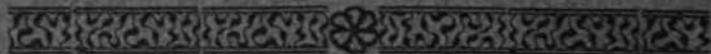
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OCT 1906

THE LIFE

O C T O B E R, 1 9 0 6

☛ Education From a ☛
Metaphysical View Point

(An Address delivered by A. P. Barton in Library Hall, Kansas City, Sept. 22, 1906, before the principals of the City Schools, by invitation of Superintendent Greenwood.)

THE child mind being of infinite origin, embodies infinite possibilities. Its mental or spiritual being was expressed from Infinite Essence in the image and after the likeness of the Expressor—that is, it individualizes the all-inclusive attributes of Universal Mind.

We no longer talk about the infant mind being like a sheet of blank paper on which we may write knowledge and impress pictures. We do not now call the soul a garden in which we plant seeds for eternity. Indeed, we may be the agents of instruction, but mind is its own educator. We have learned that there is a wide difference between education and instruction. The one who is able to speak many languages fluently, but with them all can utter only the thoughts which others have evolved, may be called a well instructed person, but he is by no means an educated one.

The man who knows all the rules and formulas of mathematics and can do all the sums in the books, but is not able to evolve out of his own mind new problems of life and solve them by his own rules, is not educated in mathematics, although he has a congestion of instruction.

The boy who has learned the facts and dates of history, but has not been taught to draw from facts the philosophy of events, to predict results from causes in operation, to know causes from a study of results, has no very valuable knowledge of history. His mind has been stuffed and lumbered up with disjointed fragments whose relation to one another and to mankind should be so adjusted as to evolve power and usefulness.

When Bishop George Berkeley said,—

“No object exists apart from mind. Mind is therefore the deepest reality. It is the *prius*, both in thought and in existence,” he uttered a broader and deeper truth than we have heretofore understood. He said, expressed in other terms, that in mind is the basis of all facts, of all objective existence.

Therefore facts, rightly considered, arouse thoughts, and from thoughts we build ideas which are entities more real and substantial than the trees and the rocks of the objective world.

John the gospel writer expressed the same truth in these words: “Without the word,” (the *logos*,) “was not anything made that was made.” The word was in the beginning, *in principio*, at the basis or foundation of things; it is the thought, the soul of the written or spoken sign which embodies it. If I say or write “river” or “forest”, the articulate sound or the lettered form embodies and suggests a thought. But the thought precedes the form and gives out the embodiment. The thought is the real, substantial word or soul, while the form which you hear or see is the body, just as your spiritual individuality, or soul, is your real self, while the physical form is only a manifestation of you for the purposes of this plane of existence.

The mental picture, the word, is in being before

the artist can put it upon canvas. If it were not the *prius* complete in the mind of the artist, it could not be objectivized as a picture. Every embodiment must have something pre-existent to be embodied.

If the composer did not first both conceive and perceive the harmonies and concordant melodies of his song, the signs representing it could never be written out on the five lines and four spaces of his composition. So is it with the inventors of all new things, the word or thought thing must be before the embodiment in form is possible.

Thus is it literally true that no object exists apart from mind, and that without the word was nothing made that was made.

Now, before we proceed to apply this principle to the work of education, let us widen the view a little further. Gen. Lew Wallace has Ben Hur to say,

"There is a kingdom on the Earth, though it is not of it—a kingdom wider than the bounds of the Earth, though they were rolled together as finest gold and spread by the beating of hammers. Its existence is a fact, as our hearts are facts, and we journey through it without seeing it; nor shall any man see it until he hath first known his own soul; for this kingdom is not for him, [the mortal aspect,] but for his soul."

This realm is the universal realm of mind or spirit, omnipresent and ineffable—not confined to a far distant domain of imaginary being—but here and everywhere. In it we live, and move, and have our being. Every soul, every individual mind, is of it, is essentially it.

So, as the writer here quoted says, this kingdom cannot be seen except by him who first knows his own soul. The famous inscription over the door of the temple at Delphi, "Know thyself," has not yet been fully

appreciated in its profound importance.

Nor do the teachers of our schools always realize the tremendous responsibility of their office. Some of them do not seem to appreciate the fact that their work does not consist in the mere routine of discipline, memory drills, grading and drawing their salary, or wages. The unfolding mind should be trained and directed in its unfoldment so that it may know the lessons and grasp their deeper import, not merely the letter of the text books, but the principles upon which the text is founded, and through the awakening of the mind's own innate forces. It is retarding and discouraging to this evolutionary process to compel the student to confine his eager embryonic powers to the conning and echoing of the thoughts others have evolved. Such minds as that of Henry Ward Beecher refuse to do it. He, as a boy in school, without himself knowing why, insisted upon being true to himself and thinking his own crude original thoughts, and his teachers called him a dunce and confidently prophesied that he would never amount to a row of pins. He refused to recite strictly according to the books, but according to Henry. He never did bow in reverence before a "thus saith the Lord" or a thus saith anybody else as authority for what he had to say. Like Jesus of Nazareth, the most grandly, sublimely original soul Earth has ever known, he spoke as one having authority, founding his conclusions on no authority save that of reason and his own inspiration of truth.

We have better, wiser teachers now than he had. But I once knew a young woman who, in a college recitation, calmly replied to a "thus saith the text book" confronting her in the hands of the teacher, "Well, if the author says that, I do not agree with him." They all thought that simply, awfully heretical. She was a wise girl, but had her weak points—she afterward

yielded to my persuasions and became my wife.

Every child should be so trained, to think his own thoughts. Not even the Bible, nor the standard arithmetic, should be appealed to as authority on principle to crush the independent conclusions of a thinker, be he ever so young, "What authority have you for that?" should never confront a child who states his own thought about anything. He should be encouraged to maintain his point by reason, though his syllogism may not be in form as correct as those of Aristotle or Hamilton, nor his conclusions as convincing as those of Bacon or Newton. It is his own and of far more value to him than all the memorized formulas of dead savants.

The mind being the *prius* of all facts, the undeveloped mind is aroused to active growth through the proper, judicious application of facts. This application is the work of the wise teacher.

Every true fact is founded in and evolves out of principle. But some facts are not true—that is, are not founded in truth. An abnormality, or a distortion, may be an ostensible or physical fact, but having no foundation in truth or nature, it is therefore not true. In the work of education the principles which are basic of the facts studied should be sought and made the main thing in application. And then from the philosophy of facts other facts may be evolved as answers to the countless problems of active life.

The young person going forth from college with a diploma certifying that he or she has passed satisfactory examination upon many facts, imagines that he or she knows a great deal. The proud tyro soon learns, however, that he practically knows very little. Has he learned the theories of agriculture? The horny-handed farmer can give him hearts and spades and throw in the deuce and soon put him to shame in the fields.

Has he learned law from the text-books? Behold

the country lawyer who knows about juries, understands the statutes and the vulnerable points of the Judge, with a full knowledge of the facts in the case, wins the suit for his client in a walk over the college bred attorney without experience.

Has he gained such knowledge of *materia medica* that he is able to procure from the State Board a license to drug sick people? He finds the veteran practitioner, who studies his patients more than his books, allowing them to get well without calomel, quinine or other poisons, while he, the young doctor, makes more work for the undertaker.

A friend of mine in the country graduated in medicine and was looking about for a good place to hang out his shingle. He was a fine young fellow, of an excellent family and had many relatives and friends in the community where he had been born and reared. I said to him, "Clay, why don't you begin practice right in your own neighborhood? You are so widely and favorably known there that I should think you would do well." He smiled a grim sort of a doctor's smile—he had learned this, although he had not yet turned out the professional whiskers—and replied, "Not on your life. Do you suppose I would begin the practice of medicine among my kin-folks and my most beloved friends? I think too much of them for that."

Experience keeps a school at which we must all learn, it matters not how many degrees we may have won in the schools. What do we mean by experience? It is actual contact with the stern facts of life; and these do not always conform to the theories and hypotheses of the schools. Theories must be modified and adjusted by practice. Hence we can understand the importance of seeking the germinal soul of the facts of text books, of making our learning practical.

The rules of grammar embody the principles of

philology. These should be studied more than the rules. Indeed, the letter should be used only as means or stepping-stones to a practical understanding of the principles involved. Thus are the powers of mind drawn out and developed unto a well-rounded manhood and womanhood.

Like the endosmosis and exosmosis of trees and plants, and the inspiration and aspiration of metaphysics, the wise application and use of facts and the evolution of mind powers are mutually stimulative of one another. Newly aroused mental activity through the right conception of events, and things, and rules, leads to the discovery of further facts, and these again to further drawing out of mind powers. This is education in the only rational sense. And the process appears to be endless. We may go on learning forever. The human mind having an infinite origin, is infinite in its possibilities. I know no limit to the achievements of mind. And the facts of the universe are exhaustless, while the principles of the law of their existence are co-eternal with the very Essence of Being itself. We never grow too old to learn. The innate power is ever recuperated and reinforced by and from the infinite Source of our individual being and the subjects of study are more and greater than we can imagine.

But intellectual growth is not all of education. There are two other departments of our personality which need to be taken into account—the moral and the physical. *Meus sano in corpore sano* is a twin conception of oneness in personality. I hold that healthy study under right conditions awakens correct moral tendencies and gives a wholesome direction to physical development. The man who is worn out physically through either study or work is lop-sided, is not well balanced and he who is learned and yet selfish or bad, has not rightly assimilated his lessons. Normal growth of in-

tellectual faculties will conduce to both spiritual and bodily health. Since we are individual, we are one and undividable. The departments of this triune being are so co-related that that which affects one department affects all in like manner.

Exercise strengthens. Hence proper work or study should not enfeeble one in any realm of his personality. True thought leads to true feeling and both inspire true exercise and conduct. Soul, mind and body should cooperate in perfect harmony. Work and study should not so draw upon the physical forces as to deplete them. We should learn to draw upon Universal Mind or the Over-Soul, as Emerson calls it, for recuperation in all our exertions. There may be found and utilized exhaustless supply for every organic entity in being. And it has been learned and demonstrated that one may so draw upon this supply in the omnipresent Essence as to never become tired or exhausted from work. It is really a natural action and reaction between Expressor and the expressed, Source and offspring, Creator and creature, Father and son.

The common practice has been to look to stored energy, that derived through digestion and assimilation of food, for re-inforcement. This soon fails, and then further activity depletes the tissues of the corporeal system.

Mind in the general sense is Universal Substance. Substance is that which stands under and sustains. The ideal machine in mind is the substance of the material machine. *The* mind or soul, is the uttered word of universal mind, and the body is its spoken word. Mind and spirit are the same.

With this concept of unification thoroughly understood and grounded in our estimate of selfhood, we can clearly see how the education of one department of our

Continued on page 203.

MeditationsBy Raxton
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TOUCHING the soul's attitude, Jesus said, "He that is not for me is against me." There can be but two attitudes possible. In the one, the soul's energies are adjusted and co-ordinated to harmonize with the purposes of infinite wisdom whose decrees have fixed a high and noble destiny for the soul. In the other attitude the soul's powers are arrayed against the purposes of divine wisdom, and tend with every effort to move away from its true destiny. In the latter attitude the soul is lost. It wanders farther and farther away from the source of joy and light and peace and power. It wearies. It grows sick and faint with its longings for something, it knows not what. The way grows colder and drearier. There will be a waste of power and an increasing dearth of peace and joy as long as the untoward attitude is maintained. But the lost soul may be saved. It may wander until it is clothed in rags and gaunt with hunger and thirst, and then, reversing its attitude, turn toward its true destiny and thus be saved. These fruitless wanderings are by no means limited to the present life. Indeed it would seem that the great majority of the human family pass over while yet in the untoward attitude. How long their wanderings may continue in the next world we have no means of knowing, but there are reasons for believing that it may run into ages.

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The question of the soul's attitude is the question of the soul's salvation as denominated in obsolete theology. Jesus, in referring to the matter, used words adapted as far as possible to the thought of his time.

His words were, "Whosoever will save his soul shall lose it; but whosoever shall lose his soul for my sake and the gospel's, the same shall save it." It is simply a matter of selfishness and unselfishness. Selfishness is an attitude in defiance of infinite wisdom. It is suicidal. The soul that assumes it is lost, and will remain lost as long as it clings to its selfish attitude. The simplicity and grandeur of Christ's teaching has been tortured into a horrible system, totally at variance with truth, and a dangerous stumbling block to every one who heeds it. Selfishness turns the soul away from God, away from love, away from home, away from all the blessedness that is the true heritage of life. Unselfishness turns the soul towards its true goal, towards God, towards everything lovable, lovely and blessed. In such attitude every motion of the soul places it nearer the summit of power. But in the reverse attitude of selfishness the soul faces a desert waste, and every step it takes carries it farther into the restless, consuming wilds. In its wanderings the soul wastes its energies, loses its sweetness, becomes embittered by disappointment, and ere long degenerates into a state of malign hatred.

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It is a remarkable fact that the teaching of nominal Christianity has tended directly to hurry the soul on its downward course. The continual cry has been, "Seek the salvation of your never-dying souls—Make your calling and election sure—Get on the anxious seat. Flee from the wrath to come." All of this is anti-Christian. It turns the attention to self and thereby enforces the attitude which is suicidal. We have no hint that Jesus ever worried for an instant about the salvation of his soul. His word is that, "Whosoever will save his soul shall lose it." This is the simple truth; not because Jesus proclaimed it, but because in

the very essence of things it must be true. Jesus did not create truth, but simply proclaimed that which he found was necessarily true from the beginning. Self-seeking is necessarily self-destructive; and this is just as true of a man who is seeking his own soul's salvation as for the man who is seeking his own sensual gratification. In either case the central motive is self, the selfish attitude is thus induced, and the tendency is away from God,—away from truth,—away from home. If we forget all about the salvation of our souls in a life of service for others, we are safe,—there is nothing for us to worry about, so far as our souls are concerned. Eternal verities are so fixed that the best comes to us without our seeking. The man who watches his stomach and actively seeks to make it conform to a system of preconceived rules of health becomes a dyspeptic. In like manner, he who studiously watches his own acts in an effort to force his conduct into conformity with a preconceived code of morality soon degenerates into a moral dyspeptic. All arbitrary rules of conduct are antagonistic to the spirit of Christ. They draw the attention to self, and thus destroy the true attitude of the spirit which is away from self. Lose sight of your own salvation. Don't think about it for an instant. Fill your mind and soul with other conditions. Think of your life of service. Think of how you can pour the oil of gladness upon the turbulent waters of the surging sea of human life. If you turn your attention to the saving of your own soul, you are lost. Turn your face away from self, and forget that you have any personal interest in what men call salvation. Then go to work, and truth will come to you; all the salvation you need will be yours; you will lack for nothing. Self-seeking gets nothing that does not disappoint in the end. Wealth, position, and power, sought and gained for selfish ends, do not satisfy. Perpetual disappoint-

ment is the doom of every soul that seeks its own selfish ends, whether these ends include wealth, pleasure, or salvation. Increasing power and ultimate glorification is the part of every soul that forgets itself in willing, loving service for those who walk next to it in life's journey.

For The Children.

IN THE KINGDOM OF HEAVEN.

By LOTT A P. CHENEY.

VICTORIA Edgerly stood looking out of the front window as two young men came up the steps; and rang the door bell.

Victoria was 14 years old and lived with her married sister Louise Mahew. Her face was oval in outline and her eyes large and dark and expressive of more than ordinary intelligence.

The two young men mentioned were Frank Field and Fred Hayes who had been former class mates of Mr. Mahew.

Victoria ushered them into the parlor and entertained them until Mr. and Mrs. Mahew returned from a drive.

"Why, if it isn't Frank and Fred!" said Mr. Mahew cordially shaking hands with the young men. "But where did you come from and when did you reach town?" "We were returning home from a friend's wedding and thought we must stop off and see you and your lovely wife," replied Frank Field. "Who is this friend and whom did he marry?" asked Mr. Mahew. "Do you remember Jerry Green? Well he married the daughter of a multimillionaire. She's homely enough to break a mirror, but when Jerry got her he got all the money he ever will need." "Yes," interrupted Fred Hayes,

"but he neither gave nor received much love, but if I could find a millionaire's daughter I don't know but that I should get married too."

This conversation grated harshly on little Victoria's ears. She had attended her sister's wedding two years before and had always thought of it as being very sacred.

Mr. Mahew urged his former class mates to remain to 6 o'clock dinner and to stay all night as it had been a long while since they had met.

After going to their room that night Frank remarked, "Say, Fred, did you notice that little girl Victoria? Hasn't she beautiful eyes? It seemed to me she could read my every thought whenever she looked at me."

"She's a doll," answered Fred, "and if she were a few years older and had plenty of money, she'd be worth trying for."

Little Victoria went to her room, but it was very late before her head touched her pillow. She repeated the Lord's Prayer, "Thy Kingdom come. Thy will be done on earth as it is in heaven." Surely she thought it was not like the kingdom of heaven to hear young men talk of sacred things in that flippant manner. Then she said to herself, "But they never have been taught that they were good and that the kingdom of heaven was here." She took a pencil and paper and wrote, "Frank Field and Fred Hayes, you are really and truly God men and you love to be good and do right. This Earth right here is in the kingdom of heaven." Over and over she repeated the words she had written until sleep overcame her.

The two young men awoke early the next morning, but instead of being jovial as usual, they were both strangely silent.

At the breakfast table Frank remarked, "I had such.

a strange dream last night. I dreamed I was in the kingdom of heaven." "Why, isn't that queer? I too dreamed I was in the kingdom of heaven," said his friend. "It was not at all as we have been taught. It was just like here, only everyone was good." "And that is just what I dreamed," said Fred.

"What have you to say about this, little maiden?" asked Frank as he noticed Victoria's look of intense interest. "Mr. Field," replied Victoria, "You and Mr. Hayes dreamed that to teach you that the kingdom of heaven is here, within you and that your real, true selves are good."

"Well, that's something to think about; but how is a fellow to get there?" Victoria looked him earnestly in the face and said, "You don't *get there*; you *are here* all the while and you will know the kingdom of heaven *here* when you just know your really, truly selves."

"Do you think we are good enough to be angels?" laughed Frank.

Victoria opened wide her beautiful dark eyes. "Yes, you and everybody are good enough to be angels when they are their *real* selves."

The young men's faces assumed a serious look and Fred said, "I think you are right, Victoria, and if you'll consent to teach two worldly-minded, grown up men, we will be your pupils."

Victoria was somewhat taken aback at this, but answered, "I will just introduce you to your divine spiritual selves and then you will know you are *in* the kingdom of heaven and already angels of God."

L. P. C.

ELBERT Hubbard in Sept. *Philistine*, in one of his regular attempts to vindicate the adulterous begetting of children, cites the case of David and Bathsheba. He says the product of this very wicked

and sensual union was Solomon, "who was called the wisest man who ever lived;" and so he tries to justify the act.

But the facts are that the child born of that union died in early youth and the old prophet Nathan told the father that this sorrow was a curse sent upon him for his adultery. And the mother was in great grief.

Solomon's origin was as follows, to quote from our Bible,

"David comforted Bathsheba his wife,"—when she was weeping over the death of her boy—"and went in unto her and lay with her and she bare a son and he called his name Solomon."

This son turned out to be one of the most licentious, vain and oppressive monarchs the world has ever known. His conduct caused a split in the nation which was never mended. He had his own brother killed because he asked permission to marry the beautiful Shunamite girl who had been forced to make an effort to revive David's sexuality in his old age. Solomon wanted her for himself and wrote a lot of silly love songs to and about her which were afterwards incorporated as a part of our "Holy Scriptures" and called Christ wooing his church. There is scarcely a community in America that has not among its inhabitants wiser, better men than Solomon was. But all false theories must be bolstered only by falsehood.

It does seem unaccountable that a man of Mr. Hubbard's ability as a writer and speaker should go to such extremes in an effort to defend himself for an act of his own waywardness. Why not, like Grover Cleveland when confronted with the Maria Halpin ghost, say simply, "Tell the truth," and let it go at that?

Mr. Hubbard in his desperation to justify his own error has worn threadbare the fact that Leonardo da

Vinci was born out of wedlock and became a great artist. And in direct contradiction of history he has classed with him Lincoln, Queen Elizabeth, Erasmus, William the Conqueror and other great people.

Why not be great all through and acknowledge it was wrong and reform by not being guilty any more. When we do a wicked thing and manifest such an intense desire to induce other folks to believe it was all right and the best way to do, we dislose the fact that we really feel sore about it, our conscience reproves us.

Make It a World of Beauty.

THINK of the sun as shining,
Think of the sky as blue,
Think of the night as star-lit,
Of fellow-men as true.

Create a world within you,
Create a world ideal,
Create it from perfection
You find within the real.

Make it a world of beauty,
Make it a world of bliss,
Make it a world unselfish,
Then build a bridge to this.

—By WILLIAM E. RAYMOND.

I HAVE some genuine bargains in rubber lots in Mexico. I am sure you cannot invest your money to better advantage than to buy one of these lots. Thus you secure a permanent and increasing income. Rubber is a staple and the demand is rapidly increasing. Buy now. The price is going up. I have lots both improved and unimproved. Write to me for particulars. Believe me, if I were not fully convinced of the value of investment in rubber, I would not recommend it to you.

A. P. Barton.

: Bible Lessons :

Lesson I.—Oct. 7.

THE TWO GREAT COMMANDMENTS.—Mark
12:28-34 and 38-44.

LESSON KEY-NOTE:—"Thou shalt love the Lord thy God with all thy heart."

Time,—Tuesday, April 4, A. D. 30.

Place,—The temple court in Jerusalem. This was the last day of Jesus' public ministry.

The Herodians and the Sadducees, as you remember, had asked Jesus two puzzling questions which he had answered so wisely as to shut them up. One was about paying tribute to Caesar and the other about marrying after the resurrection.

Now the Scribes, learned in the law, came to him with another question, intending to entrap him.

28-31. The decalog was the negative code given them by Moses. This Scribe wished Jesus to call one of them greater than the others so he could condemn him in some way.

Jesus wisely ignored all the ten commandments and quoted two positive statements from their own scriptures. They were both love commandments and cover all the ground. Then he added, "There is none other greater than these." So they utterly failed to entrap him, although his answer was not an evasion.

If a person is filled with divine love and that love goes out to bless mankind, he does not need any thou shalt not. He can do no wrong.

In fact, even these statements of being are not properly commandments. Obedience to orders is very poor righteousness. Its incentive is fear. You cannot

get love by commandments. "Thou shalt love me" never secured love. Only loveliness draws love.

32, 33, 34. The scribe answered as if he consented to it all; the old version says he answered "discreetly"; Wilson says "wisely". The original is *nounekoos*, which means with understanding, sensibly, prudently. Jesus' reply that he was very near the kingdom of God means that the Master perceived the awakening spirit within him which was almost ready to acknowledge that God, and not Evil, rules upon the Earth.

38, 39, 40. This is a lesson against vanity and surface religion. There are many now in priestly robes who know nothing in religious ceremony deeper than the prescribed forms. Did you ever attend a Roman Catholic funeral? Did it not all disgust you with its senseless, heartless prattle and heathen forms? Let us be sincere and heartfelt. At the end of verse 40 read condemnation instead of "damnation". There is no word in all the original Bible that means "damnation".

41-44. The widow gave all she had, believing it to be right. She was sincere but deceived. They should have taken money out of that treasury and supplied her needs with it, instead of using it to buy priestly robes and sacrificial offerings with. God did not need it, but she did.

Lesson II.—Oct. 14.

THE TEN VIRGINS.—Matt. 25:1-13.

LESSON-KEY NOTE:—"Watch, therefore, for you know neither the day nor the hour." (Omit, "Wherein the Son of man cometh.")

Time,—In the afternoon of the same day as last lesson.

Place,—On the way from the temple to Bethany, on the Mount of Olives.

As Jesus and his disciples were passing out of the gate from Jerusalem, one of them called his attention to the great walls. He replied that not long hence it would all be destroyed until not one stone would remain upon another. They asked when this should occur. He said, no man knows, but the Son of man will come and take possession and all this sham formality and show will cease. This dominion of the Son of man soon afterward began to appear. In less than fifty years after this date Jerusalem was practically destroyed by the Romans under Titus. The Son of man yet asserts his dominion among men, demolishing priestcraft rule and empty formality.

This lesson is a parable by which Jesus illustrated the importance of watchfulness and readiness for the coming of the Son of man to rule the world in love. He did not mean that he would return in person. It was to be the Christ, the bridegroom, whose bride is the true spiritual church. It was to be the beginning of the new dispensation.

It is even now upon us. If we look deeply into the philosophy of all the events in history since the time of Jesus, we will see that they all mean just this. Individuality has been slowly but surely asserting itself over domineering authority wearing crowns and robes and robbing the people. The individual is the lord of his own house, his own person, his own destiny. Let him assert himself.

They who watch, are alert, are prepared for this new order of things, while they who slumber and sleep content with the old despotism, the antiquated delusions, are not ready and remain without until they awake and procure new oil for their lamps of understanding.

The Master with true prophetic prescience saw the meaning of his coming and the result. No one else did at that time. His followers thought Jesus meant

he was going to return soon and set up an earthly kingdom. And the church has taught this expectancy ever since, in dense ignorance of the truth. The advocates of this fallacy have slumbered and slept until now when the cry goes forth, "Behold the bridegroom! Come ye forth to meet him."

The time is surely near at hand when, as John in vision later saw, "The tabernacle of God is with men" —not with priests and rulers—"and he will dwell with them"—in them—"and they shall be his people, and God shall be their God, and wipe away all tears from their eyes, and there shall be no more death, pain, sorrow or crying, for the former things have passed away."

Lesson III.—Oct. 21.

THE PARABLE OF THE TALENTS.—Matt. 25:14-30.

LESSON KEY-NOTE:—"A faithful man shall abound with blessings."

Time and place, same as last lesson.

Jesus knew his little class could not understand direct spiritual teaching, so he tried to give them some light through object lessons. They were in the kindergarten stage of their progress. He was sad and even wept when he saw how far behind the people were from the comprehension of the light which illumined his soul.

This parable was intended to enforce the importance of making the best use of what has been bestowed upon us. We see that others have greater power, more advantages and better brain than we have, and we are inclined to disparage our little work and humble ways and become discouraged. We must make the most of what we have and bless every little deed devoutly. If sweeping the floor is a needful thing to

do and looks up into our faces to be done by us, it is just as divine as a greater deed, although its influence may not reach as far. Do it, do it well, bless it and rejoice in it.

There are both unused talents and wasted talents. Our energies may be allowed to lie idle and rust, or they may be turned to wrong and hurtful ends. Both are bad. The one hurts ourselves and the other hurts both ourselves and others.

Verses 28 and 29 seem to teach a strange doctrine. They say, "Take from him"—the man who had buried his one talent—"the talent and give it to him who has the ten talents; for to every one who has, more shall be given and he shall abound; but from him who has not, even that which he has shall be taken away."

This means increase from use of talents comes more abundantly to him who properly uses what has been bestowed upon him, while the one who does not so use what has been bestowed will lose it. Bury or misuse your powers and privileges, your ability and opportunities of doing good, and the result is you lose them. Use them and you are all the time blessed with more and more as you work and progress. There is no injustice about it. You do it all yourself. It is all the fruit of your own conduct.

Verse 30 says,

"And thrust the unprofitable servant into the outer darkness; there shall be the weeping and the gnashing of teeth."

This, too, is your own doing. Waste or misuse your talents, and darkness, despair and sorrow follow. It is the law of your being. This does not mean eternal perdition, however, as we have been told, but retributive justice out of which come wisdom and salvation. It is the way of experience for those who refuse to walk in wisdom's ways. Both ways lead to salva-

tion from sin, but one is a very rough road.

Lesson IV.—Oct. 28.

JESUS ANOINTED IN BETHANY.—Matt. 26:6-16.

LESSON KEY-NOTE:—“She has rendered me a kind office.”

Time,—Saturday evening, April 1, A. D. 30.

Place,—Bethany, on the Mount of Olives, at the house of one Simon who had been a leper.

6. Jesus was attending a supper at the home of this man. He is here called Simon the leper. He lived near the home of Jesus' friends Lazarus, Mary and Martha. He had probably been healed by Jesus and had invited some guests to a thanksgiving feast.

7. John says this woman was Mary, the sister of Lazarus and Martha. It was not the woman who performed a similar act mentioned by Luke; nor was it Mary Magdalene. Nor was Mary Magdalene the sinning woman to whom Jesus said, “Go and sin no more.” The woman mentioned at Luke 7 was probably this sinning woman.

The “alabaster box” was a cruse or flask of onyx with a long, narrow neck through which the ointment dripped slowly.

The ointment was a liquid perfume like the attar of roses. Its odor was very fine. According to Mark and John, the value of the ointment Mary poured on Jesus' head was about \$50, at that time the value of a year's work of one man.

8, 9. The disciples again showed their ignorance of the deeper meaning of their teacher's life by becoming indignant at this “waste”. They did not understand Mary's inspired motive in the deed nor the deep love for the Master.

10, 11, 12. The “good work” was too deep for the

disciples. They could not see it. Jesus did, while Mary felt it intuitionally, as women do such things. If she had been asked why she did it, she would have said, woman-like, "I just felt like doing it, and therefore did it." It was with her an inspiration.

I suppose we shall indeed always have the poor, the needy, with us. Jesus knew he must go away soon. Mary did not know this, but she did what she could inspirationally, truer than reason.

Verse 12 says, "She did it to prepare me—my body for burial." Who knows but this act of loving devotion rendered at this time helped to prepare the body for resurrection? Such things often have a deeper meaning and purpose than the outer form reveals.

13. And the deed has lived on and on, as Jesus said it would. There was surely eternal life in it.

14, 15, 16. Judas was there. He carried the purse and stole money out of it. So he did not like what Mary did nor Jesus' approval of it. Then and there he made up his mind to get some money by delivering up Jesus. The chief priests paid him about \$20 and he went to work to fulfill his promise.

Here were selfishness and cupidity contrasted with love and devotion. The one deed was to destroy the body, the other to save it from death.

The Master knew all about both motives, but the others did not. His was a deep spiritual intuition or inspirational insight to the meaning of all things. We, too, may develop this power, for we, too, are sons of God.

"Dear Mrs. Barton:—'An Interlude' is the prettiest, most exquisite little book I have ever seen. Send me two more copies. I want them for presents to friends. Sincerely Yours, MRS. M. MOSIER."

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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.

(FOR OCTOBER.)

1-15.

LET INSPIRATIONAL TRUTH NOW AWAKEN
MY SOUL SO THAT I SHALL SEE AND
KNOW THE DEEP MEANING OF ALL MY
ENVIRONMENT.

16-31.

GOD DOES NOW DWELL WITH AND IN
THE HEARTS OF MEN AND PAIN, SOR-
ROW, IGNORANCE AND DEATH ARE BE-
ING ELIMINATED FROM OUR LIVES HERE ON
EARTH.

Healing Thoughts

AFFIRMATION ONE. I am not afraid. Elohim are everywhere, and there is nothing to stand in awe of but ignorance. Intelligence surrounds me always. All-knowing Love is ever before my face. I dismiss the fears of our forefathers. I refuse to inherit their weaknesses. Race fear shall not hold me in bondage. People cannot alter the purposes of Elohim in me. I am free. I am individual. I am One with Infinite Power.

My fearlessness closes the gates against worry and ignorant beliefs, and opens my eyes to true progress. I am spiritual, harmonious, confident. I am free, wise, immortal.

My fearlessness equips me for usefulness. The word of my heart is its own ministry—it has helped me to find my work. The peace of God flows through all my atoms like a river; the glory of it is like an ever gliding stream. I overcome; trials are not of the individual, they are of the world. In my individuality I find freedom and peace. In understanding I find satisfaction, as I walk in its way. In the likeness of my Christ Ego I am prepared for every good and true work.

I am not suffering the consequences of inheritance. I am not born of flesh and I refuse to inherit its weaknesses. No man is my father. One is my CAUSE, even Elohim—who is Life, Truth, Love, Intelligence, Omnipotence, Omniscience, Omnipresence. I am not under the delusion of flesh-inheritance. My essence is spirit. Therefore I cannot be sick or diseased in any way. I refuse sickness. I rise in my real nature and dismiss inharmony from my thoughts and

thereby from my body—which is the bulletin-board upon which my thoughts engrave themselves. As my trained hands obey me, so shall my faculties and organs heed the authoritative discipline of my enlightened will. So shall my pure blood make its splendid circuit in joy, and my pulse quicken on account of the rapture I feel. I am true to my Origin. I judge nothing by appearances alone, but judge all things in righteousness—in their Naturalness. I look through appearances to the perfection they hint at, and I use them as steps to better understanding. In the process of transforming difficulties into blessings, I develop new power, and so prove more and more the living element of Elohim in me.

I will speak words that are true to truth. I will set in operation new causes that will fill every garner and store-house with the abundance that is *only waiting our faithful word* and no one will want for bread or righteousness. I will speak the word of Oneness round the world until those long estranged will clasp hands; until every right has been restored, and every wrong vanished; until the whole world shall feel united, and be moved to work in a general interest. There is no law against spirit. The word of spirit is irresistible. When it touches the waters of Thought it makes them full of divine healing. Whoever is touched by it, is deemed.

I do not look at personalities to watch if my word has healed them. I speak the word and look at the word only; I tarry there till the patient's Christ comes. At the moment the Real Self appears to his consciousness, the patient is healed.

I do not believe in evil. Since
AFFIRMATION THREE. Goodness Infinite is all, I know
 evil cannot be a power. It goes
 on borrowed power. It is the ghost of artificial light.

I refuse to lend evil my good power. If all the world would cease to lend evil power, evil would appear no more. I do not believe in frailty, weakness or sin. I refuse to harbor or reflect such falsity. I am free. All the shadows of false imaginations are now melted. They shall no more stand in my Sun-light. The ghosts and told tales, have vanished with the past. All shackles have fallen from me. In freedom I direct my thoughts. I train my thinking powers to move along the road of Wisdom and Law. I have no time to give to gossip about unrealities. Neither priest nor preacher nor any other creature shall any more separate between me and the love of Elohim. I am the Expression of the Heavenly powers. I am made out of infinite substance, and am thus one with the Enduring Name. I am the beloved offspring of splendid, unspeakable, everywhere-present INTELLIGENCE, and I admit it with joy. I rejoice in my sphere. I mount up like the eagle for joy of my work, my usefulness. I am happy. All discord has melted into concord. All trouble has dissolved in sweet assurance. There is no fear—no opposite. I am truth. The Revelator John declared belief in evil to be the dragon which stings men's minds. I cannot know that sting, for I am full of faith in the good. There is no doubt; it is only a stumble among the shadows. I believe in the right and true. I abide there, for only the right is true.

AFFIRMATION FOUR. Life is everywhere. Continually the whole universe thrills with life. I am filled with the perfect life. I am thrilled by its wholesome vibrations. I am happy in its renewing, invigorating, healing, rectifying, cheering, vitalizing oscillations day by day. All, all is life. It permeates the air, fills the bread we eat, the water we drink, the oxygen we breathe. It is the foundation substance of my being. I am all life, all

energy, all vigor, all health. My faculties and members are composed of it. I am constantly abounding in, and am thrilled by, the joyousness of sweet life. I am glad in its countless privileges.

The universe is life. Endless extension is filled by it. The shadow of death is truly a delusion. Even physical science proves that no particle of matter can be destroyed. There can be possible only wholesome change. Matter is as a flag thrown out to call man's attention to the *Realities* on which matter is based. I am not afraid of the shadow. Change means growth into better phases of existence. I give henceforth, all my thoughts and interests, my love and devotion only to *life* and its creatures. God is life, and I am loyal to that which God is. God is not a man or woman, but life. I am in God-life. I am in league with it. To it I am reconciled. In it I am hid from discord. I am clothed in the everlasting habiliment of its true light. I am the transcendent Flame of eternal Existence—the Candle Divine.

I am the child of Truth. I love truth. It rules in my life, and I am unsatisfied with subterfuge. I delight to be led of its verity. I am its faithful evangel. I show forth its merits to the world. In truth's administration the broken heart is healed, falsehood is annulled, and sweet Hope spreads its sheltering, inspiring wings again in the soul. There is no martyrdom where truth rules, for its coming is the coming of Christ in the heart. The whole Truth made known will flash the glory of its freeing power over the waiting world.

The sinful and sick wash in its waters and are free. The outcast and imprisoned drink of it, and in its liquid depths they discern the redemptive smile of Freedom's Angel. The ear that had believed in dullness,

bends low to listen for the first time in years to the pleasing sound of its children's voices. I tell the sweet simple truth—only the truth—and the mystic wand of the Angel of Peace touches the foreheads of multitudes, and freedom flashes that moment into their consciences. It is this consciousness that brings freedom from every bondage. The spirit of freedom is come into the world, and it is leading men into all truth. As the SUM of creation, I have the privilege of claiming all things. It is the true course for me. I neglect my work, leave my path, sin, if I do not make my claim, and freely. *My biggest maxim in life is trueness to truth.* It is the secret of all virtue, the fountain of all eloquence, the source of all high-art. With abiding verity in my soul, I correct all error, I heal all disease, I establish Truth.

I am the expression of Love. I
AFFIRMATION SIX. am the product of Love eternal.

I am a magnet to attract it, a messenger to disseminate it. I cannot help being attractive, for I am full of love's power. Through love divine, I fulfill all law. I am a magnet for achievement, a pillar of strength to the world. I am beloved. I love all people and all people love me. I love the earth, the sky, the sea, all things. Health, wealth, victory, friends, prosperity, are all mine, through this potency in me.

I am the child of love divine. I am like my Love-parent. I abound in its pure substance. I rejoice in its service. I am glad toward the trees, the hills, the purple valleys, the mountain declivities, the retiring plains. The moving clouds, the hastening winds, the ocean billows, the meek zephyrs—all are impelled by the one omnipotence. Love is the MOTIVE of the universe. It is the fulfilling of the law. Thus am I more than the Voice of Angels, the inspiration of Poets, the

silver tongue of Musicians. Elohim and I are in love.

I am master of myself. I control my psychic environment.

AFFIRMATION SEVEN. There are no existences invisible that can harm me. The world is my friend, and I am its. I am a power for good to whom soever it may concern. Perfect harmony exists between the world and myself. My Lord is my steadfast self, the Shepherd of my soul. I am not subject to outside forces. I am no longer driven about by winds of doctrine. The aimless, drifting thoughts of other people no longer touch me. I am no longer a prey to the cunning thoughts of vicious minds. They can have no power over me. All their arrows return to the senders. I am as fine brass which turns their blades backward. In taking care of their self-inflicted wounds, I decree they shall learn wisdom and through it find salvation. I am unacquainted with failure. I have freedom and wisdom at my right hand, and I know how to draw from the exhaustless Element. Victory is painted on the skies. *Sure conquest* over every ill is before my face continually. It shines forth from me in all directions. I feel my virtue. I am the distributor of virtue. There is no mystery that I cannot fathom, no difficulty that I cannot make transparent and rational. I am free from all negative influences; free from undue influences. No one can exercise hypnotic or any other spells over me. No one can deceive me, or mar my destiny. The task-masters of tradition have no more authority over me. The emancipation proclamation of truth in my soul, is my seal of freedom. I exist under no constraint or embarrassment. All burdens and debts have fallen from me. I draw out of the infinite abundance more than sufficient supply to fill all needs, satisfy all ambition. I am free, fearless, confident. I have the Key to success.

In spite of creeds and forms and white-washes, I

have found out the glad secret of my being. I have found out that I am the Crown Prince, Sum of Life, the Delicate Finish of God's best and holiest and belovedest mental Idealization, and nothing can prevent me from being right out what I am.

If Newton walked the sea-shore with a wet towel bound about his forehead to hold him within the glorious bounds of his calculations when at work on his "In Principio" what must have been the incomparable rapture—when completing MAN and getting ready to proclaim before a world that in its ignorance and religious superstition would attempt to fatally deny it, "*Behold, Mankind is very good.*" Men are not worms. I differ from the beasts. I am neither a caterpillar nor fungus! I differ from these, in that I am made in the divine Image and Likeness. Great is my work. Great is Man. Now let him become more and more *that which* he really is, out from whence he had fallen on account of false doctrines!

I now turn every event into opportunity. I become a helper to every one in need. I help them into freedom. I bless the waiting world. I look with love and reverence on man, the Highest and best of all Creatures. I radiate wholeness, harmony, strength, loving-kindness. I am now filled with the consciousness of freedom and energy divine. I go forth in the world to help all lives to beam with the joy of right living.

C. J. B.

"I have just finished reading 'An Interlude' and I consider it one of the newest, spiciest books I have read. It is most inspiring. I did wish that every man and woman on earth could have a copy. It would make such a lovely birth-day, or Christmas present. I am perfectly delighted with my copy.

Sincerely Yours, H. C. MITCHELL."

Appendicitis.

IT DOES now appear, when we have taken fully into consideration all the evidence, that there never has been such a disease as appendicitis, except in the minds of the surgeons who got from \$300 to \$500 each for the butcheries perpetrated in that name. One surgeon now confesses as follows:—

“I have witnessed 34 operations for so-called appendicitis, but never have I seen a diseased appendix. Yet I have seen a number of healthy, blooming young men and women sent to the Angels just because the surgeons wanted the fee of \$300 to \$500.

“I mean just what I say—that it was absolutely for the fee only, and the surgeons made no bones about saying so before the operation was performed.”

Another one who claims to have performed more operations for appendicitis than any other American surgeon, but is now reformed, says that 99 per cent. of the cases he operated on for appendicitis turned out to not be that disease at all. It would no doubt have been nearer the truth if he had said all of the cases, for there is in reality no such disease.

In a recent Sunday issue of The Denver Post appeared “Meditations” from the March, 1906 issue of THE LIFE, under the caption, “Down to Bed-rock,” and accredited to “Josephine Anderson” as the author. I wrote the editor about it and he answered that he had been imposed upon by the woman who gave her address as the Brown Palace Hotel, Denver, Col. He promised to publish an editorial explanation.

Now, any paper or magazine is entirely welcome to use any of our matter, but we want credit for it, and hope no more literary thieves will sell our articles as their own.

Correspondence



I HAVE been asked by an English subscriber to give "an exposition and history" of witchcraft.

As to the history of witchcraft, any one who has access to the Encyclopedia Britannica, or any other Encyclopedia, can read it up in full. But I will, for the benefit of those who have no such reference books at hand, as well as for the sake of those who have and yet have not time to read it all, give here an epitome of the whole matter and a Scientific view of it.

It was *Sortilegium* in Latin and witchcraft in English. It has been defined as "any claim of a power to produce effects by other than natural causes." Of course every intelligent person will readily see that this is a very lame definition. In the first place, what are natural causes? A thousand persons would give a thousand definitions, because they do not agree as to what "natural" means. In the second place, it is not at all proper to speak of producing effects by natural causes. You do not so control natural causes as to yourself produce effect. You may so get in line with agencies as to, in a measure, direct effects. But natural causes take care of themselves as well as of you.

What one person would call natural another would call supernatural or unnatural. That force or active agency which works in an occult way is believed to be unnatural or delusive by most people. And it is true that most of the occult business of our time is fraudulent.

Let us give our own definition of witchcraft, in the light of modern science:—

Witchcraft was (for it is not existent now in any

civilized country,) a product of the superstition of ignorant religious teaching, a pretense of supernatural power to do things in an occult manner, and had for its support the ignorance and fear of the common people. The effects following the incantations of witches were due entirely to the belief and fear of those upon whom the effects appeared.

The belief in witchcraft began with the belief in a supernatural power, and history gives no account of when that was. It has, however, gone under different names, Black magic, Astrology, Demonology, Divination, Spiritualism, Incantation, Occultism, Mesmerism, etc., etc.

Lawyers and courts and legislatures recognized it and laws were made in England to punish offenders as early as the Bill of Rights which was extorted by the good-hearted, but ignorant people, from poor King John at Runnymede, a long time ago.

The schools and commerce killed out the infection by diffusing and injecting knowledge into the brains of children and adults and unfolding their power.

The church encouraged the belief and the fear of witchcraft by acknowledging its power and killing people who were accused of being guilty of exercising the power. In fact, in the religious department of man's sentimental make-up may be found the seeds of all of his fears and superstitions.

The Roman "Twelve Tables" provided that no one should "move his neighbor's crops to another field by incantation or conjure away his corn." Later laws were passed to prohibit "the offering of sacrifices to injure a neighbor."

So it went on down the puritanic days of early New England when innocent persons were murdered by the church because some idiot had spasms, or some half-witted person said some neighbor had bewitched

her. She usually said this because she had a spite to avenge.

In very early times there was a rather curious distinction made in the courts between conjurers, witches and sorcerers.

“Conjurers by force of magic words endeavored to raise the devil and compel him to execute their commands. Witches by way of friendly conference bargained with an evil spirit that he should do what they required of him. Sorcerers, or charmers, by the use of superstitious forms of words, or by means of images or other representations of persons or things, produced strange effects above the ordinary course of nature.”

What was called “above the ordinary course of nature” was what was unusual in human experience. Of course no one has any right to say what is “above the ordinary course of nature.” The telegraph, telephone, graphophone, wireless telegraphy, etc., used to be considered “above the ordinary course of nature.” So was mental healing. Now we have demonstrated the fact that they are all both real and practical and in perfect accord with the course of nature.

Saul, the first King of Israel, is reported to have consulted a witch as to his future. It is related in our “Holy Scriptures” that he, incognito, got her to call the old prophet Samuel up from the grave and consult him as to the results of a battle he was about to have with the Philistines, and that Samuel growled about being disturbed from his slumbers. It is also related there that Saul had issued strict orders that all such as this witch should be put to death.

That “witch of Endor” was a materializing medium and an arrant humbug, as all of her successors have been. I speak by the light of experience and knowledge when I say that *there is no such thing as materialization of spirits in bodily form by the agency of mediums,*

SOME LETTERS OF ACCUSATIONS.

Now the light of knowledge has come to stay and we know there are no witches.

Yet there are many who yet believe that people treat others to die or fail and succeed in their object. Not long ago a prominent healer in this city was openly charged in a public meeting of her own and her husband by a local lawyer, with killing people by treating them to "pass out of the body." The Eddyites have their "Inner Circle" in which such and worse things are attempted by the use of treatments or black magic.

We do not burn such people at the stake now-a-days only because we believe they are unable to harm any one, are only imbeciles and to be pitied rather than censured or punished.

That is the way I regard them. But there are very many people who are not yet strong enough to be free from fear of them. These, of course, are vulnerable to negative influences and may suffer results as if there were power in them. So I do believe that two agencies of protection should be invoked for these unfortunates: The strong arm of the law and the schools of our land, which are free to all.

The fake who gets money out of his dupes by pretending to call back in bodily form their dead relatives and friends, is no better than were the pretended witches they used to burn, and should be prosecuted under our laws.

But the worst evil of the witchcraft times was the persecution of innocent persons at the instigation of silly, diseased or malicious wretches who accused them of bewitching them. Many innocent persons were murdered legally thus in the Salem witchcraft persecutions in colonial days, 1691-2. Those very pious, fanatical bigots, under the leadership of Cotton Mather, a preacher of the darkest, bloodiest superstitions, had

many people executed under the false charges of witchcraft made by those who had become demented or obsessed under the preaching of Mather.

Here is an abstract of two sections of the laws of New England passed in 1655:—

“III. Witchcraft, which is fellowship by covenant with a familiar spirit, to be punished with death.”

“IV. Consulters with witches not to be tolerated, but either cut off by death or banished or other suitable punishment.”

Giles Cory was killed by slow tortures under the good Cotton Mather's direction upon a charge of witchcraft. It is said that he was the only person ever so killed in America. Nineteen were either burned or hanged in Salem under the zealous preacher's influence. More than fifty more were accused, tried and acquitted.

It was a phase of religious progress. Only man's religious bump was responsible. We have only partially evolved out of it. In fact, only the school and commerce have saved us. The church and those who consult spooks would yet persecute free thinkers if the laws would permit it. We are now free only because the people who were not bound by superstition grew and multiplied and demanded emancipation from Ecclesiastical domination. The terrible results of the race's galling yoke of Bible myths are incalculable. Cotton Mather went to his Bible for authority to kill innocent men, women and girls under the witchcraft charges. The Spanish Catholics murdered thousands by authority of the Bible. Calvin was guilty of black murders in the name of God and Christ. Slavery in America was sustained by the Bible. Thousands in all nations have been ostracised, starved, frozen, driven from their homes and persecuted in the name of the gentle, loving, nonresistant Jesus. Rivers of blood have been shed in that name. Never was a witchcraft

law passed nor an execution perpetrated under one that the church was not responsible for it.

But the world grows better in spite of all the religions of men. If they had only followed Jesus' example, we would never have had any of those terrible cruelties on Earth.

Golden-Rod.

WHEN the year is growing sober,
 When September nears October,
 Still the summer sunshine lingers,
 Treasured up by unseen fingers
 In cheerful sprays of golden-rod.

When October leaves September,
 Pressing onward toward November,
 When the chilling blasts grow stronger,
 Summer clings a little longer
 To yellow sprays of golden-rod.

As November days grow duller
 Golden-rod then changes color;
 Suits itself to time and season
 With a tact akin to reason,
 And flings a faded banner out.

Then flaunts it as the winds grow colder,
 And gracefully grows old and older,
 Tho' the storms are overbearing,
 And the wintry chill unsparing,
 Without a sign of fear or doubt.

So may age touch us with lightness,
 Tho' youth's gold must turn to whiteness,
 If we early, with persistence,
 Prize the good things of existence,
 And turn our faces toward the sun.

And of what there is that's left us
When sands sinking have bereft us,
Gather what we may of sweetness
Till our days have reached completeness,
And our hands shall fold o'er work well done.

Gbarlotte Le Baron.

Sept. 26, 1906.

MY DEAR Mrs. Barton:

I came through my fast of three days beautifully. I did not touch food of any kind from Tuesday evening at about 5:30 until to-night—Friday—at 5:30. I drank about three glasses of water daily, but had nothing else, and did not crave food at all. I believe I could have fasted longer if necessary. I weighed and I find I have only lost five pounds. However, I am very thankful for that. My *double chin is gone* and I am just plump and round. Oh, I can't tell you how thankful I am. I feel *so well*, and as strong as if I had feasted for three days instead of fasted. It has been very beneficial in many ways, and I feel very happy and peaceful to-night, and have felt so ever since Wednesday. I am so thankful to you for your help during the time.—Mrs. R. A. L."

I once in a while recommend fasting, though I believe it is good for any one who ever over-eats, or is too fleshy. It gives one beautiful dominion over the flesh, and proves to him how most people eat more than they need. Take the old monks, for instance, who eat and rest and eat again, until they look like helpless, over-fed animals, and are such. Surely they do not dream of their Christ within! Let them fast awhile, and the veil of flesh will become transparent enough to permit them to perceive the steadfast Self, the Image of God within.

THE LIFE editors desire to see you all at the Convention of the N. T. Federation, in Chicago, Oct. 23-26, 1906. Get ready now and *be there* on time. You can if you *will*, for the will makes the way.

The first thing to do, if you are not already a member of the Federation, is to send your name and your voluntary contribution to the secretary, Mr. Ernest Weltmer, Nevada, Mo. *Do it now.*

Dear Friend:—I received your "An Interlude" and am enjoying its contents. It fills me with inspiring thoughts. I notice from the circular you inclose that you give a correspondence course of lessons. Please send me your first lesson, as I think I must have them, at least the primary course. Yours very truly,

Gertie H.

Notice.

The Life subscription is payable in advance. Please look at your latest receipt and, if behind, send renewal, thus saving us the time and expense of sending reminders. Please do not neglect this, as we must drop delinquents.



ANTHONY P. WILSON,
Attorney.

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Little Lessons In Elohim.

DR. Lee, in the Post Dispatch of the 23rd inst, says "old foggy ideas of orthodoxy scare young students from the ministry." He declares that "while *evolution* is accepted as a fact in colleges, congregations frown on it." The fact that pulpits are being left vacant around Atlanta, Georgia has aroused much religious discussion among the old fashioned religionists.

If Georgia is thus inquiring, and her young ministers beginning to refuse to follow in the old grooves, it is indeed a good significance. For several years *The Life* had subscribers in every State in the Union but Georgia, and when we did get a name there, it was one that had recently removed from another state to that place. But it was like the leaven, for we now have a number of subscribers there.

Dr. Lee says the modern mind has passed through a complete revolution, or, has unwound its hands from the old stakes and its evolving with the times. Is growing along commensurately with its advantages and is pressing forward a little, *growing* in grace and *knowledge*.

Evolution, as the method of Creation, is so reasonable a fact that the youths are obliged to accept it, whether in denominational or undenominational schools, and they must—to be true—teach it in their churches. And there is another vital truth that is now coming as vividly before the people, and which will be accepted for its trueness as certainly. It is that the saving principle of every man, *is in himself*.

We were taught of old to look to *another* to take our sins off, when that Other came, not to take sins off, but

to show men how not to commit sin. The perfect doctrine is coming—it is here—and when it is received in full, it will cover the earth as the waters cover the sea, and truth shall make men free, merely through a *knowledge* of the Truth. What truth?

It is not Jesus's Christ that saves you, it is your own Christ, the Steadfast Self of you that was made in the Divine Image and Likeness. The old preachers leaned hard on Jesus's Christ, making their own Christ helpless within them! "The Christ *in you* is your hope of glory." Jesus never taught any man to *lean* on him. He taught them to *follow*—to do as he did—to note his example, and walk accordingly. And is it not funny, that all the churches have taught the same thing, yet have turned from their teaching when trying further to make the way plain! They have all called Jesus "our Exemplar" and yet how far have they made him an actual example! How far do any of them follow beyond baptism, and a *little* visiting of the fatherless and widow!

Jesus died to show the people how to overcome death in themselves. He raised the dead as an object lesson to them. He healed the sick, and did it usually before the multitudes that they might learn how. Then he taught them; he would take a few whom he saw were capable of letting go of old traditions ready for more advanced knowledge, and tell them just how to *be* in order to be powerful and help save the world from the difficulties into which it had fallen by adopting *creeds* instead of *principles*.

Jesus came into the world to save the world from sinning, and so remove the cause of all sickness, poverty and failure. This world is a bundle of wonders, a cornucopia of delightful things, a casket full of jewels, and it is waiting and ready for man to unfold them and bring them forth into sight and pleasant service as soon

as he is possibly ready, or able to rightly use them.

Why did it have to wait several thousand years for Mr. Edison, before the race could have the lovely advantages of the telephone, the electric light, and scores of other conveniences? For the simple reason that he hitched his boat to every snag that encumbered the stream of life, and failed to go with the tide into the port of full knowledge.

As the statements in our Bible are widely at variance with each other, the *thinking world*, those who man their boats a little, and avoid the snags and creeds and stagnant places, no longer look upon its sayings as established beyond reasonable doubt. The inherited reverence and fear men have felt for scriptural sayings has waned, and men boldly challenge authority in that as in any other thing. They are asking for a *reason*. Men grow up in the fear of God and his (or *her* word, which would be as well) but now they refuse to longer reverence *Her* Bible or call it the special word of God. Even the emotional church people—those who, through fear of letting go, or who through mistaken loyalty neglect it, are beginning, in spite of their resolves to continue loyal, (to continue clinging to the old stakes) to *observe*. It is mostly a resolve, however, for inwardly even the old fashioned preachers are growing less dogmatic and less sectarian every day. While a few years ago, such as good Mr. Spurgeon declared the very punctuation marks in our Bible sacred and inspired, the sayings of this ancient book are now opened to the fire of sharp scrutiny, and the opinions of our forefathers may be classed with doubtful authenticity.

Other nations have their own Bibles and their own Christs, and though different in names, they are all—in essence—identical in their testimony. Just as all works on mathematics might be called a testimony of the *principle* of numbers, and their manifestations which

are the testimony of that principle by written signs, or figures.

Many of the Bible writers knew far more of this principle than some of the people of today. It never was intended for man to suppose there was a *first man* named Adam. If I wished to instruct people who did not know how they came to be here, I would call man by some *name* to begin with; and a short name like Adam would be a good one, especially beginning at the top of the alphabet as it does. Then I would tell how he is born unclothed, passes through glad, innocent childhood where everything is beautiful and he is free from care; how he gets into trouble through indulging his senses "They were dangerous guides—the *feelings*;" how he has to come into proper use of his *consciousness*; learn the saving truth, and then be free.

It was the same with whoever wrote the first two chapters of Genesis. It tells how man *generates*—is born into visibility, and then how he finds himself naked in careless childhood—(Eden) how he gets his first knowledge of self by yielding to his feelings; how his Upper Self, the Spiritual Self that was created in God's Image appeared to him in the quiet of his meditations, and he felt rebuked; how he saw that his trials would begin through this act of sense indulging—no more free Edens, but sweat for his sustenance, and pain in child-birth for his help-meet!

But after all, it was the greatest thing for him! He must, after being in communion with angels, getting a glimpse of God, begin working out his salvation. For being in God's image, he must begin at the bottom and become self-made, even up to the perfection of that image, the Christ-standard in himself. The second coming of the Christ, is the awakening of the soul to recognize his own Christ within himself.

Why was man made in God's image if it was not

intended for him to become God-like? How can he become such, unless he is self-making and has all power-potential? How can he ever be what he should unless he fulfills his destiny of his own free will, and of his own inherent power? Ay! There's the rub! Man is the only maker, the only generator, the only bringer-forth into visibility, out of the bounty and perfection of the Invisible Kingdom of Creation of which Elohim is the Power, the Presence, the Wisdom, the Substance, and of which Man is the Divine Expression.

So, let the pulpits round about Atlanta and round about every city on earth be left vacant, so that every covering of Truth will be removed, and every subterfuge cleansed out of the soul.

"Believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem (nor in any temple of earth) worship The Principle. But the hour cometh, and now IS (in reality) when the true worshippers shall worship The Principle, *in Spirit and in Truth.*"

It is the Kindergarten stage of worship, when the race has to have signs and symbols and blocks to make it catch an inkling of what all these things stand to show.

It is not the blood of Jesus that will quench a man's thirst. It is the principle underlying his purpose,—it is the knowledge of the truth gained. It is the discovery of the Christ within, through the earnest study of the laws of life and of growth and accomplishment, as our elder Brother pointed out to us so long ago.

Do not lean on perfection, but follow its path.

C. J. B.

Education From a Metaphysical View-Point.

Continued from page 166.

being develops the whole. As a man thinketh in his heart—feels—so is he. A dyspeptic brain is followed by a dyspeptic stomach and the moral status of the person is thereby lowered. Some mistake dyspepsia

for religion or piety. But it is only immorality localized in the body. As is the subjective, so is its objective.

Nature is always right. Nature is God manifest. The physical universe is the spoken language of God. Every marked characteristic of these words is an utterance of the thought of creative power. So did ancient peoples name their children, after some event, condition or peculiarity attending their birth. We do not do this now-a-days. It is not always a success in practice, as the following story will illustrate:—

Once a young married couple agreed that they would not name their children until they should manifest some marked tendency or talent, and then give them names accordingly.

The first-born was a boy. Very early in life he showed marked signs of greediness and disregard for parental supremacy. Then he began to reach out after things, in fact, he seemed to want everything in sight, even to the moon. The father suggested that they name him Rockefeller, but the mother said she was afraid the boys would nick-name him "Rocky". So they compromised on "Octopus".

The second was a girl. Very soon she began to show a disposition to dabble in water and delighted in getting her frocks soaking wet. She was always in a muss. So they named her "Duckie".

Next came a boy and he failed to show any distinctive tendency toward anything in particular. Up to the time he was three years old he could not be classified. He seemed to be the embryo of either a good-for-nothing or a sort of Universal genius. So, in despair of finding a fitting name for the boy, the mother said, "Let's give him a Bible name." "What shall it be?" said the father.

Now neither of them was very familiar with the Bible and knew little of its heroes. She said she always liked "Beelzebub" as a name. He said he thought that sounded too foreign, and suggested "Lucifer" as a better name. On this they agreed. But after that they gave up their resolution about names in despair and fell back on meaningless but familiar John, Mary, Tom, Phoebe, Joe, etc., until they had

a family with which our good President would be delighted.

But rightly to name a thing is to go back of the thing itself to the leading characteristic embodied in the thing. Thus you join the subjective and the objective as one and the same; thus you lead from object to its cause and meaning and back from cause to effect.

In this lies the chief value of Freiderick Froebel's thought. Quoting the words of Rev. Robert H. Quick,

"Froebel's observation of the development of organisms and his fondness for analogies drawn from trees and plants, made him attach special importance to our earliest years, years in which, as he said, lies the tap-root of much of the thought and feeling of after life." And quoting further from Elbert Hubbard in Sept. Philistine:

"Froebel struck right at the root of error when he referred to the children as the 'little souls fresh from God.' Froebel believed in the divinity of the child. Most Christians up to his time acted as if they believed that when Christ said, 'Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven,' he had a rattan hidden behind him.

"The practice of falling upon children with rods, straps, paddles, rulers and hair brushes has been very popular, not so much, possibly, to benefit the child as to relieve the pressure of pent-up emotion in the parent, and teacher.

"Froebel's idea was that the child was a human flower and the school should be a garden where souls could blossom in the sunshine of love.

"Froebel studied the inclinations of the child and sought to move in line with nature. He utilized the tendency to play; just as we in degree use the tides of the sea and the winds that blow to turn the wheels of trade.

"To use these welling tides of our nature, Froebel said, 'will lead us on to the Good, or if you prefer, to God.'"

To lead on to God is to trace cause from effect, to see principle in facts, which should be the chief aim of teachers and pupils.

Froebel was right in holding that the essence (the

soul) of all education is to be found in rightly directed but spontaneous action. This is response to nature-seeking expression in thought and form. Thus does the object lesson lead back to nature, to God, to Infinite Mind, for the origin and meaning of the object used, and thus is the youthful mind not twisted and distorted into artificial channels, but encouraged to grow naturally.

I do not believe there is much value in physical culture by rule and formula. It results in a forced development in abnormal lines of muscle which cannot fit in with and endure the exertions of the useful avocations of life. The muscular Harvard and Yale boating and football athletes who went to the Kansas wheat-fields, broke down in a few days and went back home to rest. Nature suggests and favors the doing of useful things into which the mind enters with a lively interest for the sake of results, not in muscle and sinew, but in the things done.

So does the intellectual, moral and physical unit, the child, the man, the woman, grow and become efficient for the conservation of the needs of this sphere of being, through the harmonious inter-relation of the dual reciprocity of accretion or appropriation from without and unfoldment from within. All character building is accomplished through this double means of right study and right use of the facts of life. The well-balanced educated person is wise; he walks in wisdom's ways of pleasantness whose paths are peace. Therefore he is never immoral and does not abuse his body. It is not needful that he should obey commandments or sign pledges, nor must he waste his time in the plunging, twisting, squirming contortions of a physical culture course. He is naturally moral because he loves honor, justice and mercy, and finds ample bodily exercise in useful employment or in communion with nature as he strolls through the courts of God's first temples. He is strong intellectually and physically and sound morally because he thinks his own thoughts righteously and therefore intuitionally does the right.

"There is nothing good or bad but thinking makes it so."

—Shak.

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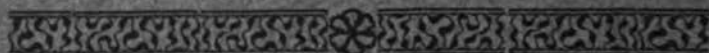
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The Life

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THE LIFE

NOVEMBER, 1906



Affirmations and Denials

(An address by A. P. Barton delivered before the World New Thought Federation Convention in Chicago, Oct, 25, 1906.)

IN THE beginning was the Word, and the Word was with God, and the Word was God."

The original here rendered "in the beginning" does not mean at a time before which there was nothing. There never was such a time. The Essence of Being always was. It is uncreate and eternal both as to beginning and duration.

The phrase in the original means essentially, at the foundation of external existence. There is the word, the thought thing. There can be no embodiment without something to embody. The manifest is effect of which the word or thought is the cause. The picture on canvass is an embodiment of the thought picture. The machine was in thought before it was in form, else it could never have been. The form rose outpictures the rose in Infinite Mind.

So it is true that without the word was not anything made that was made. The human body that weighs so many pounds avoirdupois, more or less, is a product of the word. The spirit or mind body is its creator or manifestor. And it is the spirit or mind body that must keep it in a normal or healthy condition. If it manifests aught but you, your word self, it manifests abnormality or unhealth. If its aura attracts poor or in-

harmonious environment or conditions, you are not properly controlling it, you are not rightly embodied by it. You would attract better things if fully represented in the personal self, for you are individualized, organized mind, a son or offspring of Universal Mind the owner of all wealth, health and peace.

The spoken or written word is an embodiment of the substance word. (Substance is that which stands under and sustains.) The substance of the sign word "health" is the real wholeness in essence. Without the substance word the sign word could never be.

There are three kinds or classes of words or thoughts: Idle thoughts, misdirected thoughts and true thoughts.

Idle thoughts are those which people ordinarily indulge in. They have no aim or direction. The process is only drifting with the current of influences and objective suggestion. This state of mind may be designated by the term emptiness. In this condition you are not really thinking, but being thought. People in this state of mind are those who gossip and chatter and discuss fashions, ball games, the weather, etc. If they do think at all, they think in chunks. They analyze nothing. If they attempt to relate a thing they have heard, they get it all wrong. If they hear that a neighbor got sick and threw up something as black as a crow, they tell it that he threw up a dead crow.

The result of such a state of mind comes back upon the possessors in the form of little annoyances, bugs, cock-roaches, small accidents, misconnections in business, the blues, etc.

Misdirected thoughts are of a more serious nature. They are thoughts of slander, malice, hatred, envy, murder, lasciviousness, etc. The results of such thoughts come back in the form of sickness, failure, loss, serious accidents, so-called, death, etc. Thoughts

sent out always come home to roost.

True thoughts are positive and strong. They are of love, good-will, health, success, strength, life, joy, uplifting, etc. The vibrations go out to bless all the world. They go on forever preaching the gospel to every creature. As a result, every man is better, every wild animal less ferocious, every serpent less venomous and every noxious weed less poisonous than before.

The reflex upon the thinker comes, in happiness, health, success and long life.

Such thinkers are safe from all harm, because they dwell in the secret place of the Most High.

True thoughts may be divided into two classes: Affirming thoughts or words and thoughts or words of Denial.

The purpose in the use of Affirmations and Denials is the betterment of conditions for ourselves and for others. We affirm the truth of being for the purpose of manifesting it outwardly. To affirm the truth does not make it more a truth. Truth is absolute and unchangeable. But it makes it our truth, or your truth. It awakens the consciousness of the true and the beautiful. It arouses the vital centers of the body, of business, of opulence, of happiness, and activizes the power that was latent for the manifesting of them.

Affirmations of truth are swords of the spirit and are for use at all times and in all circumstances. They are positive and both unfolding and building in their effect. When confronted with that which seems evil, to say, "Only the good is true," will turn it into a servant for your use. When you are tempted to be sad and despondent, to say, "Joy, joy, joy! I am filled with gladness and buoyancy of spirit," will soon lift you out of it. When you seem to lose energy and will power, to say, "I am life and strength and will now mani-

fest what I am," will awaken your dormant powers and set you a-going with renewed vigor. When you feel that you are sick or the form of disease appears anywhere in your body, to say, "I am the concentrated essence of health and will now show forth what I am in this body of mine," will dispel the delusion and you begin at once to realize your wholeness.

Affirmations create nothing, denials destroy no reality. When you treat one for a claim of sickness you do not directly influence the physical system of your patient. You do not drive away anything. If your treatments reach only the body, you have done no more than drugs or magnetic treatments accomplish. The result is at best only a cure, not healing at all. If you do true healing your suggestions are directed to the vital centers of mentality and arouse the consciousness of wholeness in the patient's mind, and this dispels the delusion which is the foundation and cause of the physical discord, and the man is healed indeed. The healer is within the patient. He does not know it. He thinks he is conscious of sickness. Your affirmations of the truth of his being awaken his true consciousness and he proceeds to take possession of his body and all is well.

If one is sick, it is because he is not in control of his physical organs and functions. Disease is an intrusion from without, from ancestry, exposure, infection, wrong conduct or contagion. This intrusion becomes possible because you have not been positive and true in your thinking and have therefore lost control of your body. If your body truly manifests you, it manifests no abnormality. If it shows forth abnormal conditions, it is misrepresenting you.

I once had a noted musician for a patient. His arms had become disabled from creeping paralysis. I gave him only this thought to hold, "I possess my body

and control its functions." He held it faithfully for two weeks while I treated him. Every day after the treatment I would require him to go to the piano and attempt to play a piece. This was an important affirmation of his power to do so. At first it was only an attempt. But at the end of two weeks he could play the most difficult pieces with ease. He then went to Berlin and took lessons for two years under one of the most severe and exacting masters living and is now Director of Music in one of our State universities.

By use of the affirmation I gave him he helped me to put him into full control of the body. Thus he was fully healed.

There is some difference of opinion about the use of denials. Some claim they are useful, while others say they are not. When we took the lessons in what our teacher then called Christian Science, we were taught to use denials freely, especially to deny matter. I remember one day while we were taking the reviews the teacher required a doctor who was in our class to stand up on the platform and deny matter aloud for fifteen minutes by the clock. He used only the four words, "There is no matter." He varied the monotony by placing the emphasis on first one word and then another. Some women in the class imagined before he got thro that they were about to collapse and fall in a heap on the floor. It did not affect me in any way except to amuse me. But during those times I sometimes lay in bed at night and denied matter until I felt my head was not heavy enough to make a dent in the pillow.

I have many times found it effective in treating one for tumor, goiter, carbuncle or other abnormal growth, to deny matter.

If denials are ever to be used, they should be used only briefly and sharply to cut down delusions when

they confront you as realities. Then follow quickly with affirmations of truth. If a child sees a ghost and is frightened, deny its false belief and affirm that it is only a white post or garment. By this you do not destroy any ghost, but only dispel the false belief in the child's mind.

It is true that an affirmation implies a denial. If I say a flower is red, I thereby implicitly deny that it is blue or white. If I say "All is good," I deny that there is any evil. But it often occurs that we are brought up suddenly and unexpectedly face to face with a delusion of error, and then it appears to be a more direct way to dispel its seeming reality to vigorously deny it, following the denial at once with positive affirmation.

I know a lady who recently had a heavy piece of timber fall on her foot. She denied its power to hurt her and even vehemently *dared* it to hurt her, as she ran into the house and rapidly walked back and forth in the room. And she told me that it did not hurt her foot at all.

Once a man came to my office to tell me how sick he had been. He gave me the full details of what an awful time he had had of it while I sat there and mentally denied every word he said about it. Finally he straightened himself up and said, "Well, I reckon there was not much the matter with me after all. I feel pretty good now, anyway."

If we had not been taught that things are true which are not true, we would not need to use denials at all. We have been taught that we must inherit the weaknesses and tendencies to disease of our ancestors. It is well to say, "I do not inherit anything of the flesh. I am born of Infinite Spirit and am myself, not an echo from others who went before me. I do not manifest my parents in my body, but myself only."

The most important consciousness to be awakened and maintained within us is the consciousness that God reigns, is omnipresent and within us, "an ever present help in time of need." We have been taught that God is a long-whiskered male biped away off somewhere. This we deny when we affirm the omnipresence of Holy Spirit, the father principle and essence of all things.

But it is one thing to be convinced of this truth and another to be continually conscious of it. This consciousness dispels all fear and with it all the ills which attend fear. If you are ever afraid or worried, you may know by this that you are not abiding in this consciousness. We may evolve this consciousness by constantly holding the mind in a state of positive affirmation of the truth of what our intellectual conviction already is.

In the most trivial matters of business, use the affirmations. If you start out to buy a pair of shoes, affirm, "I am now guided by Infinite Wisdom and will go directly to what I want," and then do not be at all anxious about it. Fully trust that guidance. It will not fail you if you trust it. I have tested it so often that there is no longer any doubt about it in my mind.

A part of a fixture of my house got broken not long ago. I went to a plumber and he told me that I could not get that part alone but would have to have the whole thing put in anew at a considerable cost. I made the affirmation and, trusting the guidance, boarded a trolley car. When I came to a line crossing the one I was on I felt inclined to change. I did so and went on down to a street where there are many second hand shops of all kinds of things. I walked up the street, passing several of these shops. After walking about two blocks I felt inclined to go to one which I saw across the street. I went and asked for what I want-

ed. The man said, "I did have one here, but don't know that I can find it now. "Upon that he went behind the counter and the very first thing he laid his hands on was the article I wanted. I bought it and went home and found it an exact fit. Such occurrences are common with me. I recommend this practice to all. It will save you much trouble and annoyance. Within you is an infallible guide in all the affairs of life. If you are in a dilemma, don't know which of two courses to pursue, go into the silence and affirm, "I am now guided by Infinite Wisdom and shall know the right thing to do in this matter." Then throw the matter off your mind entirely. By and by it will come up before you so clearly that you wonder that you were ever in doubt of it.

There are some affirmations we should never make, for example, I am sick. I cannot succeed. I am poor. I am discouraged. I hate you, etc. These have a bad effect upon one. To say, I am sick is to surrender to the delusion and make it seem more real. I was called to see a man the other day who has had a head trouble off and on ever since he got a blow on the head with a gun in the Civil war. He kept saying, "I have been able to throw it off heretofore, but it has got me this time, it has certainly got me this time." I said, "you must not say that." When you are tempted to say it, say instead, "It has *not* got me. I have myself and nothing can usurp my possession."

If a bank fails and shuts up your money from you, say, "It is the very best thing for me that could have occurred. It will result in a great blessing to me. Thank the Lord, I am filled with joy and thanksgiving." If you give way to worry, and say, "That is awful! What am I to do now?" You will not get a blessing out of it. Here, too, I speak from experience as well as upon principle and reason.

With Paul I say, "Rejoice always, and in everything give thanks." It is much more important to do this in adversity than when everything is lovely, for thereby you overcome adverse conditions and rise to where such things cannot reach you any more.

MeditationsBy Kaston
•

THE days of vanity have not past. The heathen still rages and the people as of old still imagine a vain thing. Sphinxlike the old riddler asked, "Why?" and parrotlike the long line of shallow religious pretenders still echo "Why?" What though the sphinx is dead, slain by the shafts of awakened thought? The old riddle is bandied from dolt to dullard and the sound charms the stupid ear. The popular ear is drunken with the song of the vanity of vanities, and the preacher still cries, "All is vanity and vexation of spirit."

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It has been the work of a vain and false religion to teach the world that human life is a vain thing. Christianity has come to us sadly colored with this hue of orientalism. Soloman lived the life of an oriental voluptuary and imbibed the false oriental view of life. His practical life was sensual. So much of it was absorbed by sensuality that in his philosophy he easily fell into the oriental doctrine which holds that the chief aim of religion is to wage a war of extinction upon the soul's powers of sensation. In common with the orientals with whom he consorted, Solomon made pleasure a destructive vice, and in his old age when his capacity for the sensual vices had spent itself, in view of the fact that his own life had held but a slight share of the abiding sentiments of a true life, and impressed by the bleakness and desolation in which his exhausted powers had left him, he very naturally was led to exclaim, "All is vanity and vexation of spirit."

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It is a base lie that has been taught to the world

by every wide-spread religion that life is an incongruity to be harmonized by strife and bitterness and extinction. Human life certainly is complex, but it is also a homogeneous unity. If the complexity of life can be unified in thought, all internal strife and self immolation will cease. We have heard quite enough about crucifying the flesh, that the spirit may be free. The flesh, with all its warmth and delicious sensations is not a vain or useless thing. It was not given us to be mortified, persecuted, or crucified. Neither is it wisdom to worship it, or yield up to it the reins of control. Treat the body kindly, love it well, as a sweet and wholesome thing. It is worth much more to you than all the false cant of false religions. Make the most of it. Cultivate its powers, nurture its beauties, guard its well-being. You need it a long time—much longer than the short span which false conventionality and abuse have forced upon us as its limit. We need it for pleasure, we need it for comfort, we need it for harmonious growth, we need it for spiritual development, we need it most imperatively for the completeness and fullness of life and the ultimate achievement of its highest ends.

* * *

The fool has cried "Vanity". There is no vanity in life but the vanity in the fool's thought. Think right and there is no vanity. It is time for us to begin some things anew, and the very first step necessary is to make up our minds that our bodies are pure and holy and deserve the consideration and respect due to a precious gift of beneficent nature. The warfare against the flesh and the devil is a sinful, foolish bugbear. It must stop. Notwithstanding the thousands of years this warfare has been carried on, and the zeal with which it has been prosecuted, it must be admitted that no decisive victory has been won against these imaginary enemies of the race. The light of thought has

cleared the field of battle and, to the disgust of many, the astounding fact has been revealed that there never was a devil in the battle—that really, outside the self-made devils in human form, the reserve force of devils is so small that it would be impossible to muster a corporal's guard of them. Now the flesh, with all its proverbial weakness, seems to have held its own, single-handed against all the embattled powers of misguided preachers that have arrayed themselves against it. The flesh in this unnatural onslaught has had the decided advantage of a just cause.

* * *

But the days of vanity have not past. Practically human life is full of vanity, because the human mind is clouded with ignorance and in groping its way in darkness, vain imaginings arise, and false steps are made. It is a vain thing to live to the flesh alone, and it is equally vain to attempt to divorce one's life from the limitations, pleasures, comforts and conveniences of a life in the flesh before the time is ripe for such a separation. When we no longer need the conditions to which the flesh naturally subjects us, the body will wither away and leave us without a pang or a regret. The human life of this age is animal and more than animal. It is vain to deny that we are animal and equally vain to forget that we are more than animal. It is vain to imagine that there is necessarily any strife between the human animal and the human spirit. Make a lasting peace between your spiritual self and your animal self. There is no natural antagonism. In truth they are in perfect harmony. Your animal will submit kindly and most helpfully to the control of your higher self, if intelligently led and kindly treated. It is a vain thing to imagine that the spirit's welfare requires any abuse or neglect of the animal nature.

There are countless vanities that creep into life because of ignorance, and they all tend to disappoint, and embitter the soul that is misled by them. There is no riddle about these vanities. They are the direct result of ignorance. If men knew themselves better the vanities that mislead and disappoint them would pass away.

For The Children.

A COUNTRY DISTRICT SCHOOL.

BY LOTTA P. CHENEY.

RACHEL Edmund has s-a-n-d enough to teach a-n-y school." The speaker was a prominent citizen of the city of J—and he was addressing Mr. Weatherby, who was school trustee of the Farnham's Flats school district.

Mr. Weatherby had determined to secure an experienced woman teacher, but all the women teachers, experienced and inexperienced, had declined to accept the position as teacher in the Farnham's Flats school. The trustee had driven to the city to make inquiries regarding teachers, and had met Mr. Gregory who had recommended Rachel Edmund, but as Miss Edmund had taught only one term of school, and that in her own old home district, Mr. Weatherby was doubtful regarding her ability to manage the school in his district. However, he called on her and stated his errand; adding: "It is only on Mr. Gregory's recommend that I come to see you, and because I can find no other woman teacher who will accept the school." Rachel smiled at his honest, blunt statement and answered: "I can manage the school." The trustee was disappointed in her appearance as she was no older than some of the pupils and was of slender build.

"The boys have vowed that if I hire a woman teacher they will put her out before two weeks."
"Why do they object to a woman teacher?" asked

Rachel. "Because they want a man who can lead them in their sports," replied Mr. Weatherby. "It's as hard a school as there is in the country" he continued, "and for the past eight years it has required a large, strong man to be able to govern the school during the winter terms, but if you think you can manage it, you may have the position."

Terms were agreed upon, and the time stated for the commencement of school.

On the morning of a beautiful autumn day Rachel Edmund went to the school house at Farnham's Flats. About 55 boys and girls, ranging in age from 5 to 18 years, were in their seats when Rachel called the school to order. She looked over the school and was amused at the expression on the boys' faces. It was as much as to say, "We'll have some fun with her."

After performing the routine work of taking the names, ages and stages of advancement of the pupils, she called the sixth reader class to the recitation bench. Instead of walking down the aisles in an orderly manner, the big boys of the class jumped over the desks like a flock of sheep. Rachel very quietly requested them to return to their seats and come in a proper manner; and as if to humor her at first, they granted her request.

At noon after luncheon the children went out of doors into the play ground. Rachel went with them. "Let's play anti over the school house!" proposed a 14-year-old boy who was the possessor of a ball. "Sides" were chosen and all except a few of the girls entered into the game. Over the school house the ball was thrown. Soon Rachel took the ball for a throw and the boys did not fail to notice the manner in which she threw it and the force with which it left her hand. Up it shot, falling amidst the group on the opposite side of the school house. "Who threw that ball?" called a boy from the other side. "T-e-a-c-h-e-r," responded a little boy. As the ball returned, Rachel caught it, and turning threw it at a little maple tree, 2 inches in diameter which stood about 3 rods away. Out flew the ball striking the tree with a thud and rebounding. During the afternoon recess, Rachel sat on the steps and watched the boys practicing throwing ball, but

not one could begin to throw as straight or high as she.

Not a noon or recess passed that Rachel did not join the children on the playground if the weather were favorable, and during stormy days she directed their games in the school room. The children soon formed the habit of gathering about her desk as soon as lunches were eaten with the interrogative, "Teacher, what shall we play?"

One day during the latter part of the first week, as they were playing "pom pom pull away at noon-time," Dick Norton, the strongest boy in school succeeded in catching Rachel; Quick as a flash she freed herself from him and turning him around, ran to the goal. "I don't see how she did it," he was heard to remark to the boys.

The boys talked matters over. They all liked Rachel both as teacher and playmate, but they had said they would put her out and so they must keep good their word. "But how are we going to put her out?" asked Dick. "She's stronger than any man I ever got hold of and quicker than a weasel." "We'll all of us have to take her and put her out some day; but we must be careful and not hurt her," replied Jack Bates. But two weeks passed, and three weeks, and the boys kept postponing the time for putting Rachel out of the school. There was something queer about her which the pupils could not understand. When they had planned to run away one day to an old mill about one mile from the school house, Rachel having overheard the plot, proposed that they all visit the old mill. She would give them an hour and a half nooning and shorten the recesses. "No, George, you and Tom had better not run away to the Russel mill tomorrow." Rachel stood with her back to the school, writing on the blackboard. George and Tom looked at each other and Tom whispered: "How do you suppose she knew what we were thinking about?"

They could not plan any mischief but that she knew it in some mysterious way and outwitted them.

School had been dismissed one day and Rachel was sweeping the school room, when under Edgar Randall's

desk she spied a little note. She opened it and it read as follows:

Dear Edgar:—

I think you are the nicest looking boy in school. I like you better than I do any other boy. I want to play with you at noon and at recess every day. You are the only boy I love and I am the only girl you love.

ELSIE.

Edgar Randall was a fifteen-year-old, freckled faced boy with hair the color of the freckles. Elsie Jones was an eleven-year-old brunette.

Rachel kept the little crumpled note, and waited for an opportunity to speak to Elsie alone. Calling her to her desk one recess time she showed her the note. Poor Elsie! Her face turned white as she stood expecting a severe scolding. Rachel put her arm around the girl's waist and asked, "Do you really think Edgar is so nice a boy?" This was unexpected to Elsie, who hid her face on her teacher's arm and said, "I like Edgar the best of any boy I know." "That is all right if you like Edgar," said Rachel, "but you know I don't want you to pass notes in school. Now Elsie, if you want to write letters to Edgar, I will be your post office and will help you to write nice little letters." So, after that little notes were occasionally brought to Rachel's desk from Elsie to Edgar, and from Edgar to Elsie, and a true, open friendship was formed between the two children.

Nearly a month had passed. Over and over again the boys had decided to be disobedient, but for some reason which they could not explain their plans had failed. One day, however, they resolved that they must put Rachel out at all hazards. A soft snow had fallen the previous night. At noontime the boys hurriedly ate their lunches and went out of doors. Soon Rachel heard snow balls being thrown into the entry way. Going to the door, she forbade their throwing snow balls into the house. There were 16 boys, every one of whom was larger than she, standing in a group about a rod from the school house door. Instead of complying with her request, they all began throwing the balls at her. The snow was soft and packed into hard balls. It was their intention to drive her into the

school house, then to go in and take her out into the road. Rachel stepped outside and with one hand caught the balls as fast as the sixteen boys could throw them. She walked slowly up to the group, looking Dick Norton, the leader, steadily in the eye, deftly catching the balls as they came to protect herself. When within about four or five feet of Dick he suddenly turned and ran, calling, "Boys, run!" and the sixteen big boys turned and ran. The little boys and the girls stood about as spectators.

The boys assembled on a fence behind an old barn and agreed that when school was called to order to go in and take their seats, then, at a given signal from Dick, to get up and take Rachel out. Rachel was ready as they came marching in. She stood in the center of the room looking at them, as one of the boys related afterwards, with a look of unconcern on her face. No more had they seated themselves, when at a signal from Dick, up rose the sixteen boys and started for Rachel. "Stop!" The voice was quiet and low, but every boy stopped at the command. "Dick Norton, back up to your seat." Dick told the boys afterwards that he could not tell why he obeyed, that it seemed as though there was something dragging him back. To each of the other boys she gave the same order and each time was obeyed.

For a few moments a breathless silence pervaded the school room when Rachel spoke: "Do you boys think you can put me out of this school room? I can take you one after another and throw you out of that window," pointing to an open window. "Boys, strength isn't all in muscle, it is in right, it is truth. Now I want to take a vote and see who you think is master of this school. As I call your names, answer by saying 'you', if you think I am master, and 'we', if you think you are." She called the roll, every boy responding, "you".

As soon as school was dismissed that day, the children rushed out of the room, but instead of going home, waited for Rachel. When she appeared at the door, Dick called, "Three cheers for teacher." Three loud and long hurrahs were given and Rachel knew that her's was the victory.

: Bible Lessons :

Lesson V.—Nov. 4.

THE LORD'S SUPPER.—Matt. 26:17-30.

LESSON KEY-NOTE:--"This do you for my remembrance."

Time,—Thursday evening, April 6, A. D. 30. The day before the crucifixion.

Place,—An upper room in Jerusalem.

17, 18, 19. Jesus was still in Bethany. Thursday afternoon he sent Peter and John to Jerusalem to prepare the Passover supper for himself and disciples. This consisted of a whole roasted lamb, unleavened bread, bitter herbs and wine. The lamb was called the paschal lamb. "Paschal" means pertaining to the passover, or Easter. The feast was a celebration of the deliverance of the children of Israel from Egyptian bondage. It appears that Jesus and his disciples observed the Jewish ritual in all things. They probably gave the forms a different significance, as Jesus this night gave to the paschal feast.

20-23. Jesus saw what was in the heart of one of his followers. He read his thought. Judas had, in fact, already received about \$20 from the Chief Priests for the job of betraying him. He was now a spy in the camp. His purpose was to ascertain where Jesus could be located that night and then lead the Roman soldiers to him.

If we live close to the spirit of Infinite Wisdom we may know presences, feel what is in a person's heart. I can go into the sitting room of a dwelling and tell the state of thought of the people, although I have never met one of them. I clearly feel the atmosphere of

love, harmony, discord or sorrow, so did Jesus know Judas's purpose.

24, 25. Offenses must come, and they come by the hand of the one who is subject to such things. He is not compelled to do the wrong things, but is so low in his development that the influence or temptation seizes upon him as the agent. It were indeed better for him personally if he had never been born—not yet, at any rate.

26-30. The "Lord's Supper" is here instituted. Jesus meant that his disciples should substitute this for the usual passover feast and observe it as a commemorative act in remembrance of their teacher after he was gone.

The church has kept it up since, not only at Easter time, but at frequent intervals between times. And they have endeavored to give it a deeper significance than Jesus intended.

Lesson VI.—Nov. 11.

JESUS IN GETHSEMANE.—Matt. 26:36-50.

LESSON KEY-NOTE:—"Not my will, but thine, be done."

Time,—Between midnight and one o'clock Friday morning, April 7, A. D. 30.

Place,—The garden of Gethsemane, on the lower slope of the Mount of Olives, opposite Jerusalem.

After the supper was ended, Judas went to the high priests to offer his services, as he had agreed, to conduct the soldiers to Jesus. He had ascertained at the supper whither he and the other disciples were going that night. Jesus and the eleven went out into the garden where Jesus had spent so many pleasant hours in the days and nights gone by.

36, 37. The Greek word here translated "place" is *chorion* and means a villa, or country home. There

was a house there which probably belonged to Mary, the mother of Mark, a wealthy widow. The garden surrounding it was an olive orchard with an oil press.

Jesus took Peter and James and John and went out into the olive orchard, leaving the other eight in the house.

38, 39. The sorrow of Jesus was caused by a sense of the burden of the world's sin upon him.

It was a most important event in history. The meaning of it in the philosophy of events was stupendous. Without the passion his work of salvation from sin would not be complete. The human sense said, Father, let it pass by. The divine nature was calm and brave thro it all. What Hegel calls the Reason of events must prevail regardless of individual interests and feelings.

40-43. The spirit must have charge of the flesh. The three sleepers did not know what a momentous hour that was. In Jesus, too, the spirit was willing but the flesh sought to avoid the ordeal. The spirit said, Thy will be done.

Temptation comes to us all, and overwhelms us if we are not watchful and prayerful.

Jesus's last words in verse 42 mean, If it be inevitable, if it must be, I am ready and will be brave thro it to the end.

44-46. He now saw that it must be and was resigned. He knew the Roman soldiers with Judas as their guide were near to take him. "Sinners" here means only non-Jews. The soldiers were Romans, pagans.

47-50. The kiss was not necessary. Judas really loved the master and his heart asserted itself here.

The Greek *Ketapbilesen* here translated "kissed" means kissed again and again, or rained kisses upon him. So it is clear that Judas was moved by other

motives than mere betrayal in the kisses.

The word here translated "friend" is not *philos*, beloved, but *betaire*, comrade, or partner.

The large force of men was sent lest Jesus's friends should rise up to defend him.

Lesson VII.—Nov. 18.

JESUS BEFORE CAIAPHAS.—Matt. 26:57-68.

LESSON KEY NOTE:—"He is despised and rejected of men."

Time,—Some hours after the arrest in the garden—probably near five a. m., Friday, April 7, A. D. 30.

Place,—The palace of the high priest Caiaphas and the hall of the Sanhedrin in Jerusalem.

Order of events:—

1. The betrayal by Judas.
2. Jesus speaks to the chief priests who accompany the soldiers.
3. The officers retreat backward and fall to the ground.
4. Jesus requests that his disciples be allowed to go away.
5. Peter draws his sword and cuts off the tip of the ear of Malchus, a servant of the high priest, which Jesus heals with a touch.

6. The officers arrest Jesus and lead him away.
57-61. The trial before the Jewish Sanhedrin was on a charge of heresy or blasphemy. Before Pilate it was on a charge of treason.

Many false witnesses failed to convict him. Then two came forward and said, "We heard him say he could destroy the temple of God and rebuild it in three days." That was enough. His guilt was clear in the minds of that prejudiced court. But they could not execute their prisoner without the Roman governor's consent. So they must trump up a treason charge, as

Pilate cared nothing for their religion or their God, while he did regard the Roman authority in Judea as sacred.

“Servants” in verse 58 should be officers. Peter sat with the officers.

The apocryphal New Testament says that many testified in Jesus’s favor in this trial.

62-65. Jesus did not answer until the presiding judge asked him if he was the Christ, the Son of God. Jesus’s answer, “Thou hast said,” means, “It is as you say.” This they called violent blasphemy, and the court at once gave the sentence of death.

The fulfillment of the prophecy given in verse 64 is now upon us. The son of man, the individual in spirit, the Christ, indeed appears thro the clouds of ignorance and error and asserts his power. Let this mind of the Christ be in you also.

67, 68. Then there was an adjournment of two hours until the full court should meet in regular session, so that sentence could be legally passed upon the prisoner. During this time the guards permitted the rabble to heap all sorts of insults and abuse upon Jesus. They spit in his face, buffeted and mocked him shamefully.

He bore it all patiently and meekly and thus added greatly to the perpetuity of his life’s memory and purpose. It all helped to immortalize Jesus.

Lesson VIII.—Nov. 25.

THE WORLD’S TEMPERANCE LESSON.—
Isaiah 5:11-23.

LESSON KEY-NOTE:—“I severely discipline my body and make it subservient.”

Time,—Probably during the reign of Ahaz, who began his rule about B. C. 742, eleven years after the founding of Rome. His was a profligate reign. Lux-

ury, vice, intemperence and adolatry were rife. This condition followed a period of great prosperity. This is too often the case with both nations and men. Prosperity ruins them.

Place,—Jerusalem and Judea.

I will here give you the Polychrome version of this lesson:—

11. Woe unto those who rise at dawn to addict themselves to mead,

Who tarry late in the evening, inflamed with wine;

12. And lute and harp, timbrel and flute, and wine are at their banquets,

But they regard not J H V H's work and they see not the operation of his hands.

13. Therefore my people go into exile unawares,

And their honored ones are sapsless from hunger, and their noisy throng parched with thirst.

14. Therefore sheol gapes ravenously, and opens the mouth to its widest;

And the splendor of Zion and her busy throng, and all who are joyous within her, plunge headlong into it,

17. And lambs graze and the fatlings feed amid ruins.

18. Woe unto those who draw guilt upon themselves with cords of ungodliness,

And punishment as with traces of a wain;

19. Who say: Let his work hasten, let it speed, that we may see it,

Let the purpose of Israel's Holy One draw nigh and come, that we may perceive it!

20. Woe unto those who call evil good, and good evil,

Who put darkness for light, and light for darkness,

Who put bitter for sweet, and sweet for bitter!

15. So all mankind is bowed down, and man is brought low, and the eyes

16. Of the high ones are brought low; but J H V H Sabaoth is seen to be high thro judgment, and the holy God shows himself holy thro righteousness.

21. Woe unto those who are wise in their own eyes, and keawitted in their own conceit!

22. Woe unto those who are mighty—in drinking wine, and valiant—in spicing mead,

28. Who, for a bribe, declare the wicked righteous, and strip the righteous of his righteousness.

The lesson is to be temperate in the use of all things, abstaining entirely from that which is only hurtful.

Also, to call things by their right names and be just in judgment.

Also, to abuse not your body, brain or mind by any sort of excess. Sam Jones smoked strong cigars to an absurd excess and slept little. It is a wonder he lived as long as he did.

Lesson IX.—Dec. 2.

JESUS BEFORE PILATE.—Luke 23:13-25.

LESSON KEY-NOTE:—"Then said Pilate, I find nothing criminal in this man."

Time,—Friday morning early, April 7, A. D. 30.

Place,—The judgment hall of Pilate in Jerusalem.

After the Jewish court had found Jesus guilty of heresy and worthy of death, they took him before the Roman governor on a charge of treason. They were obliged to get Pilate's consent before they could legally murder him, and, he caring nothing for their religious matters, must sentence him on another charge. So Jesus's persecutors sought to make it appear that he had been guilty of attempting to set up a kingdom of his own and throwing off the Roman rule.

After examining Jesus and the witnesses, Pilate sent him to Herod the King. Now Herod was a Jew, but he held office under the Roman emperor. So he refused to have anything to do with the case and sent the prisoner back to Pilate. It was the Herod who beheaded John the Baptist.

13-16. No evidence could be found to convict Jesus of treason. His zealous prosecutors could not find even false witnesses to swear away his life before

Continued on page 241.

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Key-Notes.

(FOR NOVEMBER.)

1-15.

I AM NOW GUIDED BY INFINITE WISDOM IN ALL THINGS AND WILL NOT MAKE MISTAKES OR BE LED INTO ERROR'S WAYS.

16-31.

THE GOOD IS OMNIPRESENT AND I AM SAFE FROM ALL HARM, ABIDING PEACEFULLY IN THE SECRET PLACE OF THE MOST HIGH.

Healing Thoughts

INSPIRATION is the illumination attending the inflowing and forthgoing of infinite life in you.

The flashings and flamings of new and vital Knowledge come from the Ego Self of the soul. Your inspiration comes from your Ego or Lord, and my inspiration comes from my Ego or Lord. Your Lord and my Lord and every one's Lord are the Representatives of the general Lord of the whole race. This is the Lord of God whose work is discussed in the second chapter of Genesis—the Lord that *made* (modelled) the earth and heavens visible, after the pattern of God's creation told about in the first chapter. The Lord God made nothing in this world that did not already exist in the Invisible Universe. The law of "God" brought out that which existed in "God" and made it appear in visible form.

The Man God created "in Our image and likeness" already existed when the Lord God made "Adam" according to the conception formed of that Man. The writer illustrates how children come into the world, nude, alone, unsophisticated, and interested in the trees and things—all Adams gaze at trees in wonder, and reach out their hands—the world is an interesting garden.

The Law could not make things become visible without the use of words. So we must see whence came the speaker of words, the caller of names.

The Lord God is the *Man* God created in "our image and likeness" i. e. image and likeness of The Invisible Powers (Elohim), So you see the power within every man is this Lord or Real Self, which put in power or permitted to remain in power, has (within the

soul) all power in heaven and earth because they are Universal Powers.

This "Lord," when it appears in capitals in the Bible, is the translation of the word "Jehovah" and equally means in its application, "Father, Son and Holy Spirit," because the Bible writers did not know the Lord and the Man God created were identical. Hence their many mistakes about man, his destiny and possibilities. They should have made the distinction—so it would have been plainer—that this Lord as Man was the *Representative* of the "Father, Son and Holy Spirit," and inherited their power and characteristics. Moreover, it is important since man came into history for that very purpose. God could not be known any better than mathematics without numbers and symbols to represent them, for God is spirit, and no man hath seen spirit at any time. The Garden in Eden this Jehovah man planted existed already in the mind of God—else it could never have been made. Nothing can be formed that does not already exist—visible or invisible, in being.

Not long ago I heard some one say there were "some things God could not do; he could not make a yearling calf in a minute." No, even if *making things* were not out of the range of God's business altogether. No one could accomplish such a feat, for the fixed reason that no such thing as that exists in being.

I would rather my students would understand who they are, what they amount to in the universe, and how related to every other creature and to Cause, than to know all else. For then will they recognize within themselves the saving stream of inspiration this knowledge makes sure, day by day. This flame of Intelligence Divine will make clear and easy every other problem in life's pathway. I believe in inspirational power. To be inspired is to be wide awake. Inspira-

tion lifts one's vibrations and awakens true courage. It rouses the soul from sluggish slumberings.

For centuries the people have been weighted with unenlightened *beliefs*. Do you know what I mean? Did you ever believe with all your heart that beneath you was a bottomless pit into which you or some of your friends were likely—without a miracle of grace—to fall forever? Well, there are those who have believed this! Not truly, but infectiously. It has been painted on them, or ingrained in their birth. Men who, believing it the only way to scare men out of sinning, wished to make the race believe it, preached hard to drive their words home—so hard people did confess! And to say you believe a thing makes you think you believe it. It finally amounts to a sort of self-hypnotism aided by the preacher's persistence. This state of belief without a *reason* has fashioned all the ghosts of thought. Every hallucination has been born out of professed—but not real—beliefs. A real belief expressed makes the thing believed in come forth into visibility. But an unreal belief a conclusion without understanding, a statement without a reason, a consequent without a premise, is an insubstantial mystical phantom, a will-o-the-wisp that is always intangible and delusive like the belief back of it. It was this kind of belief that made Martin Luther throw his ink-stand at a delusion. Wise and great and engaging in his day, yet not up to the standard of pure reason with the Science *children* of today.

It was a great question with those old soldiers of the Cross in their strenuous and earnest speculations—with clouds of traditional teaching, full of false beliefs between them and pure reason—as to whether men were capable of so much as *willing* to be virtuous or not, and in the absence of pure reason they decided against him! The Man that was made in the image of univer-

sal perfection, and was called very good, and hence very capable by that perfection, must be dubbed by unenlightened mentalities as incapable of even willing to be clever!

At the same time they have very inconsistently conceded that the condition of man in this world is very analogous to that designed for a more advanced one. They have stumbled on the questions of logical and moral necessity—that if men say it is so of necessity they must admit of an *agent* of that necessity, since they could not see that an Abstract notion could accomplish any thing.

They did not seem to grasp the thought that both Intelligence and design could exist in the air without an agent! That Infinite Intelligence and Design are universal and unbounded; and when we do not yet understand, we may know with delight that our limited vision is rightly employed when set upon the true trail—that of Reason—and all the energies of the soul are plunged in its direction, and satisfied with no other deductions. Just as the old mathematicians have reasoned from the visible, already given, and found out how to get the third or the yet unknown angle, as that which measured the sun's distance when two angles were known. The sine of the upper angle, or that of the sun, is to the base as the sine of either of the two angles is to the side opposite it. They had found out from reason and experiment that distance could be so measured. We know this is true (although they have now an improved method, which takes less time and labor) for the astronomers and their teachers—the astrologers—profoundest of all natural scientests, have for centuries been able to compute with accuracy the moment of Jupiter's rising or setting, the moment for the sun to appear above our horizon, or the instant when the Moon will cross the ecliptic from north to

south, and so change her name to the "Dragon's Head" (the Moon's north node) in her grand passage, laden with favors, and presaging good luck to any body born in that time. Yes, the astronomers can tell you just when any of these things will occur in the heavens and at any time in the future!

The mystery of Godliness, or God-likeness, is not so very great as has been supposed. It would be great indeed, if God were a whimsical creature as has been taught. It would be indeed a mystery how jealousy and measureless love could abide in the same constitution! The nature of God being triunity in unity, ought to give some hint as to how man is in the image and likeness of United Perfection. Different powers would result in different attributes in any created thing.

And when the Theosophist walking in the autumn fields experiences a strange and pleasing sensation of delight, let him not dream that in the far backward perspective the time was when he walked the same or similar fields, trod the unbroken paths, and felt the wild weeds sweep their plummy tops across his peaceful and flaccid dewlap—while he roamed free with his kind, unfenced, unopinioned and irresponsible. He was never a cow or ox. When he feels the exuberance of laving his feverish anxieties as he floats in some bathing pond or watering-place, let him not have visions of mermaids and his fisher's royal majesty in times long past, for it is a fable of false beliefs, a mirage of the unwitting word. When you feel little and pinched—if ever you do—and insignificant and green, do not believe it the feelings you experienced when you became a protozoan. You have never been a protozoan. When you are stolid and cold and indifferent, do not lay it to the dead and buried past when you feel the first stirrings of life in your rocky bones, when unrest first settled on you and made you weakly desire to become a vegetable.

You could never have been a rock. Impossible to you! Never for a moment consider that you or any of mankind, have ever been a monkey or a fungus!

I will tell you how all this false believing came about. Man is the Grand Sum of creation. Every inferior thing was created first—the fishes, trees, animals, fowls,—in fact everything was *expressed* that was in “God” until the Acme was reached, when Man appeared as the *Grand Total*, created in the Image and after the Pattern of That in which all the animals and shrubs and birds inhere, and so *included in his nature* all that was included in “God’s” nature—even the animals and fishes and trees and rocks.

And when all these things were *formed* man was given dominion over them. So, when you dream of a delightful flight through the air, you need not try to recall when you were that which never—in the very nature of the case could have been—a bird of paradise or of prey—for you only have that lower animal-hood in your nature which you have not—as the SUM of creation—got dominion over, subdued, made subject to your higher Nature. And whatever you have not thus brought under your dominion, you have failed in that measure to prove your inherent power and demonstrate your possibilities, in living the life of one who is in the image and after the likeness of Universal perfection!

Don’t say there must be a devil or evil spirit which tempts people to do bad things. Man is free-willed. He is at liberty to take this course or that. Until he does subdue the hyena in him and “have dominion” over it, he may expect to be subdued by it until such an hour comes along crowded with exigencies that exact obedience to the true self. If a man cultivates swinish propensities, he may come to distinguish only selfish actions from others, until the two ways divide before him, and he voluntarily chooses the right, and

rises into dominion over the wrong. Sometimes there is an awful wrestle. But the Man is already *in* dominion if he will "have" dominion over the earth and subdue it.

When you are clothed in your Ego habiliments, then will you move evenly, serenely, earnestly and fervently forward, with happiness in every good work.

C. J. B.

Bible Lessons.

Continued from page 233.

an impartial judge. The Roman law was severe against perjurers and they were afraid to swear falsely as they did before the Jewish court.

The chastising mentioned here was done with a scourge or whip laid on the naked back. It seems to have been a custom to so punish prisoners whether they were guilty or not. Jesus was scourged in this manner before the crucifixion.

Omit verse 17—not in the original.

18-23. Pilate sought to release Jesus since he found no fault in him. Besides, his wife had had a dream which disturbed her much and she warned her husband not to have anything to do with the execution of Jesus.

But the chief priests and the mob shouted, "Crucify him! Crucify him." Pilate, after making three efforts to have him released, finally yielded to the clamor and, calling for a bowl of water, washed his hands in the presence of the crowd, as symbolical of his freedom from the stain of guilt of the murder, and said, "Take him and do as you desire."

Crucifixion was the Roman method of execution, as hanging is ours.

The people in this case did a great wrong so far as they were concerned. They were by no means justifi-

able personally in it. They meant only evil.

But it was necessary that it should be so. The mission of Jesus was not complete without it. President Lincoln's work was not completed until he became a martyr, yet this by no means justified John Wilkes Booth in his murderous deed. The perpetrators were used by the ever prevailing Reason in the universe to accomplish its own ends. Those who crucified Jesus were unintentionally and unknowingly helping to provide a means for the lifting of mankind above the plane upon which such deeds are possible, the plane upon which they acted that day. The wind and the rain and the sunshine prepare the material of which the house is built which wards them off, shuts them out from harming the people. The great ends of the Law of progress must be conserved by all means, whoever may suffer by it. Verily,

"God works in a mysterious way
His wonders to perform:
He plants his footsteps in the sea
And rides upon the storm."

Notice.

The Life subscription is payable in advance. Please look at your latest receipt and, if behind, send renewal, thus saving us the time and expense of sending reminders. Please do not neglect this, as we must drop delinquents.

In our next issue we will give you notes and comments of the convention. It will be interesting to all readers of THE LIFE. Between now and November will not each one of you increase the number of readers by at least one new name? You can do it if you will. You will not neglect this important matter, will you? Do it now.

Correspondence



1. Please define jealousy in its true sense.
2. Would you explain the difference between Mental and Christian Science?

Olive C. Hawley.

Answers: 1.—The word *jealous* is derived from the same original that *zealous* comes from, to-wit, Latin *zelus*, or Greek *zelos*.

Primarily the meaning is zealous; solicitous; vigilant. Elijah said, "I have been very jealous for the Lord God of hosts." Dr. H. More writes, "How nicely jealous is everyone of us of his own repute!"

When the Bible calls Jehovah a jealous God, the meaning is that he refuses to share the homage and worship due him with any other gods. He demands entire consecration to his service.

In a lower sense, which is now the common use of the word, jealousy means a selfish fear that another will get away from you that which you claim as your own, especially the love of another person. If we say a man is jealous of his wife, we mean that he fears and suspects that she has become attached to some other man besides himself. This implies that he loves his wife. If he cared nothing for her, he would not feel concerned about it.

I say that this implies that he loves her; but this is not always the case. It often arises from mere selfish meanness. Some men make themselves utterly unlovable toward their wives and yet become furiously jealous if they suspect the wife gives her affections to another. Of course there are some women who act thus toward their husbands, also.

A young man is sometimes jealous of his sweet-

heart because he fancies she loves another fellow. In this case the feeling is entirely unjustifiable; for she, having never vowed her allegiance to him, is free to bestow her affections upon the other fellow at will. At all events, no one has any right to assume ownership over any other person, whether it be husband, wife or sweetheart. Let all be free.

2. Christian Science is a doctrine originated and promulgated by Mary Baker G. Eddy. It is in its application to human needs both a religion and a therapeutical system. Its text book is Science and Health of which Mrs. Eddy is the author.

Its devotees are strictly loyal to Mrs. Eddy and act entirely under orders issuing from headquarters. They use the Bible always in their meetings, have Churches and Sunday Schools and do not affiliate with other Schools of Mental or Spiritual Science.

In all their healing practice, even when treating infants who cannot read, they use the book Science and Health as a sort of talisman through which the healing power is derived and applied. They flatly deny the reality of matter and all its phenomena. Mental Science, in the strictest sense, was first promulgated as a system of healing by Helen Wilmans Post. It does not claim to be a religion. It claims that man is the highest power and authority. In a measure it discards the idea of Spirit and God and has little use for the Bible. Its devotees build no churches and as a rule have no regular meetings or Sunday schools. They are loyal to no high priest or pope. They individually vary and differ in their thought and practice. With them mind, the mind of man, is the power that heals. They appeal to no higher power. They say that matter is a reality and the body should be preserved from death. As to existence after death they are silent or agnostic, as a rule.

Christian Mental Science selects the best from both and adds its own discoveries and deductions. This is the name we have adopted for our teaching and practice. We cut out popes, bosses, transcendentalism and atheism. We are both Christian and Mental and believe in God as the Omnipresent Good.

I am asked to explain John 7:39, 14:26 and 16:7-11.

These passages all record the words of Jesus to his disciples concerning the sending of Holy Spirit to them. The point inquired about by my correspondent is, why should Jesus speak of sending that which is already within us?

I will quote from Wilson's translation the last citation, as it embodies the entire subject:—

“But I will tell you the truth; it is better for you that I should go away; for if I go not away, the helper will not come to you; but if I go I will send him to you. And having come, he will convict the world concerning sin, and concerning righteousness, and concerning judgment, concerning sin, indeed because they believe not into me, but concerning righteousness, because I am going to my Father and you behold me no more; and concerning judgment, because the ruler of this world has been judged.”

It was the beginning of a new dispensation of which Jesus was the precursor. Holy Spirit in that new sense set forth in his teaching had not up to that time been manifested in the world. Jesus opened the way for it. So it was proper to speak of it as being sent from the Universal Father Source of Spirit. And, having been sent, it remains with us always, ready to be manifested in the lives of all who become recipient and responsive to it.

At that time there were only a few who were ready to show forth its presence. The first signs of its

coming was seen when, soon after Jesus's ascension, on the day of Pentecost, those who believed into him were gathered together "all with one mind in the same place." Upon that occasion three thousand more were added to the number of believers and the new dispensation of Holy Spirit began to be manifested in them also.

Jesus says in the verses quoted above that Holy Spirit convicts the world of sin, shortcoming, because people believed not into him. (To believe into is stronger than to believe in. The former expression implies the entering into the life of the Master and living it. The latter implies a confidence without adoption.)

He says further that Holy Spirit teaches righteousness in the world in his stead, as he goes away. It so teaches in silent inspiration and by the tongues and pens of those it inspires.

He says also that he has judged the Ruler of this world, which is fleshly desire, greed and lust, and Holy Spirit comes to carry out and enforce the sentence. Holy Spirit is to be and is now becoming the Ruler of the world instead. Let the Spirit in us aid in setting up this Kingdom, in truth, justice and mercy.

THE lots in Mexico we have now for sale have advanced in price to \$500 per acre. This includes clearing and planting in rubber or cocoa trees and caring for them for two years by the present proprietors. Seven years given for payment by monthly installments without interest. The lots are ten and twelve acres. We have two lots, however, owned by a man who bought several years ago and who does not feel able to carry them which we can sell you at a much lower figure. Write at once for particulars if you want out of them. They will soon go. Prices out there are rapidly advancing. It is the chance of a life time.

Little Lessons In Elohim.

(Continued from *Healing Thoughts.*)

S EARCH for gems and thou shalt find thyself: contemplate flowers and Beauty will blossom in thee: regard the beasts and find them subservient factors of thyself.

Looking at the question of how to live, mankind's essential study is his relationship to other things.

The crown of all creation—man's natural sphere is *dominion*. By highest authority he was given dominion and commanded to subdue the earth—earth so late without form, and void! Light and the outspreading firmament banished chaos, and made ready for man's fruitfulness in replenishing and beautifying and making the earth delightfully habitable, appropriate to the well-being of all creatures.

Even the trees and shrubs were given into man's hands for improvement, betterment. For the crude earth will yet be made to blossom as the rose. The barren hills will be terraced in flowers and satisfying fruits; every valley will be purple with fragrant blossoms; prairies will smile in fruitful floescence; every dwelling-place will be a sheltered garden, every visible form an angel of peace, a harbinger of glad tidings.

All this will come—is coming—through your earnest knowledge and subsequent right living. Mankind is bringing it about. The race has been slow because it has lived under the teaching that God was to do it all. Man has just found out that since the finishing of God's work—which was all mental, everything finished in idea only—he has everything to do that is yet to be done. On man's shoulders alone rests the responsibility of all future accomplishment. The knowl-

edge of this fact has made him wriggle!

He begins to stir. He gets busy. (Look at Mr. Edison who found this out and went to work with life-time zeal. He put forth his hand, took of the infinite, and brought forth many beautiful and wonderful inventions out of God's assortment. He set his foot on opposition, and continued to draw on the Unseen Store, and is still drawing. He may not have known he was the SUM of creation—that he had within him everything that was in God—yet he kept the manhood in him in dominion, and the rest subordinate, subservient to his *bigger will*.)

Man, as the Representative SUM of creation—the Universal Image and Likeness of all things—could never at any time have been only a fraction of himself! He could not have developed from the toad or the rock, any more than the whole body could develop out of the hand or foot! The hand is a fraction of the body. It takes all the organs of the body to amount to its sum. Likewise it takes the toad and the rock and *all* the animals and plants summed up, to make the Grand Total—MAN.

Of course these things are not in man literally, but representatively, since they were all expressed in Mind, and thus in Man as Mind's Likeness and Image.

All the things—the subordinate creations—in man *that have not been subdued by him*, are still running at large in his nature, untrained, unutilized and undisciplined. The lion in a man must be schooled by his lamb, so that the two may lie down peaceable together—the lamb imbibing lion courage sufficient, without its ferocity. The lion taking on new gentleness, without the lamb's helplessness. When your gourmand or your boa-constrictor dominates you—making your jaws tired and your stomach their battle-field, enforce fasting on them and starve them out. This helps you into your

rightful place, that of dominion. Fasting reduces, if not vanquishes their voraciousness and trains them into the self-control of the dove and Bird of Paradise. In the same manner the swine in a man may be ideally crossed with the purity and modesty of the timid hare, and so cultivate the qualities of this beautiful little vegetarian, who will in its turn grow bolder in its personal quality of beauty and grace, become more aggressive and better able to defend its own; the wolf and bear may lose their thirst for blood and flesh, when tempered by the mother-love in the wren and sparrow; the thorn may become a tendril, and the rose take on endurance and longevity; the wild weeds may coalesce with the flowers and herald the prophesy when "the earth shall blossom as the rose;" shadows will melt into sunshine, and "the earth shall be full of the knowledge of the Lord as the waters cover the sea." (Lord here means Man. Our full knowledge will bring this about.)

When all the representative forces in mankind are thus harmonized, when he is in dominion and the earth subject to him, then will wars cease forever, and that condition will be actualized which the human has desired and longed for, and is named—Heaven.

Man would have continued in the dominion given him if he had known how. He had this to learn. For there is no limit to his power when he enters into his work consciously and purposely. The doctrine of reincarnation grew out of man's ignorance of his power. Undue humility and depravity are the fruit of man's incognizance of who he is and how related in the universe.

Not knowing—when he felt the stirrings within him of the wild impulses of the stag, or of the malevolent tendencies of the far-roaming tiger—he looked through the vista of ages back to the time when he trod

the earth as one of these! The delusion took firm hold of him, and he taught the phantoms of a false belief to his followers; who—together with the glamor of the doctrine with its vitally true ideas of "carma" and the immutable reaping as one sows, and concurrently with the weight time gives to tenets of half-truths—failed to see that the feeling was due to the presence of untamed beasts (qualities) within the soul's temple.

There are three classes of people visibly under the dominion of the beasts with the mark of it in their foreheads:—drunkards, mental imbeciles, and the insane. To be pickled in wine or rum submerges a man, and subjects him to his inferior forces. It is the Aquarius beast in him that demands more and more drink, and to which the clouded man easily yields, while he is despising the taste and *knows* drinking is against his personal welfare! It is the gnawing of the animalculæ—not the thirst of the *man*!

This man's good desires have been perverted, mis-directed; what he really needs is spiritual understanding. This would satisfy. Whiskey never satisfies; the more one takes the greater is his longing—for the beasts cannot find satiety through man—and so the thirst goes on to the finish! Then, when completely submerged, the ghosts of false beliefs wrangle before his visions! Monsters, gluttonous serpents with threatening looks! They are sly like he was when stealthily concealing his bottles, thinking no one (when everyone) knew of his acts. It is not at all the man; it is his untamed untempered qualities. All he needs to free him, is the illumination of Truth. Keely never did phase the ghostly presences—though he may have turned their actions in another course in the man.

Mental imbecils are for the time partially submerged under the rule of inferior forces, and continue to have casual glimpses of the true life and appertain-

ances. When Jesus looked into the eyes of the fierce men coming out of the tombs, and who charged him with coming to torment them "*before their time*" (before they had finished their work,—"sin when it is *finished*, bringeth forth death" and the men were not yet finished, not subdued fully, he looked into their eyes and saw—not the men—the *beasts* looking at him! The eyes had a foreign look, full of bewilderment, wherein there lurked a beastly ferocity that made the two men appear as dummies only—as he looked straight at the beasts peering out! "Send us not into oblivion," they murmured thickly through human tongues—seeing he recognized them—"but let us go into the dumb swine gormandizing off there—if you will cast us out?" "Go!" he commanded, and they fled out and entered the unresisting swine which ran headlong down into the sea and drowned.

Insanity is a complete submergence of the soul. Something foreign to it dominates it. The remedy is not in medicine. Only the one spiritually enlightened can set him free, can restore him to his inherent dominion and power, through the knowledge of the Truth.

When a man is thus in power, it may then be said of him, "The Lord reigneth, let the earth rejoice; let the multitudes of isles be glad." When all men are thus free, universal harmony will be ours. We can go forth in every accomplishment, with joy and confidence. No more will man inherit the weakness of ancestors who have been dominated by their lower natures.

The gold and silver and precious stones, the fruits and flowers and waving fields are in man and subject to man's word. Let him bring them forth in greater beauty and usefulness; let no talent rest hidden in the earth, since all must eventually be revealed, and the

lawful way of bringing things forth out of the Unseen into visibility, is through the spoken and right word of mankind. So let his word go forth, that instead of the thorn shall come up the fir tree, and instead of the thistle, the flower; and the hills and the rocks shall clothe themselves in beauty, and the trees shall clap their hands in rejoicing. —C. J. B.

MY Dear Mrs. Barton:—We have had fine weather since I wrote to you and requested you to treat . . . I want to tell you about Jewel, our horse: she is perfectly well. No one says a word about her now. Everyone spoke of her, and gave his remedy. All we used was your treatment . . .

With love,

SARA ELLIOT.

There is no doubt that the word of truth rightly applied can correct error in any of the beautiful animals, or rectify the conditions made unwholesome through inharmonious thinking. It is not a miracle when any creature is healed; it is the adjustment of causations—the introduction of right causes against wrong ones. It was not a miracle (in the sense of being supernatural) when Jesus rebuked the winds and there was a calm. The disciples had not rebuked the winds, they had encouraged them by believing it was stormy, and by saying so. An umbrella turned upside down may keep you off of the rain, but will not shelter you from the pouring torrent. The disciples had forgotten to use the word according to the spiritual realities, and used them just the wrong way. Now it is the law that *Words* are charged with power; good or bad, and that is why we would do away with the bad. Jesus's curse withered the fig tree, as readily as his word healed the cripple.

You see healing means restoring from the effects of wrong words to right ones. G. J. B.

A Little About Jesus, and Love.

Written for THE LIFE.

JESUS loved to be loved of woman.

How wholly man-like is his reproof to Martha when she complained to him of the idle Mary! Mary, idle? He was in a talking mood and she sat at his feet, listening: looking up.—Surely her eyes were grey, the lashes black as her hair.—Her upward glance, intelligent, reverent of his thought, loving, inspired him to speak his best, unthinking why.

Had Martha not been there to prepare that mid-day meal would he then have wished Mary at his feet? Probably he would, well-content, have watched her at work, her fine mind bent to the lowly task.

(So have men from time immemorial watched Marthas at work and fallen in love.)

And when the woman, who was a sinner, washed his feet with her tears, dried them with her hair, and kissed them, he would not have her disturbed. He knew the deed solaced her and he loved its homage. It did not appeal to vanity but to that pride whose root is humility. (How can humility be known but by the proud spirit?) His manhood felt the homage its due and his soul leaped to accept its heavenly encouragement.—Perhaps his thought dwelt on it when the nail pierced his feet.—And that her love was given, unasked for, was to him no fault.

He knew himself lovable. How then blame her?

All the recorded relations of Jesus with women are true, tender, and masterful: even somewhat stern. His eyes followed their inconsequent flights—the upward flight that seeks to snatch a star: the dart downward into starless darkness. Who does not envy somewhat the woman, accused of adultery, when he lifted himself from writing on the ground and look at her, alone together? Nothing but the piercing purity of

that look condemned her to herself.

Man and woman alike, he vitalized.

"Behold, a son of God!" thought John the Baptist when he first looked on him.

They met, each self-elect, by the waters of brown Jordan, and no Salome danced into view, no cross flung its shadow.

Disciples he made, with a look, a word. Judas, fated to betray, yearned for a last kiss. Peter—the rugged, blundering, lying, loving Peter—was stung to bitter tears when Jesus turning, looked at him. Pontius Pilate found no fault in him, and the thief dying by his side begged for remembrance.

And Jesus, did he, too, read the litany of love?

Jesus loved love, but his country's cry was in his heart, to rescue its people from forms and ceremonies, from priests and dead Levitical law, and give them a living God: austere love for a law: a heaven here—the human heart its own heaven or hell.

Such cries demand chastity from some.

And before he could build him a home, destiny built him a cross. And the cross and the man were fashioned for each other only. ELIZABETH H. BOWLE.

I SEE by the papers that one Rev. O. W. Hutchinson, a Methodist preacher of Fitchburg, Mass., has recently in two sermons knocked Christian Science "clean out," both religiously and therapeutically. He clearly proved, from his own point of view, that it is not a soul-saving religion and doesn't heal people who are really sick at all.

The newspaper says that several weeks elapsed between the two sermons on account of "serious illness in the pastor's family." Out west the preachers are now favoring mind cure. But Massachusetts will catch up by and by.

Martyrdom.

IT IS very common nowadays to hear some man or woman spoken of as a "martyr." Those thus mentioned are generally leaders in some reform movement or advanced line of thought, who have devoted their talents and energies for the promulgation of a principle and the bettering of humanity. These people usually pass through a period of opposition and persecution and receive the sympathy and condolence of their admirers, who love to tell of their deprivations and hardships.

But notice this, they themselves never pose as martyrs, they themselves seldom if ever make mention of sacrifices. Why? Because they are not conscious of any. Because they have realized a greater happiness in the consciousness of right doing. Always into the lives of those who have lived for humanity's good have come such larger gains as would put the ordinary pleasures of life into the shadow. They are victors and do not need nor want the sympathy of anyone.

Several years ago a number of ladies were adulating Miss Susan B. Anthony. Finally I remarked: "If we love Miss Anthony, we will not waste so much breath praising her, but use it to help advance the cause which she loves." They were shocked at my statement. A short time afterward I was visiting Miss Anthony in her home and told her of the incident. She said: "Dear girl, you are right." And every noble man or woman would have said the same.

He or she who devotes his or her life to doing good for humanity, even though they for a time suffer opposition and persecution and make some sacrifices, they receive in love and gratitude that which outweighs all else.

What sweeter happiness can there be than the abiding consciousness of right doing? What more

blessed reward can one receive than the knowledge that one has done good in the world? Ultimately they rise above the world's opposition and persecution. Even Jesus rose above the crucifixion.

As we rise in intelligence we learn that there is no such thing as martyrdom, that the things which one is called upon to lay aside in order to do helpful work constitute no sacrifice and it is only a species of vanity to call one's self or another a martyr. The proper appellation for one who dares to do what is right is victor.

LOTTA P. CHENEY.

From a Charter Subscriber In Duluth, Minnesota.

I ENJOY THE LIFE always when it arrives. It is a growing magazine, surely. Externally more artistic and mentally reaching higher thought and giving it to your readers, more plainly to catch the consciousness. I always get a helping lesson from its pages. I have taken it from its first issue (more than twelve years ago) and its evolution of growth is wonderful indeed. May the good work go onward and upward continually.

"Now Mr. Barton, all I have said is not taffy, but the truth as I see and feel it. I want to be one to congratulate you and Mrs. Barton on your success and work as teachers of truth.

"I would like to be one of your pupils—who knows but I may be some day?"

Suggestion, (Chicago) has been sold to Henry Clay Rogers of Detroit, Mich. The publication will be continued under the new title, *The Stellar Ray*. Some space will be devoted to Stellar Science, Planetary Influences and Occultism, from a rational standpoint. First issue under new name, Dec. 1, 1906. Office, Hodges Building, Detroit, Mich.

AN INCIDENT occurred at the Old Soldier's Home at Leavenworth this summer that pleased me immensely. In walking about the beautiful grounds—our guide told us the many tame squirrels we saw on the grass and in our path, were pets, and friendly. Numbers of the little creatures were running about without exhibiting the least bit of fear. One graceful little fellow walked before us for awhile, then suddenly saw an old soldier going along on the other side of the walk, when he crossed the road, went up to the soldier (who put out one foot and then held his trouser's pocket open) ran up his trousers to the pocket and poked in his head to see if there were any pop-corn or nuts for him.

"That's splendid!" I remarked. "I like that!" and I admired the old soldiers for this display of human kindness. The good over-rules the bad when the two are brought into contact. Let us bring the good in.

C. J. B.

FROM a lady in Iowa who had two weeks' treatment for kidney and liver trouble and nervous prostration:

"Dear Mr. Barton:

"I thank you with all my heart for being so kind as to send me THE LIFE. The reading of THE LIFE is to the soul what food is to the body. It is health and strength. It leads to the only true way of living.

"My health is so much better and I feel much stronger. Many, many thanks."

WORDS like the following from a lady in England, a long time subscriber, always cheer us on in our work:

"THE LIFE always comes like an old and dearly loved friend to encourage one and give a lift in time of need. I would not be without it.

"Go on in your great work, dear Mr. and Mrs. Barton. You have my best wishes, and I am sure all of your subscribers unite with me."

Thought Power for Schools.

AS A MAN thinketh in his heart so is he." If a man think murder in his heart, he is a murderer, even if he never kills his man literally; if he dwell upon the thought it grows stronger; in time the opportunity may arrive and ere he realizes he has slain his brother.

We call this "temporary insanity" yet it is but "the effects of the cause" of murderous thinking. Public opinion is a tremendous power. In the South a negro is caught after a sin—public opinion is unanimous in its desire to immediately destroy his life.

No law can hold against public opinion. The public must be taught to think right, then it will do right. Thought is a wonderful power in healing, as thousands can testify.

We can overcome an evil thought by sending a strong, loving thought immediately.

Non-Sectarian Thought Power, its control and culture should be taught in every school, public and private. Who will volunteer to be the pioneers?

BELLE GOODWIN FITCH.

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DAS WORT.—A German magazine, devoted to Divine Healing and practical Christianity. \$1 per year. H. H. Schroeder, editor and publisher, 3537 Crittenden Street, St. Louis, Mo.

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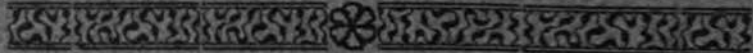
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I Am
The Resurrection and
The Life

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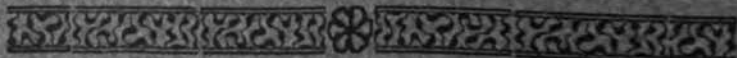
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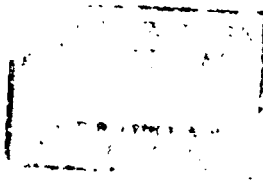
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"The Prince Looked Straight Into Her Fine Eyes."

See "A Christmas Story."

THE LIFE

DECEMBER, 1906

NOTES OF THE W. N. T. F. CONVENTION



(Held in Chicago, Oct. 23-26, '06.)

If there's a hole in a' your coats,

I rede you tent it:

A chile's amang you takin notes,

And, faith, he'll prent it.

—BURNS.

CONVENTION assembled in the Y. M. C. A. auditorium, 153 La Salle St., at 2 p. m., Oct. 23. The address of welcome was given by J. Hamilton Lillis, City Attorney, acting Mayor in the absence of Mayor Dunne.

Response by T. G. Northrup, president of the Federation.

Also, address of welcome by Dr. E. H. Pratt, president of the Chicago New Thought Federation, and response by Mrs. Grace M. Brown, vice-pres. of the W. N. T. F.

All of these preliminary amenities were delivered with a hearty good cheer and were replete with expressions of good will and betrayed in the minds of all the speakers a breadth and depth of thought commensurate with the spirit of the great occasion which they ushered in.

Tuesday evening the first speaker was Mr. Henry Frank of New York, subject, "The Universality of Truth." I did not have the pleasure of hearing this address, but was told by several that it was excellent

both in thought and delivery.

The next on the program was J. A. McIvor-Tyndall of Denver, subject, "Individuality the Logical Result," followed by Mrs. Jennie H. Croft of Kansas City on "The Personal Application of Truth." I was told that both of these numbers were clearly presented and both uplifting and edifying in character.

Wednesday afternoon came first Dr. C. W. Burrows of Detroit, with the theme, "A History of New Thought." Dr. Burrows is a forcible speaker, but his subject was too wide and deep for thirty minutes, and therefore his talk was somewhat cursory, touching only the high places.

Judge H. H. Benson of Kansas City, followed with "The Evolution of New Thought." The Judge is a good speaker and profound thinker and everybody was pleased and helped by his speech.

Then we had Prof. S. A. Weltmer of Nevada Mo., on "The Unity of Science and Religion and Consequent Result in Healing." A long and most suggestive subject, enough for an hour's talk, but I need not, tell you that the Professor made good magnificently in the half-hour allotted to him. All were delighted and instructed.

The last speaker of the afternoon was Dr. Sheldon Leavitt, of Chicago, who gave us a most entertaining and instructive lecture on "Volition as a Healing Factor." It was thoroly scientific and analytical, presenting some thoughts to the audience which were new to those who have not studied *materia medica*.

On Wednesday evening we had first, Charles Fillmore of Kansas City, topic, "The Relation of Spiritual Healing to the Healing Movement." Bro. Fillmore is always a pleasing speaker and deeply in earnest. He thoroly believes in the doctrine he preaches and practices.

The next number on the program was "Suggestion" to be discussed by Elmer Ellsworth Carey of Chicago. He being absent, his place was filled by Mrs. Mary L. Slonaker of Chicago. She proved herself fully competent to meet the emergency and gave us a clear exposition of the use and power of suggestion, in her own original way.

Then came upon the stage Miss Nona L. Brooks of Denver and told us about "The Power of the Spoken Word." Miss Brooks is filled with the love of truth and always pleases her audiences.

On Thursday afternoon we had 24 five-minute talks by persons who were not on the program. Among them was Harry Gaze of Boston, the man who does not believe in dying nor preparing to die. Many said it was in some respects the best session of the convention. The theme discussed was "New Thought Practice." Many came to the convention to get practical, applicable knowledge of New Thought and some complained that the set speeches gave only theories. These derived much good from the practical talks and experiences presented at that session.

The first speaker on Thursday evening was A. P. Barton of Kansas City, subject, "Affirmations and Denials." (The substance of this address appears in the Nov. issue of THE LIFE.)

After this address Cora L. V. Richmond of Chicago spoke on "The Power of Thought in Moulding Character." Mrs. Richmond is a forceful and earnest speaker and deals with her themes in a masterful manner.

Rev. J. D. Perrin of Chicago followed with "The Public Mind the Result of Individual Thinking." Mr. Perrin is a thinker and is able to express his thoughts in a telling way.

Friday afternoon brought before us first Rev. E. T.

Bunting of St. Louis with the subject, "The Responsibility of Life." He was fully competent to the occasion and gave us all something to think about.

Then Alfred Lanphere of Chicago spoke in a most entertaining way of "The Practicality of New Thought in the Home and in Business." The force of his words was greatly enhanced by the well known high character and work of the man.

Paul Tyner of Athens, Ga., and Chas. Brodie Patterson of New York both being absent, their places were filled by Dr. E. H. Pratt of Chicago with a most excellent and instructive address on "The Possibilities of the Future from a New Thought View Point." Dr. Pratt is at the head of a large sanitarium and school in Chicago and is well known as a learned and broad minded gentleman. His lecture was a rare treat.

Friday evening, Paul Tyner having arrived, gave us a fine line of well-connected thoughts on "The Relation of Environment to the Individual." Mr. Tyner is a pleasing speaker.

Chas. O. Boring of Chicago spoke on "Federation," which was followed by installation and inaugural addresses of the newly elected officers, and the convention adjourned to meet at Niagara Falls two years hence.

....The officers elected for the ensuing two years are, Rev. John D. Perrin of Chicago, president; Miss Nona L. Brooks of Denver, 1st vice-president; Judge H. H. Benson of Kansas City, 2nd vice-president, Mrs. Chas. H. Besley of Chicago, treasurer; and a board of 7 directors of which Prof. S. A. Weltmer of Nevada, Mo., is chairman. The secretary is to be appointed by the president and board of directors.

....In point of subjects discussed and the character and power of the addresses delivered, this was the

greatest convention we have yet held. The attendance was good and the harmony and co-operation marked.

....The forenoons were given to the business meetings. The Constitution was revised and amended. The most important change was the dividing of the United States into three sections, the eastern section being the portion east of the Alleghany Mountains, the middle section, between the Alleghany Mountains and the Mississippi river and the western section, between the Mississippi river and the Pacific coast, and making provision to bring in Canada, Mexico and foreign countries as other auxiliaries to the W. N. T. F. It is the purpose to organize Federations in each of these sections which will hold annual conventions. The W. N. T. F. will hold conventions biennially. So there will be three conventions in the U. S. every alternate year and four every other year when the general, or Central Federation meets, besides those that may be held in other countries.

....The weather was fine to the close when the elements began to weep and wept until 2 p. m. the next day.

....Interspersed with the addresses we had some excellent music and singing by a large corps of local pianists, violinists and singers. The congregational singing of selections from Mrs. Scott's "Truth in Song" was led by Rev. John D. Perrin.

....The place of meeting was commodious and pleasant, except that the noises on the streets and the sound of many hammers and trowels in the hands of builders on structures going up in the vicinity were often very annoying during our day-time meetings. And it seems to me that the price charged for four days' occupancy of the auditorium, \$300.00, was exorbitant.

...T. G. Northrup, who has presided at two of our conventions, is an ideal presiding officer—strict, alert, orderly and impartial. I believe Mr. Perrin, our new president, will prove to be an efficient officer in that capacity.

...The speakers in attendance were provided with board and lodging during the convention at the expense of the Federation or by friends who tendered their hospitality. But I do not believe it was fair or warranted to pay out of the Federation treasury the railroad fare of one of the speakers from New York City and return, as I was informed was done, and I believe whoever it was who authorized it should refund the money. Every other speaker had an equal right with this one to demand the same favor.

...Ernest Weltmer is a secretary who does the work. I believe it would be impossible to find a better one for the place. If he will accept, he should be re-appointed and paid well for his services.

...Money will be raised as heretofore thro voluntary contributions and admission fees at the door. We sincerely trust all members and friends of the cause will be liberal, for it is a great work we have undertaken and money is needed to carry out its purposes.

...One speaker said, "Have you any money? If you have, go and spend the last cent of it and then see what great prosperity will follow." I do not at all endorse this view. If you owe a debt, pay it, if it takes your utmost penny to do it, and then look for more financial plenty to follow. But to go out and hunt up something to spend all your money on just to get rid of it, would be folly.

...Cora L. V. Richmond said, "No person of any intelligence talks of vibration in spirit." If she will only look into the matter a little, she will find that it is held by the most learned and intelligent people of our

time and is being taught in our colleges and universities that there is but one substance or essence of being and that all objects and phenomena are produced by varying modes, measures, intensities and degrees of vibration in this universal substance. This substance was first called ether. Newton called it "Spirit," or "non-material substance." We call it the omnipresent Spirit or Mind. The mysterious reality which we call life, moved by the word, causes the vibratory action which manifests things and produces changes in form and condition. Vibration in Universal spirit or mind is essential to all existence.

....The people in attendance were above the average in health, vitality and intelligence. A large photograph was made of the members and audience. You can procure one of them by sending \$2.00 to this office.

....Some persons who live in country places and never have the privilege of attending N. T. meetings, complained that they failed to get from most of the talks practical instruction for home use. It would be well to have some competent teacher prepare a practical course of four lessons to be given at each convention at interval hours to all who should desire them, free of charge. I believe it is also imperative that we arrange to send out lecturers, as the Christian Scientists do, to tell the people What New Thought is and organize auxiliary societies.

....Each session was opened with silent thought and closed by benediction.

....Elmer Ellsworth Carey and Chas. Brodie Patterson were the only speakers on the program who were not present.

....Many Spiritualists were in attendance.

....The Chicago people, as a rule, are free-hearted, broad-minded, liberal-spirited, hospitable and kind toward strangers.

....Elbert Hubbard, the East Aurora sage, blew in upon us one day and listened to a few of the five-minute speeches. A place was arranged for him to speak the following afternoon and the announcement

given out; but he failed to materialize.

....As one of the speakers remarked, there were about as many New Thought view points as there were members of the Federation. But no one criticised or gainsaid the views of another. All were free and each expected to say what he or she thought. Yet, the tendency of such meetings is to trim off corners, straighten lines, ripen out crassnesses, develop crudities and bring people closer together in thought and sympathy. Yet, such promiscuous speaking does tend to mix up matters so as to confuse beginners in the study of the Science of Life.

....It might be well to call these meetings Parliaments, (big talk,) instead of conventions.

....The applause was so generous and well distributed that it was hard to decide which speaker was the favorite.

....Cora L. V. Richmond in her speech referred to Judge Benson, who was at the time presiding, as "my venerable friend." The judge objected, and when she sat down rose and called the attention of the audience to the fact that he was reading the program without glasses, having discarded them after wearing them twenty years. So he did not relish being called venerable.

....We had the pleasure of meeting and conversing with Lida Hood Taibot, author of "Koraline Letters." She is a beautiful, youthful-looking woman. She is soon to bring out a new book.

....We failed to get our one-third fare reduction on return tickets on account of some construction of the interstate commerce law—so they said. But I notice other conventions are securing this reduction on the certificate plan, as we have done heretofore. It made the expense pretty heavy for those who came from Boston, Washington City, Seattle, Denver and other distant points.

....By special request I stopped over Sunday, on my way home, at Normal, Ill., a suburb of Bloomington and spoke at 11 a. m. in the Congregational church on the subject, "What is New Thought?" the subject

Continued on page 309.

Meditations

By Huxton
•

THE law of expediency is paramount in every line of human action. The only conflict that has ever arisen, or ever will arise, between men or classes of men, has sprung from the diverse application of this law. We contend, strive, and oppose because under the law of expediency we see an imperative necessity calling for such action in order to gain an advantage or escape from harm. In Caesar's time the Helvetians thought it not expedient for a brave and warlike people like themselves to live within the narrow limits of their valley home among the Alps, and accordingly the whole nation set forth on a journey to find an abiding place better adapted to their purposes as a warlike and aggressive people. But the law of expediency appealed to Caesar very differently. He saw that the expedition threatened his provinces with great harm, and so decided to compel these people to return to their old home. The bloody conflict which followed was a war of expediency, but it was not an exception in this respect. The motives which were dominant in this ancient conflict were not glossed over by diplomatic deception. More modern wars may have arisen from more complex motives, but in the final analysis they are all reducible to the same category—they are the result of the diverse application of the law of expediency, and this diversity of application is the result of short-sighted selfishness.

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What is true of conflicts between nations is also true of the struggles between men in smaller aggregations and between individuals. It is a noticeable fact

that the successful politician appeals continually to the narrow-minded, selfish crowd through the law of expediency. The political party which can make the best showing for material prosperity is certain to have the largest following. No proposition can stand before a political gathering on a simple basis of right and wrong, and this is true regardless of what party is represented in the gathering. Politics avowedly moves along the line of expediency, and says little of the consideration of absolute justice except for rhetorical effect. At least we may commend the absence of deception in this avowed attitude of every political movement. Really this attitude is natural under existing conditions. The problems which tax the powers of the masses are all based on considerations of expediency, and day after day the mind in its terrible struggle to follow the line of expediency is led to forget that there is a higher law, by which all motives are finally to be adjudged.

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*

But the line of expediency and the line of absolute justice may coincide. The line of expediency goes zig-zag by reason of man's narrowness and short-sightedness. If we were able to penetrate the gloss of fashion and look at the underlying verities, we could then see that the true line of expediency and the severe line of truth and justice are one and the same. In the final analysis of any question we arrive at an ethical basis. After all, the one supreme law of the universe is the law of right. Ethics is destined, in the end, to dominate politics and economics. The so-called law of expediency which is now recognized as dominant in all departments of human action will fade from the mind and be forgotten as we bring to light more and more clearly the completeness and sufficiency of the law of right. The line of expediency and the line of justice

are now practically very far from being coincident. But as wisdom increases they must approach more and more closely until in the ripeness of human wisdom it shall be accounted the folly of crudeness to propose as expedient a course that is not in its final issues also just and right.

For The Children.

FRANCES' FAITH.

By LOTT A P. CHENEY.

LITTLE Frances Fay was sitting in aunt Mary's lap listening to fairy stories. "Does every little girl and every little boy have fairies, auntie?" she asked. "Yes, dear," replied aunt Mary. "Do I have some fairies too?" "Yes, you have fairies."

Frances was four years old, blue eyed, with hair the color of gold, which hung in curls; a dimple in her right cheek gave her a laughing expression.

Her aunt Mary's recital of fairy stories had deeply interested and impressed her; she felt a keen satisfaction on being told that she, too, had some "fairy birdies," as she called the fairies.

Aunt Mary soon went home and thought nothing more of the stories she had told the little girl, but they lingered long in the child's memory.

One day a letter came from aunt Mary telling that uncle Joe was very sick. Uncle Joe was aunt Mary's husband. Mr. and Mrs. Fay read the letter with saddened expressions on their faces. Little Frances had heard all and slipping down from her chair, went to the open window; putting her head out, she softly called: "Fairy birdies, come." After a moment's pause, she continued: "Fairy birdies, go take care of uncle Joe; make him all well, please." Returning from the window, she went to her mother and said: "Fairy birdies

will take care of uncle Joe." Mrs. Fay gently stroked the golden curls, thinking this was an odd whim of her little daughter.

Two days later another letter came stating that uncle Joe was much worse. The news made no impression on Frances, who only smiled and said, "Fairy birdies will take care of uncle Joe." The following day news came that he was better, and a week later word came that he was able to be up and dressed and soon would be fully recovered. Frances clapped her hands in delight, exclaiming, "Fairy birdies did it."

A few months after this, Mr. Fay came home one day with a troubled expression on his face. His wife asked the cause while they were at the dinner table. He told her that he had met with financial reverses, and remarked, "I don't know but that we will be obliged to give up our nice home and get a small, cheap house somewhere." Frances had listened attentively. She quietly slipped down from her chair and ran quickly to the window which was closed. "Papa, come open the window, please," she called. Mr. Fay granted her request. She put her head out and called, "Fairy birdies, come again." "Fairy birdies, take care of papa; take care of mama; take care of Frances, please." She returned to the table, saying confidently, "Fairy birdies will take care of papa, mama and Frances."

Much to Mr. Fay's surprise, his financial difficulties were soon straightened out and the nice home did not need be sacrificed.

"What's the matter now?" asked Mr. Fay one day as he saw his wife holding a letter in her hand and crying. "Read it for your yourself," she answered as she placed it in his hand. It was from aunt Mary telling that Reuben, her 18 year old son, who had gone with a party of men to the far northwest in search of gold, had been lost from the party.

Again Frances went to the window and called her "fairy birdies" and gave them care over cousin Reuben, and, although weeks went past and no trace had been found of Reuben, her faith never wavered, and whenever he was spoken of she would say, "Fairy birdies will take care of cousin Reuben."

Mr. and Mrs. Fay were sitting on the veranda one beautiful afternoon and Frances was playing with her dolls, when a rather shabbily dressed young man was seen coming up the walk. With a cry of delight Frances dropped her doll and ran to meet him. "Who is that?" asked Mrs. Fay. "I don't know," answered her husband. By this time the wayfarer had reached the steps with Frances holding tight to his hand. "It is Reuben!" exclaimed Mrs. Fay.

After Reuben had been given a good dinner and made comfortable, he told them that he was on his way home. Then he related how he left his party to prospect and had lost his way and had been obliged to remain for weeks in the mountains alone. "All the while, though, it seemed as if there was someone with me protecting me from danger and guiding me home." "Reuben, there was someone with you taking care of you," said Mr. Fay, who then told him how Frances had sent her "fairy birdies" out to take care of him and how she had sent them when his father, her uncle Joe, was sick and again to care for their own home.

Reuben took his little cousin on his knee and asked, "Who are your 'fairy birdies'? Do they have wings? Can they talk?" For a moment Frances looked at the floor; then, looking up at cousin Reuben, she said, "They are just my *think* fairy birdies." "I understand," replied Reuben, stroking the beautiful curls, "they are the angels of your wonderful faith."

You can all send out such fairies to do good deeds for yourselves and others.

Christmas Thoughts.

WHENEVER the Christmas season
 Lends luster and peace to the year,
 And the ling-long-ling of the bells that ring
 Tell only of joy and cheer,
 I hear in their sweet, wild music
 These words, and I hold them true,
 "The Christ who was born on Christmas morn
 Did only what you can do."
 Each soul that has breath and being
 Is touched with heaven's own fire,
 Each living man is part of the plan
 To lift the world up higher.
 No matter how narrow your limits,
 Go forth and make them broad!
 You are every one the daughter or son—
 Crown Prince or Princess of God.
 Have you sinned? It is only an error—
 Your spirit is pure and white.
 It is truth's own ray and will find its way
 Back into the path of right.
 Have you failed? It is only in seeming—
 The triumph will come at length.
 You are born to succeed—you will have what
 you need,
 If you will but believe in your strength.
 No matter how poor your record—
 Christ lives in the heart of you
 And the shadows will roll up and off from your
 soul
 If you will but own this true.
 For "Christ" means the spirit of goodness,
 And all men are good at the core.
 Look searchingly in thro the coating of sin
 And lo! there is *Truth* to adore.

Believe in yourself and your motives,
 Believe in your strength and your worth,
 Believe you were sent from God's fair firmament
 To aid and ennoble the Earth.
 Believe in the Savior within you—
 Know Christ and your spirit are one.
 Stand forth deified by your own noble pride,
 And whatever you ask will be done.

ELLA WHEELER WILCOX.



THIS is a sketch of the wonderful Dove Orchid that blossomed in St. Louis at the Missouri Botanical Gardens, late last summer. "Its name is derived from the resemblance of parts of the blossom to a dove." It blooms only at rare intervals and those who have seen it in bloom for the first time the past few days, have expressed surprise at the perfection of the resemblance.

It was five years after the discovery of the plant before it was known that it possessed a flower of such pronounced peculiarity. It is a native of Panama, where

it was first found in 1826 by a Mr. Bernard. He sent it to Liverpool, where it flowered for the first time in 1831. It was looked upon then as a distinct curiosity and has been so regarded ever since.

Spanish settlers of Central America gave it the name "El Espiritis santo," "Holy Spirit plant."
 (From the Post Dispatch.)

From a Lady in Maine.

MR. A. P. Barton,
Kind Sir:—

Yours received in answer to my request for thoughts that would put my body into harmony, and *they have*. In 24 hours after I sent you the letter the trouble or unpleasantness stopped and I have no signs of it now. My feet are warm and for a week I have felt natural, which I have not before since coming here (from Mississippi) two years ago.

I have tried to overcome, but did not know the words to use to change appearances. I used denials and would get relief for a time, but not entirely, as it is now.

I thank you very much. I know you can always send me the right thoughts to remove all error.

I am also so thankful for the information you give in THE LIFE of Oct. in regard to appendicitis. I have been awaiting you to say something about it, because this summer there has not a week gone by that there has not some one gone to the hospital here and been operated upon for that and never came out alive. I have declared openly that there could not be such a thing, that it was only for the money the Drs. did it. I knew you would say something about it soon, and I take your version of such things as truth.

Thanking you for life and thoughts and results, I am yours respt.,
MRS. A. H. M.

MR. T. G. Northrup, former president of the W. N. T. F., writes:—

Mrs. Northrup and I both like your articles in THE LIFE and do not wish to lose any of them. Mrs. Northrup is very much pleased with your address at the convention. Every one seems to be pleased with the convention, which will help to build up the work here in Chicago.

: Bible Lessons :

Lesson X.—Dec. 9.

JESUS ON THE CROSS.—Luke 23:33-46.

LESSON KEY-NOTE:—"Father, forgive them, for they know not what they do." (This is not in the Vatican manuscript of Luke 23:34.)

Time,—Friday, April 7, A. D. 30, from 9 a. m. to 3 p. m.

Place,—Golgotha, about 200 yards north of the Damascus gate, outside of the city walls.

After the mock trial before Pilate, Jesus was led, bearing on his shoulders the cross on which he was to be executed, out to a place called Golgotha, (a skull,) so named because of the resemblance to a human skull which the hill or rock there bore. It was never named Calvary. The mistake of so calling it arose from the Vulgate translation rendering the Greek *Kranion*, or Aramaic *Golgotha* by the Latin word, *Calvarius*, a skull.

33. The crucifixion of a malefactor on either side of Jesus was done for the purpose of dishonoring him. Malice and religious fanaticism know no justice or mercy.

34. "And Jesus said, Father, forgive them, for they know not what they do," is not in the Vatican manuscript of Luke. Nor does it appear in either of the other three gospels.

The four soldiers divided among them Jesus's garments. The tunic, the most valuable piece, was left over. For this they cast lots. This strikes us as a most heartless procedure to be transacted in the presence of so great agony of the three dying men.

35, 36, 37. The people looked on at the gruesome

spectacle while priests and soldiers, Jews and Romans, scoffed and mocked and bantered the gentle, non-resistant man on the cross. It was indeed a most momentous event in history, but they knew it not. It was a necessary closing of a career that has changed and is changing the history and destiny of mankind. At that time, who could have guessed it?

The sour wine the soldiers offered him was the festive cup of kings. This was done in mockery and derision.

38. The inscription, "This is the King of the Jews," was written by Pilate in derision of the Jews. They objected, but he was stubborn. Matthew gives it, "This is Jesus, the King of the Jews." Mark has it, "The King of the Jews." John, "Jesus, the Nazarene, the King of the Jews." Hence the letters you see on pictures of the cross, I. N. R. I., which stand for the Latin *Jesus Nazarenus, Rex Indaeorum*, Jesus, the Nazarene, King of the Jews.

39-43. One malefactor reviled Jesus, the other rebuked him for it, declared Jesus innocent and asked him to remember him when he should come into his kingdom. He evidently did not understand what he said. It was an inspirational utterance under great stress of mind and body.

"This day thou shalt be with me in Paradise," means only, I will see you and talk with you when this is over, in the garden. Paradise is not Greek or Hebrew. It is Arabic or Persian, and means a garden or vineyard.

44, 45, 46. The phenomena of the darkness and the renting of the temple veil were extraordinary, but may have occurred, nevertheless. It was a most momentous event, heavy with coming fruitage. Nature was in full sympathy. Why not express herself?

In verse 46 read *breath* instead of "spirit" and *ex-*

pired instead of "gave up the ghost."

Lesson XI.—Dec. 16.

JESUS RISEN FROM THE DEAD.—Matt. 28:1-15.

LESSON KEY-NOTE:—"He has been raised,† even as he said."

Time,—Sunday morning early, April 9, A. D. 30.

Place,—In a garden near the place of crucifixion where was the new stone vault of Joseph of Aramathea.

Counting from the time Jesus expired, 3 p. m. of Friday, it must have required almost the three hours intervening between then and 6 p. m., the beginning of the Jewish Sabbath, for them to get permission from Pilate, prepare the body for burial and lay it away in the tomb.

1. Then it was before 6 a. m. that the women visiting the tomb found the body was gone. So it appears that the body of Jesus was in the tomb only during the Jewish Sabbath, 6 p. m. Friday to 6 a. m. Sunday, or about 36 hours. Taking all the gospels together, the women who came to the sepulcher were, Mary of Magdala, Mary the mother of James and Joses, Salome the mother of John, Joanna the wife of Chuza, and other women.

2-7. The four accounts given in our New Testament of the resurrection are somewhat conflicting. One writer for the *Expositor*, says that they "are from their very nature worthless as history."

I prefer John's story. Mary the Magdalene came first and finding the stone rolled away went in and found Jesus was gone. Then she ran and told the disciples. Peter and another went and found no body there and went away. But Mary stood weeping by the empty tomb, then saw and talked with two angels. She thought some one had stolen the body. Turning,

she met Jesus, but thought he was the gardener and asked him to tell her where he put the body so she could get it. Then Jesus said, in that gentle, inimitable voice, "Mary!" and she knew him and would have clasped his hands, but he told her not to touch him. This Mary was deeply grateful toward the Master for the great work he had done for her, besides being perfectly in tune with his divine nature and thought.

8-10. The news that Jesus had really risen from among the dead spread rapidly. The disciples embraced his feet and worshipped him. He sent the others, who were in Jerusalem, word to meet him in Gallilee.

The gospels and Paul report that Jesus appeared eleven times to people after his resurrection, as follows:—1. To Mary Magdalene alone. (Mark 16:9 and John 20:11-18.) 2. To the other women returning from the sepulcher. (Matt. 28:9,10.) 3. To Simon Peter alone. (Luke 24:34.) 4. To two disciples going to Emmaus. (Luke 24:13-31.) 5. To ten of the disciples. (John 20:19-25.) 6. To eleven disciples. (John 20:26-29.) 7. To seven disciples fishing. (John 21:1-13.) 8. To eleven disciples on a mountain. (Matt. 28:16-20.) 9. To about 500 persons at once. (1 Cor. 15:6.) 10. To James alone. (1 Cor. 15:7) 11. To all the disciples at his ascension. (Luke 24:50,51 and Acts 1:6-12.) The times of these appearances extended from Sunday, April 9, to Thursday, May 18, or over—about 39 days. So the fact of his living after the crucifixion was well attested.

11-15. The story concocted by the priests and carried out by the soldiers, who were set to guard the tomb, was perpetuated by the Jews. There is no other testimony in history that the resurrection did not take place. The Christian Sunday is based on the fact of the resurrection and dates back to that time.

Lesson XII.—Dec. 23.

JESUS ASCENDS INTO HEAVEN.—Luke 24:36-53.

LESSON KEY-NOTE:—"While he was blessing them, he was separated from them and carried up into the Heavens."

Time,—May 18, A. D. 30.

Place,—Mt. of Olives, near Bethany, the home of Lazarus and sisters.

After Jesus had been seen and conversed with many times, as stated in the previous lesson, and had proven his bodily existence by eating with his disciples and exhibiting the wounds in his hands and side, he one day took his eleven pupils up on the Mount of Olives and prepared for his final disappearance. He had restored Peter to good standing among them and given much wise counsel to them all.

There are two notable things in connection with Jesus's appearances after the resurrection: 1. It is not stated anywhere that he saw his mother or that she came to him even at the tomb. The last mention we have of Mary is at Acts 1:14 where she is said to have been with the others in an upper room in Jerusalem engaged in prayer. 2. After the resurrection Jesus is reported to have had the power to disappear and reappear instantaneously at a distant place and to enter rooms without opening the door. It is not claimed that he ever had this power before the crucifixion.

But it is stated in verse 42 of our lesson that he ate a piece of broiled fish ("and an honey comb" is not in the original) to prove to his doubting disciples that he was not "a spirit." They seem to have thought him a spook.

These pupils seem to have been extremely dull of comprehension. Verse 45 says that Jesus opened their

minds so that they could understand what he said.

The only possible reference to the Jewish scriptures made in verse 46 is to Isaiah 53. Yet there is nothing in this chapter about rising from among the dead on the third day, although there are many striking expressions in it which describe conditions fitting the experiences of Jesus.

I am satisfied that "remission," or "forgiveness" in verse 47 is a mistranslation. The Greek word so rendered is *apbēsis*. It is from the verb *apbiemi*, which means to let go, to put away, to give up, to leave off, to let alone, to loose oneself from. Thus it appears that the idea is not to remit the penalty for sin already committed, as we have been taught, but that the person repenting is set free from sin, saved from it, rises above the temptation or inclination to err, is made strong to sin no more.

Tischendorf, one of the most learned translators and commentators, gives verses 51 and 52 thus:—

"And it occurred, while he was blessing them, he was separated from them. And they returned to Jerusalem with great joy."

I have no doubt this is correct and that "and carried up into heaven" and "having prostrated to him," are interpolations. Jesus had so spiritualized his body that it simply became invisible to physical eyes. Matthew and John are silent as to the ascension. Mark briefly says, "He was received up into heaven and sat on the right hand of God." Acts 1:9, supposed to have been written by Luke, says, "He was lifted up and a cloud carried him away from their sight," in other words, something like a cloud obscured him from their vision. Mark's idea was, of course, imaginary, as he knew nothing of a place called heaven, nor of a seat on the right hand of God. All any of them knew about it was that he became invisible and they saw him no

more.

I believe the fact that the resurrection and ascension would be unusual events, out of the ordinary, does not warrant us in saying the story of them in our Bible is a myth. The life of Jesus was unusual, out of the ordinary. Who can say that such a life would not always result in such power over death and matter?

Lesson XIII.—Dec. 30.

REVIEW.

LESSON KEY-NOTE:—"His name will be Counselor of Wonders, Mighty Divinity, Father of Spoil, Prince of Peace." (Polychrome translation of Isa. 9:6.)

The lessons of this last quarter of the year began with Jesus's answer to the Scribes about the commandments, April 4, A. D. 30, and ended with the ascension, May 18, same year.

Following I give titles, references, Key-Notes and comments on the Key-Notes, or Golden Texts.

1. *The Two Great Commandments.*—Mark 12:28-34, 38-44.

"Thou shalt love the Lord thy God with all thy heart."

To be so absorbed in love of good and the dominion of Truth, is to be above wrong-doing and free from commandments.

2. *The Ten Virgins.*—Matt. 25:1-13.

"Watch, therefore, for you know neither the day nor the hour."

Watchfulness, alertness, aliveness, readiness for all emergencies, is the true attitude. In this way you are never surprised, never taken at a disadvantage.

3. *The Parable of the Talents.*—Matt. 25:14-30.

"A faithful man shall abound with blessings."

To be faithful is to be true; to be true is to be sin-

Continued on page 298.

THE LIFE

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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.

(FOR DECEMBER.)

1-15.

I AM ONE AND IN PERFECT ACCORD WITH
THE ORIGIN OF MY PERSONAL BEING, AND
NOW POSSESS MY FULL INHERITANCE IN
THE FATHER.

16-31.

I DO HERE AND NOW MANIFEST TO FILL ALL
MY NEEDS WHAT THE FATHER HAS FOR ME
IN THE UNMANIFEST REALM, TO RENDER
MY LIFE IN ACCORD WITH INFINITE PEACE
AND POWER.

Healing Thoughts

IN THIS Holiday Number of THE LIFE, I give some quotations and some answers to questions that have been oft repeated: then I will lead you to a Christmas Story in Little Lessons.

"I have been puzzling to know whether the Interlude is a novel, a treatise on New Thought science, or a healing work. And what is The Mother of The Living? I have Evangel and Healing Thoughts, and I want all your books." (Mrs.) M. E. J., Santa Barbara, Calif.

I will answer by giving you what some of the readers of An Interlude say of it:

Salvarona calls it "a *surprise*."

Ella Wheeler Wilcox says, "Your Interlude is beautiful."

The wife of an English Peer calls the closing article (A Beatitude Made Practical) "a charming little idyl."

The wife of an eminent physician writes:—"Without treating of healing, it has raised my vibrations and lifted me out of sickness. It has awakened me from a disagreeable dream."

Elbert Hubbard says, "I am reading it with pleasure and profit, and I must congratulate you on it." Henry Wood says "The principles presented are helpful, and especially needed at the present time." H. H. Brown calls it "a prose-poem." Mary Pratt of Chicago, calls it "A masterly interpretation."

Madame G. de Borges of St. Louis, says, "My soul knows there is some message from you to me; for I have received from you something far more wonderful . . . a very vivid sense of upliftment, of peace and se-

curity; and this occurs every time your life in any way crosses mine." The Minister of the Church of This World—Dr. J. E. Roberts—says, "I have read *An Interlude*. It is wonderful and so are you. I am charmed by the exquisite, tender poetic instinct of La France, and stirred by the strength and fearlessness of Marriage and Divorce. Every one of the articles is suggestive and thrilling."

"This book is for him in whom the desire for the Ineffable has sprung up," writes one from across the seas,—an Australian Antipode in whom this desire is no doubt pre-eminent.

An old acquaintance, the Superintendent of Kansas City Schools—Prof. J. M. Greenwood says, "Last evening I read an autograph copy of '*An Interlude*' from Title to Finis with increasing interest. Every page is a deep inspiration. How true it is that the great work in God's Laboratory is done in silence. What a great thought! Your treatment of Marriage is sane, wholesome and vigorous. The sly strokes of humor that come to the threshold every now and then, lend an additional charm to its pages."

Salvarona, who is called "one of America's most advanced psychologists, member of the New York Institute for Scientific Research" the author of "The Wisdom of Passion" also "The Nervous System of Jesus," and other works, writes:—

"Here we have an ideal bit of New Thought literature. Perfect typographical appearance; perfect taste in paper; perfect colour; perfect form; perfect painting; perfect art. Then comes the character of the 'matter' or thought of the author. How precious are these! With the utmost delicacy and purity of the book-maker's workmanship is blended the exquisite decorative beauty of the New Thought Ideas, new concepts. There are no solicisms. If all New Thought writers

treated their intellectual material in such an artistic, poetic way, how speedily the cause would triumph!

“The allegory ‘Ma La France’ of the book, shows an high order of artistic invention, in expressing the principles of being. Delicately, yet boldly, human love is handled under the head of ‘Magnetism, Marriage and Divorce.’ *An Interlude* should be put in the hands of every intelligent bride and ‘engaged’ girl. At the same time do not forget to mail the book to all the widows and widowers you know. It is God’s word to them.”

The foregoing ought to give a pretty good idea of what *An Interlude* is. In sending for copies, please do not order the silk velvet bindings, as they are all sold. But I have some dozen and a half left of the limp ooze calf bindings that are even more desirable. The Immaculate Roycrofters bound them. There are two varieties of color—bronze and silver—in the bindings. In either case the watered silk linings are of the color and shade of the limp leather bindings, as is also the cute ribbon book-mark in each.

You can get a paper back *Interlude* for 50c. Its paper is the same as in the better bound books, all of the finest Strathmore, you can see, by looking through the margin of the pages.

The price of the limp velvety calf bindings is \$1.75. But I am offering the remaining dozen and a half at \$1.50, on account of the Holiday Season. Those who purchased *Interludes* at \$1.75 for Christmas presents, may send for more at \$1.50 for New Year gifts. Please send all orders direct to me, and I will see that you are waited upon at once.

The first thousand of *Healing Thoughts* was sold out in a little less than three months after publication, and I had another edition published at once. The second edition is about exhausted. I have not a dozen left. I am getting ready for a new edition.

While talking about some of my publications, I will tell you something about *The Mother of The Living*, which has sold for 50c a copy, straight. I had to go into the Secret Place of the Most High to write *The Mother of The Living*.

It was not until after I had received many requests from anxious parents that it appeared in a serial form in THE LIFE. But it was after I had once or twice refused to touch so weighty a theme without much study and forethought. It had not occurred to me that it was for me to write upon such questions, for I did not consider the age ripe enough, and it rather surprised me when requests kept coming in: and I said to myself, "Jupiter (one of my celestial planets) is parading along near the Meridian, as he was at the celebration of my birth, inspiring sanguine Mars to turn his arrows on wars and fightings, only, and lending him an arm to cajole him into benefic measures, which must be influencing the people to expect of me some great service." (Yes, dear; I believe in astrology; though, the Taurus man does not always have to be fat, handsome, epicurean and magnetic, the Taurus woman not always "short," stubborn and pretty; the Gemini man or woman not always—though oftenest—lean, emotional and literary; though the Aries is always heady, the Leo always a lion, and the Aquarius always social.) Yes, I more than believe—I have faith; and faith is substance you know. At college I made it practical, and have since, intermittently. Show me three fellow-citizens born between the twenty-first of May and twenty-first of June, that are slender and smiling, and I will show you a score that are fleshy of body, comparatively small of limb, and serious looking. The Moon affects people, so does the Sun, so does Jupiter, so do they all. We are co-related to every other thing, visible and invisible, and we co-affect each other—only

those who are wise *knowing* how to keep abreast and step with the music.

We may arrange ourselves like brilliant jewels round a Solitaire Purpose and all shine together. Or like a universal harmonichord, in which each key sounds its own note so truly and so well, it will inspire the consonance of associated voices, though of different tones yet singing one melody, until that universal SYMPHONY, the law of accord which the Greeks loved and aspired after, shall be understood and attained by every one.

I silently objected to most I had seen on the much-vexed sex and neighboring topics, for it is not well to waste time on the outside of questions so vital, when their paramount principles have not been presented and fortified. Wholesome instinct overruled by matchless wisdom, were better to trust—it seemed to me—*until* we could quietly rectify premature rules and sickly disposals of sentiment, so I hesitated. It was not false modesty, but the consciousness of prematureness. It seemed like unfolding the bud before the flower was ripe.

With any great question at stake, it is well to wait on knowledge, until a noble minority at least, becomes able to maintain the prestige of the question's importance, and make it efficacious.

Suddenly I thought of my own experience, and of my children's training before and after their birth; of how I prayed and determined and studied and exalted my nature to promote them; how I loved them even before my eyes beheld them; how I held myself *that* which I desired them to become; in nobleness and loveliness and happiness, purposeful, responsible, efficient, beautiful, loving and loveable; and afterward, how excellent they proved. Then actual experience should be the foundation of my venture.

So amid the complete revolution the world has been experiencing, the question of Child-making and training—the most important factor in the social department of human evolution—was then tackled. And heeding the voice of our loved patrons, I took the matter up—not to write upon yet, but to weigh and consider. I shut myself up in the Library and left the world outside. I was not thinking about books. I was thinking of *The Mother of The Living*.

A shaft of mental light, beautiful and penetrating, descended diagonally over me and through me; and in its warmth I took up my pencil and wrote the following, which you will find on the titlepage:

Alchemic Atom, Idea precipitate!

Jehovah-formed, mechanic structure of the soul;

Thou Ark of Testimony of the Increate

"*Havva*", thine own sweet *Life* in this thou namest All.

Life is the Mother of The Living, incarnate.

While thus meditating, an exalted serenity obtained, and my thoughts lifted as on the Chariots of Helios. A beautiful glory rested on all things visible. I am not talking about tongues of fire. I am not speaking of invisible visibilities. I am talking about a *mental state*; one in which my pulse quickened, my blood warmed in my arteries like a new joy, and the fervor of my mental ecstasy thrilled my physical being like the listened-for reverberation of sweet harmony.

The *Mother of The Living*, a book of fifty pages, was then and there written out in my mind. When it was on the market, people sent for it by the dozens. One man in Maryland sent for twelve dozen to put on the market at his own risk. Another appreciative reader sent for several dozen and said, "This book should be read by every man and woman on earth." One New Thought woman wrote, "Mrs. Barton has solved the problem of making the word flesh." Another said, "There is in this work, something tangible

for the mind to lay hold of, to make life's problems progressively practicable." While not seeking that which is unpleasant to see, we should keep our perception alive and active, that we may discover and take up each golden thread that leads to dominion over every weak and failing thing, to correct, enlighten and attune it.

"Perhaps in your Healing Thoughts you will take up and give us some light, from your view-point, of the cause lying back of paralysis." DR. J. G. M.

Ans. The Abuse or misuse of the appetites and passions. However, never forget that the innocent suffer with the guilty. A man may be upright in his life, yet reflect the evil deeds of another. Our doctrine is, that flesh-inheritance can be managed by mind, when one is in the understanding of Absolute Truth, the truth of being. It is written, Jesus said to one who was supposed to be suffering from his own sins, "Go, and sin no more," and he was healed—I suppose of both the sins and their results. Yet, it is true, that a certain attitude of soul, both on the part of the practitioner and the patient, must be taken before any such results can be accomplished. We know the power of mind. We know thoughts do affect people, and more or less, for better or worse, according to the quality of the thoughts, and the mental condition of the subjects.

One of the most powerful thoughts given, is that which negates physical inheritance. It is a mistake to inherit disease, although it has been common down the ages to do so. One may inherit *through* flesh any true and natural gift, such as those coming from the Source of Life, but nothing else. Faithful recognition of the Source from whence we inherit, will lift the race ultimately out of the habit of getting its innocent teeth

set on edge by sour grapes eaten by its great-grandfather.

We cannot create. Man only begets, or gets. Through man's thought and word he conceives and calls forth, out of the Universal Alchemy. Physical man is a mental precipitate with a soul born of *thought* and a body formed of the *word* as its paraphernalia. Every man, woman and child—soul, body, sensibilities and consciousness—come straight from God.

If you can tell your patient this so he can understand the truth of it, you will see him leap with joy clean out of his old condition into newness of life, if there is anything in the teaching of Jesus Christ. He will continue to live, too, his natural time, like the eighty year old man whom Senator Vest, in an eloquent speech was defending a younger man against, and he had heard the opposing council use the argument that his client's *age* should be considered, as he would not probably be here long! It was at this point the Senator from Missouri remarked with energy:

"Call him old? Look at 'im, gentlemen, as he sits there the picture of good health! Why *he'll* never die! When Gabriel blows his horn they'll have to shoot 'im to get 'im ready for the Day of Judgment!"

So may you expect it to be with your client, whom you help into health through undeceiving him in regard to where he hails from, and enlightening him as to who he is. "Whence thither brought."

It is through this Knowledge the Flame of Eternal Verity flares and filters till it melts his chains. It is through this same Knowledge that freedom, Rightness and Power steal into his consciousness and there engrave themselves.

C. J. B.

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Correspondence

PLEASE tell us if you regard the story of the deluge as given in our Bible as historical and what do the first two verses of Gen. 6, mean?

Answer:—The story no doubt had some foundation in facts, but the details and scope of it are the product of a lively imagination drawn upon by some one who was necessarily ignorant of the facts.

Shipwrights tell us that a vessel constructed strictly after the plan given in the Bible for the building of the Ark would not float fifteen minutes even with no cargo on it.

It is quite probable that for a long time after the passing of the aqueous period of Earth's development there were times of reaction, or aftermaths, when the waters would rebel against their boundaries and there would follow disastrous floods in inhabited regions causing great destruction of lives and property. The foundation of this story may have been one of these overflows, attended probably by heavy rains. And some fellow wiser than his neighbors may have constructed some sort of rude boat or raft in anticipation of such an occurrence, and by this means saved his family and some of his domestic animals.

At that remote period people knew nothing of the extent of the globe and supposed that a disaster of that sort which extended out as far as they could see or hear about, covered the entire Earth.

There is good evidence that the story is of Chinese origin. Such a story has been found in the archives of China which dates back to an earlier period than that in which our Bible locates Noah. Its hero is named "Nuh" and the Chinese point out a mountain

as Ararat which conforms much more nearly to the description of the hill on which the ark rested after the flood than does either the *Jebel Judi* of tradition or the Kurdistan favored by Commentators. Besides, to this day the Chinese have little river boats which they call arks made something after the plan of Nuh's big boat.

And in this we have an explanation of Gen. 6:1,2, which has always been a puzzle to Bible students. These verses read,

"And it came to pass, when men began to multiply on the face of the Earth, and daughters were born unto them, that the Sons of God saw the daughters of men that they were fair, and they took them wives of all which they chose." This seems to imply that angels came upon Earth and married mortal women.

But when we apply the fact that at that early period the Chinese were the greatest nation on Earth and thought intermarriage with other peoples sacrilegious and dishonorable, and that they have always called themselves "Celestials," or a people having their origin in heaven, we can clearly see the explanation. The "Sons of God" were the Chinese men and the "daughters of men" were the daughters of other peoples. They were fairer than the Chinese women. And they thought the flood came as a punishment for this offense. Their God was angry about it.

I am asked to answer the question, "What is New Thought, and what do new thoughters believe and teach?"

It is like asking, What do those who have broken away from orthodoxy believe and teach. In order to answer this question fully I would have to give the ideas held by every individual new thoughter, for no two of them think just alike. If you ask me what is a Baptist, I could go to the Baptist articles of faith and at least tell you what they profess to believe.

But I may give you an outline of the essentials of New Thought as a cult.

"New Thought" embodies the teaching of those who proclaim freedom from creeds and ecclesiastical bondage. New Thought people think and decide things for themselves regardless of tradition, sacred books and papal hierarchies. My boy, fifteen years old, was recently visiting a neighbor family who are Roman Catholics. He got into an argument with some of them about some theological matter. In order to establish their position, one of them got a book to show him what the priest had said, confidently believing that would settle it. But the boy both silenced and shocked them by replying, "Oh, darn your old priest! I don't care what he says." He thus showed himself to be a true new thoughter.

New Thought people accept no teaching by authority of antiquity or mandates of church doctrines. They are optimistic in their view of life and deny the power and prevalence of evil. With them man is divine and immortal and God everywhere in all things and phenomena. They believe in indulging thoughts of health, life, joy, love and success to the entire exclusion of all contrary thoughts. They hold that your thoughts and words make your conditions and modify your environment. They see and affirm the good in all things.

Of course, being individual in their freedom, having no fixed creed or ritual, they have side views which differ among themselves. But these views are non-essentials and they do not quarrel about them. But all are working to make this world better, and not to save souls from an imaginary place of torment. They believe in and work for progress, evolution and redemption from sin and condemnation. Federations are formed for co-operation in this work, and conventions are held for the purpose of devising plans for the work, to compare ideas, to report what is being done and to in-

struct the people in New Thought teaching. Such meetings also tend to secure homogeneity, brotherly tolerance and the rounding off of harsh corners and irregularities among the teachers. Comparison of thoughts educates and developes power.

The dissemination of New Thought ideas is silently permeating the minds of all classes of people whether in or out of the churches, so that all are more or less new thoughters.

Bible Lessons.

(Continued from page 285.)

cere and honest; to be sincere and honest is to be powerful; to be powerful is to win in the battle of life.

4. *Jesus Anointed in Bethany.*—Matt. 26:6-16.

“She has rendered me a kind office.”

Kind words and kind deeds can never die. They go on doing good forever, through vibration and reaction.

5. *The Lord's Supper.*—Matt. 26:17-30.

“This do you for my remembrance.”

Commemoration of good deeds and good people is helpful to us. It suggests repetition and emulation. It fills the heart with love of the good.

6. *Jesus in Gethsemane.*—Matt. 26:36-50.

“Not my will, but thine be done.”

Let my will be in tune with the law of my being, then my life shall be filled with peace and success.

7. *Jesus Before Caiaphas.*—Matt. 26:57-68.

“Despised was he, and forsaken of men.”

This often marks the career of a great reformer, the man with new ideas, the one who puts aside the usual for the useful. It is the lot of true greatness to be misunderstood.

8. *The World's Temperance Sunday.*—Isa. 5:11-22.

“I discipline my body and make it subservient.”

The body should serve and not control the mind. It should not be abused nor despised, but kept clean, healthy and obedient to the will.

9. *Jesus Before Pilate.*—Luke 23:13-25.

“Then Pilate said, I find nothing criminal in this man.”

Jesus was a martyr. His suffering was not for his own faults. His personality embodied a tremendous purpose whose end was the salvation of the world from sin, the evolution of mankind to a state of mastery over their destiny.

10. *Jesus on the Cross.*—23:33-46.

“Father, forgive them, for they know not what they do.”

As I said in the lesson, it is doubtful if Jesus said this. But the errors of ignorance are more easily atoned for than errors committed in the light of knowledge. Sins are never forgiven in the sense of remitting the penalty. No harvest of error ever goes unrepent.

11. *Jesus Risen from the Dead.*—Matt. 28:1-15.

“He has been raised, even as he said.”

There is really no resurrection from death. The resuscitation of Jesus's body was a proof that there is no death. The semblance of death is a falsehood. If a man were to really die, he could not live again.

12. *Jesus Ascends into the Heavens.*—Luke 24:36-53.

“While he was blessing them he was separated from them.”

“And carried up into heaven” was probably added later by some zealous priest. A spiritualized body becomes invisible at will. Can we so spiritualize these bodies of ours?

Help us extend this New Thought work by inducing your friends to take THE LIFE.

The Folly of Fussing.

WHEN others do you mean turns, don't try to get even. Just let them be mean. Let them be sarcastic and cutting, let them snarl and bite and hiss, let them do the bickering and backbiting. Do you admire these traits in them? Does anyone? Don't imitate them.

Let them follow the example of the shallow cataract and boil and foam and seethe and hiss and froth and sizzle and fret and fume, while you, like the tranquil waters of a deep stream, go on your way with unruffled serenity. Give them the monopoly of hate, envy and jealousy.

Don't retaliate. It isn't healthy and it doesn't pay. By the laws of moral magnetism all the mean, envious and hateful thoughts you send out attract to themselves other thoughts of like caliber and, like boomerangs, return to the sender. Watch the people who indulge in bitterness and recriminations. Aren't they sour and haggard and lean and sallow? Don't they look as if the wine of life had been muddled with bitter drugs?

Remember Cardinal Newman's definition of a gentleman: "It is almost a definition of a gentleman to say he is one who never inflicts pain. He carefully avoids whatever may cause a jar or a jolt in the minds of those with whom he is cast, avoiding all restraint or suspicion, or gloom or resentment; his great concern being to make every one at ease and at home. . . . He makes light of favors while he does them, and seems to be receiving while he is conferring. . . . He is never mean or little in his disputes, never takes an unfair advantage, never mistakes personalities or sharp sayings for arguments. . . . He throws himself into the minds of his opponents, and so accounts for their mistakes. He knows the weakness of human nature as well as its

strength, its province and its limits.”

Hold yourself above hate, jealousy, envy and pettiness. Maintain constantly the dignity of a true man, the sweet serenity of a calm temper, and you will attract to yourself the thoughts of noble minds and live in an atmosphere uncontaminated by carking envy and suspicion.

Look around you and you will see that this rule works inevitably. Get the habit of serenity. It pays better than the fussing habit. R. L. DAVID,
—In Bob Taylor’s Magazine.

A Voluntary Testimonial.

MR. BARTON,
Dear Friend:—

“You surely deserve the money, as my little girl is as well as can be, playing and growing stronger every day.” (She was low with inflammation of the bowels which had assumed a chronic form. I treated her two weeks.) “One would not think to see her now that she had been so low such a short time ago. And, besides, I cannot tell you the good you have done for me—it is more than I can say.”

MRS. M. C. W.

Burlington, Vt., Nov. 5, '06.

DEAR Mr. Barton:—

I still believe you to be the greatest healer as evidenced by the results in my nephew Walter Thompson’s case about which I telegraphed you last night. I have word this morning that he is *all right*. A neighbor wrote me he was in a bad way from an abscess in the head, dangerously ill. I tell everybody you are *great*, and so you are. God prospers and blesses you for your goodness to me in a time of great need.

JEAN WILSON.

A New Thought Daily.

THE action of the Denver Post in establishing a New Thought department in their Sunday issue is worthy of attention and appreciation from all publications that have at heart the spread of the principles of Metaphysics. The Denver Post is the only daily paper in the world devoting a page of its Sunday magazine section to articles and discussions on New Thought and Psychic Science.

Dr. Alexander J. McIvor-Tyndall is engaged in editing and conducting this department and the enterprise has so far met with gratifying success.

The proprietors of the Post are daily in receipt of expressions of appreciation of their venture, and it would be well for our exchanges to send samples and offer to exchange with the New Thought editor of the Post. The Sunday Post has a circulation of 80,000 and the good that can be accomplished by this daily in creating an interest and understanding of metaphysical research is incalculable.

NOW is the time of all times to get new names for **THE LIFE**. You know its value. Tell others about it and get them on the happy list, into the family of Life and health.

We will now open up again our offer of **THE LIFE** one year to three new subscribers sent in by one person for 50 cents each. Please let us hear from you all before the arrival of the new year.

I have yet one rubber lot to sell in Mexico at a low figure. It is in good condition, trees over three years old, nearly 6000 of them, ten acres in the lot. \$1100 will buy it—\$800 cash, \$300 by monthly installments, \$15 a month, without interest. It is a bargain. Lots in this plantation are now held at \$500 an acre. Write for further particulars.

A. P. BARTON.

A Christmas Story.



ONE bitter cold night—centuries ago—while the sun's dark red was still blurred on the sullen cloud low in the west, an old Cotter, his good wife and their pretty daughter, Zilpha, were seated by the bright ingle-side talking of the Christmas Dinner fruit-

cake the daughter had made, and stopping now and then to listen to the gusts of wind that came sweeping over the desolate moore, making the wide chimney rumble and then hold sudden silence, than vociferate again as if in warning to the gentle folk of more pending than wind-storms!

It was in the lull of one of the sweeping winds and the accompanying chimney's roar, the distant sound of a lute came vibrating along with the blast.

"Hark!" exclaimed the Cotter leaning forward and listening, his faded eyes strained toward the little window, his hand shading his ears with the tips of his fingers, "What wee sound o' music wae thot?"

"May-hap Phil tint the gate, and thought a tril or twa would grippet our help." Zilpha suggested, in a soft voice, "Who thought 'e hed a lute?"

"The swain's twa bashful t' play afore 'es lady-love, so 'e crooned as 'e gaed along. Hark—hear it agin!"

With strained eyes and drooping mouth, the old wife turned to listen, while Zilpha leaned forward with curious questioning in her large, dark eyes whose outer angles showed soft and white as they were swept by long shadowy lashes, beneath narrow, lifted eyebrows.

The mother adjusted her neckerchief as she shuffled over to the window to peer out in the darkness, where she listened a moment, then with a distressed look, returned and resumed her knitting, saying tremulously and with a sad shake of the head:

“I dinna ken! The wind croons i’ the boortrees with sic heavy groan—as if some mirky war groan—as if some mirky contraip o’ warlocks would be settlin’ for our hame, and ablins our bonnie lass!”

She put down the work she had picked up, lifted both hands while her eyes sought her husband’s face for some reassurance. Then, when he replied cheerily, she let her hands fall on her lap, as she gave a sigh of relief. Waving a roughened hand toward the little window overlooking the barren moorland, and then casting a glance at the upturned look of the shaggy terrier at his feet, the Cotter spoke.

“Weel, weel; you see Curly is na afeard,” whereupon the *petit chien basset* wagged his plummy tail, then squat upon his haunches, placed his fore paws on his master’s knee, slanted his head and lifted one ear as if trying to comprehend the situation, as his master went on, “Though lang is the night and strang blaws the cauld blast frae off old Ben Lomond wi’ sic hastit stens—for a’ thot, our ingle-side is warm—and—”

On the wild wind there was borne the broken sound of voices mingled with the lively notes of a stage coach key-bugle, the clatter of hoofs and the whirring of wheels on the rocky bend, to greet their astonished ears!

“I am sa frightened!” the woman exclaimed, again dropping her knitting, and clasping her hands, “It wa some warlock i’ the mirk!” At this Curly got up, moved the end of his plume meditatively while he blinked at the last speaker through the slits in his forelocks as if arriving at some important resolve.

“Na, safe is our canty kitten,” the father interposed, looking asceance at his wife and then straight at his daughter, encouragingly. He then rose, went to Zilpha and placing an arm lovingly about her shoulders continued; “Wi zeal I ha’ prayed, an’ wi fervor each day, *ber* heart may know no sturt—thru a’ the guid years!”

At the conclusion of his kind words, Curly slowly crossed the hearth and curled himself up on the hem of his mistress’s checkered homespun.

It was an Edinburg coach and four with a pompous London coachman, three lords and the Prince of Wales! Of course they made a clattering. The coters were struck dumb with amazement. What came they for, was the question the good people were asking themselves—all but Zilpha—who from the first looked forward with romantic anticipation.

“What royal guests,” she was thinking! Her bright eyes beamed as she glided to a chest and drew forth a knot of pale ribbon to fasten in her hair.

Advancing boldly at sight of Zilpha’s pretty face and figure, the handsome Prince looked straight into her fine eyes, smiling like a wine-bibber after tasting excellent wine.* And then, regardless of the cottager’s presence, he swore he would have her for his sweet-heart; and all the lords lifted their flasks and drank to his success. Zilpha’s mother attempted secretly to call her from him, for they feared for her safety, knowing the way of princes in those benighted days. Yet Zilpha, charmed by the magnetism of his admiring look, the fire of his steady eye, believed surely her hero had come! She did not know—poor child—that they were all touched with intoxicating wine! They made themselves at home, called the choachman in out of the cold, sang, played the lute, and regaled themselves from the flasks they brought with them.

*See Frontispiece.

And the poor maiden—like many sweet girls who have better homes—was spell-bound in admiration of the Prince and all the rich clothing and fine airs, and of the Prince's attention most of all—sad to tell! And when he slyly proposed to take her to Wales with him, she half assented, and ere the coach departed with its load, she had consented to meet him on the moor at a certain place beyond the hedge where her father's sheep herded; and so, on account of her attraction to this man, she left her old parents broken hearted and went with him!

He was a thoughtless prince, and not likely to make even one who was the object of his admiration happy. Yet the sad time came round when poor Zilpha—now completely under his spell—went to marry the Prince. When, if you can believe me, he had already another sweet-heart! Yes, the thoughtless, selfish man was even then getting ready to marry a charming woman by the name of Wilhelmina. So the ceremony that was performed between Zilpha and the Prince Regent was only a mock one—as old Friar told her when it was too late! And the pretty girl, believing herself the Queen Regent, supposed her little son who was born to them after the mock marriage, would be heir to the English Throne. Finding out her mistake, she became wild with rage and disappointment and swore a terrible oath of revenge!

After the old king's death when the Prince had become king instead, Zilpha (after she learned her parents had died of grief, and Phil had wedded a maid less vain,) lived with her child at Windsor in one of the dismal wings of the Castle which overlooked the river Thames at it rolled darkly below in the shadow of the great trees. Old Friar, who had presented her with the case containing the charm, now also lived in the Castle and acted as her servant and religious counsellor.

It was on a quiet summer afternoon long before, when the Friar idly walking, had stopped to meditate and poke among the stones and sand with his cane, near some jutting rocks on the west side of the Mound—where the evening sun loved to linger longest weaving its threads of gold among the trees and over the grasses—the Charm was found by him, in the mysterious place about which a stronghold had been built long ago, in the time of the Heptarchy (a part of which still remained) in honor of Old King Arthur—the hilt of whose sword the Old Friar claimed, had been lost there, and now constituted the wonderful charm he had presented to Zilpha.

When bent on some mischief to the king or queen, she had only to close her eyes, speak the words *Enemi jure*, and then rub the hilt upon the palm of her hand seven times very rapidly, when it would begin to glow, and soon a flame would leap out from it, which ignited with the magnetism of her hand, would flash from her finger's ends in lightnings! Directed purposely to any one—no matter how distant—it would go straight and cross the ocean to find them; when it would secretly blighten and sicken them and cause sad failure. So that

“Wi’ the charm she had,
A fire down fro the sky alight,
Worked mischief!”

You may not know what has been told about this sword: a fine lady, called the Lady of the Lake, clothed in samite, mystic, wonderful, gave it him. It was a cross-hilted sword. And when the king was crowned the sword rose out of the bottom of the lake, and King Arthur rowed across and took it. It was richly jeweled; elfin, urim, and I opine cat's-eyes on the hilt, and maybe diamonds and rubies. So fine and rich it was, the people were bewildered and even blinded by its bright-

ness!

It is thus she is said to have caused the arrest of the king's son when at the baptism of one of his children by Wilhelmina; she threw the father into hatred of his son and made them quarrel as to who should be god-father to the child; she caused the son to speak angrily to his father, when he subsequently had to take up his abode at Leister House. Even Sophia, the new king's sister—mother of Frederick the Great—felt the power of this strange woman who had been so deeply wronged, and who had failed to look to the right source for revenge and comfort.

Poor Zilpha did not know the pit-falls to be found in the world, when one is not threading the pleasant and flower-strewn paths of Wisdom. She was not fortified against the wiles of scheming people. With such wonderful psychic power turned toward the promotion of Absolute Right and its utility in the world as long as it needs making better and wiser, her life would have been a happy one, and a multitude of sorrows covered. For the fruit of right intentions is comfort.

Wisdom's Boulevard is delightfully traversable; all the *Tributary Roads* leading into it are charged with the atmosphere of Peace.

I think the road Zilpha took—though circuitous, and may-be tortuous—was the wild-wood one under whose young tendrils and forget-me-nots and fragrant ever-green leaves lay the Everlasting Trail concatenating invisibly with the glory and peace and splendid effulgence of the Royal Tributary.

What do you think? —Une Fille d' Eve.

Dear Mrs. Barton:—I have been reading your matchless book "*An Interlude*" and I am in love with the author. How can you write such beautiful things—where do you find such inspiration? In the silence, I suppose.

Ever Yours, Emma E. E.

Notes of the W. N. C. F. Convention.

Continued from page 270.

they requested me to speak on. In the evening I spoke before the Christian Endeavor society in the same church on "Overcoming." The audiences freely expressed themselves as highly pleased. People everywhere are hungering and thirsting for the Truth. They are prejudiced only against names and the newspapers' and preachers' unfair garbling of the definitions of names. Verily, the harvest is white with ripeness and the laborers few.

.... Many readers of THE LIFE were at the convention, and some of them said they came all the way expressly to meet its editors. Bless their hearts! We warmly appreciate this expression of confidence and love and hope they were not too much disappointed when they found that only one of us was there.

.... The Chicago newspapers gave us only a bare mention, with the exception of a column of ridiculous perversions and lying sneers, illustrated, gotten off by the Daily News. This article touched up Henry Frank and me, in what I suppose the writer thought was a funny vein; on a little discussion he and I had in a business meeting on the use of the word "rendezvous." At the same time these papers were giving broad pages to accounts of foot-ball games, pugilistic bouts, races and other sporting events. They did this only because there are more people interested in such doings than there are readers of New Thought literature and news. They aim to publish papers that will sell, that appeal to the largest numbers. It is not because they are opposed to New Thought. Most of the editors and publishers are liberal and broad in their views, but business with them takes the precedence over sentiment and opinions of cults and creeds.

.... The Chicago Federation is in a flourishing condition under the able leadership of Dr. E. H. Pratt. They are doing a wide-reaching work of education along new thought lines.

.... A meeting has been called in Chicago for the first Saturday in December for the purpose of organizing the middle section Federation, electing officers etc.

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— THE MAGAZINES —

SUBSCRIPTIONS RECEIVED BY THE LIFE. COMBINATION RATES.

EXPRESSION:—A Journal of Mind and Thought, published monthly. 6c6d per annum net (\$1.58). W. Isacke, 147 High st., Kensington, W., London, Eng.

DAS WORT.—A German magazine, devoted to Divine Healing and practical Christianity. \$1 per year. H. H. Schroeder, editor and publisher, 3537 Crittenden Street, St. Louis, Mo.

UNITY.—A monthly metaphysical paper, \$1 a year. Published by Unity Tract Society, 913 Tracy avenue Kansas City, Mo.

WELTMER'S MAGAZINE—New Thought and Healing. Wholesome and helpful. Monthly. \$1 a year. Nevada, Mo.

THE PROGRESS, a weekly, Independent Advance Thought Newspaper. You will like it. Established 1864. \$1 a year. Minneapolis, Minn.

BOSTON IDEAS, an up-to-date weekly paper—New Thought, news and literary points. \$1.00 a year. Boston, Mass.

THE STELLAR RAY, a new monthly Journal of higher thought, psychology, Metaphysics, Science and Astrology, \$1.00. Hodges Bldg., Detroit, Mich.

MIND, a leading exponent of New Thought. Articles from able writers. \$2.50 a year. New York.

NOW, A New Thought Journal of instruction in questions of Mind. \$1 00 a year. Glenwood, Calif.

TO-MORROW, For People who Think. Monthly science, literature, sociology. Politically independent, \$1.00. Tomorrow Publishing Co. 2238 Calumet Ave., Chicago.

THE BALANCE, monthly. Devoted to Masonic Philosophy and Advanced Thought. 50 cents. 1700 Welton St., Denver.

OUR OWN BOOKS.

An Interlude, Mrs. Josephine Barton's new book, silk velvet cover, \$1; paper	\$.50
Healing Thoughts, by C. Josephine Barton, paper, 50c; cloth,	1.00
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