

# THE LIVING CHRIST:

AN EXPOSITION OF THE  
IMMORTALITY OF MAN  
IN SOUL AND BODY.

1162  
BY

PAUL TYNER.:

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*"I am the resurrection and the life."*

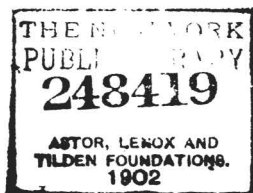
—JOHN, xi. 25.



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*The direct manifestation of Deity to Man is in His own image, that is in Man. . . . We are not made now in any other image than God's. There are, indeed, the two states of this image—the earthly and the heavenly, but both Adamite, both human, both the same likeness; only one defiled and one pure. So that the soul of man is still a mirror, wherein may be seen, darkly, the image of the mind of God. These may seem daring words. I am sorry that they do; but I am helpless to soften them. Discover any other meaning in the text, if you are able. . . . The flesh-bound volume is the only revelation that is, that was, or that can be. In that is the image of God painted; in that is the law of God written; in that is the promise of God revealed. Know thyself; for through thyself only thou canst know God.*

—Ruskin.

To  
my wife

M. J. Hatch Aug. 15-02 114\*



## INTRODUCTION.

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These pages are written to inform the world of a discovery which, it is verily believed, must mark the dawn of such glory of human development in every department of life as shall, within the next hundred years, place man as far in advance of his present position as that is beyond the point reached by the beasts that perish.

Fortunately for its early acceptance by all thinking men and women, this discovery is not put forward for the first time in the present statement. It is now presented, rather, as a recovery of that which was lost; a fuller and clearer recognition of that which, until now, has been seen by most men only "as through a glass darkly." It is hoped to make plain that this larger recognition of man's immortality, the grandest

truth so far grasped by the human mind, is attributed not to any particular revelation to the author, but to a development of human consciousness shared by him with the race.

The truth which is now re-asserted was distinctly declared in words and unmistakably demonstrated in action by the First Man of the race who knew the truth and embodied it in his own person. It is this:

*The man living in absolute consciousness of his oneness with the Father,—with Eternal Life,—is no longer subject to death; is no longer subject to the final destruction of his physical body, nor to any of those lesser degrees of death which we call disease, deformity, infirmity, and old age. He may, if he chooses—so obeying the law of life—live perpetually in the body of flesh, putting on immortality in place of mortality and incorruption in place of corruption.*

In the following pages, it is aimed to present, with all possible clearness and conviction, the grounds which seem to

establish the fact that man's immortality is as essentially an attribute of life here as hereafter, in the body of visible flesh as in the invisible soul. The power to perpetuate LIFE in ever increasing strength, fullness and beauty of manifestation—in society and in the individual—is shown to be entirely in accordance with natural law, as with scriptural teaching. This power requires only the awakening of man to fuller consciousness of his true nature for its exercise, not merely in isolated instances of abnormal spiritual development, but as a normal experience. Some attempt is also made to indicate what this realization of our victory over death means as to the possibilities opened up to human attainment, in realms physical and realms spiritual; what man may do with the body he shall have made imperishable. Giving attention chiefly to the demonstration of man's attainment of immortality in the body of flesh, it will be made plain that this victory over the last enemy necessarily carries with

it absolute supremacy and control over any and all conditions of that flesh, as of other matter,—over change, disease, accident or violence in any degree menacing the perfect health and perfect life of that body; *the absolute subjection of all obstacles and barriers on the material plane*; time and distance, walls and mountains, seas and rivers, heat and cold, light and darkness.

At the outset, it is found necessary to warn the reader against a confusion of mind concerning the theory of bodily immortality, from which even fair and candid truth-seekers do not easily free themselves. Immortality, and the absolute dominion over all forms of matter belonging to the immortalized man, is distinctly claimed for *man in a physical body*, and to be attainable by another and better process than that we call death. Just as distinctly, immortality for the physical body in itself, and as it is at any particular moment, is *not* claimed, and not considered desirable. The physical body must be changed

It is a body that is constantly changing, and one peculiarly susceptible of change. The body in which Jesus passed through walls and closed doors, appearing and disappearing at will, was a body of "flesh and bones," as he declared,—a physical body. But it was also a spiritualized body, flesh and blood so raised in vibration as to become instantly responsive to the will. Its tangibility could be increased or decreased at pleasure. This does not mean a reversion to the old idea of spiritual bodies, born out of the death and destruction of the physical form. On the contrary, death is to be conquered by raising the physical body into higher life. Success is won at last through the lessons taught by so-called failures. Through many errors we come into recognition of truth,—through many deaths we come into the consciousness of the endless life and its power, in which we are made. When we shall have attained that consciousness "there



shall be no more death," because there shall be no more need of death.

The chapters that follow were originally delivered as a course of lectures during the spring of 1896, at the Church of the Messiah in New York, and repeated last July and August in Unity Church, Denver. It has been thought best—perhaps at some sacrifice of literary finish—to preserve the lecture form, in the belief that if the relation of speaker and audience is kept in view, the printed word may hold something of the directness of the spoken word.

In closing this introduction, it may not be improper to record the fact that an important outcome of these lectures has been the organization of the Civic Church of Denver, a movement designed to give practical meaning and effect to the suggestions here offered as to the bringing in of the Kingdom of God.

PAUL TYNER.

DENVER, Colo., May 4th, 1897.

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# THE LIVING CHRIST.

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## CHAPTER FIRST.

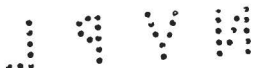
### *The Risen Christ a Present Reality.*

The statement "Consciousness of oneness with Eternal Life means power to *realize* that onenes and to *manifest* it in supremacy over all conditions negative to Eternal Life," carries its proof with it. The invincible logic of this statement appealed to me, as it has appealed to many others, long before the illumination that opened my mind to its fuller meaning.

I had long felt in my soul that the predicate as to oneness with God was sound; and I had reasoned that, with an omnipresent God filling the universe, there was no room anywhere for anybody or anything that was not God; but I went down with the *grippe* and suffered

more or less from colds and over-work and sewer-gas poisoning, just as if the great truth had never been known to me. Indeed, I see now that my intellectual acceptance of the truth was very much of the sort I should have accorded to the statement that men fly on the planet Mars,—that is, to a fact having no apparent relation to my present life and the body I live in. My intuitive perception of "God's oneness with Man" did not materialize in a manifestation of his oneness with *me*, and of *my own oneness with my own body*. For this, my reason demanded further confirmation, tangible proof.

Only a few days before the great illumination came to me, I had defined the need for the world thus: this truth of man's possible immortalization of his body is the greatest so far perceived in the history of the race. It means almost inconceivable progress in power and beauty, as the result of man's recognition in this new light of his true nature, and his response to the call this



new conception of his nature must make upon character and conduct. There is but one thing, however that can *prove* it to the general satisfaction, and that is *the visible presence in the midst of men of a man who shall have lived in the flesh on earth, among men, for a period much longer than the "allotted span" of the scriptures, for a period longer than the recorded years of any man who has died and who,—with all this length of days,—manifests in his body no shadow of change, or turning to decay.*

So, imagining that this truth was, at present, only in its dawning upon the human mind, it seemed to me that the world would have to wait a thousand years, at least, for such a manifestation of it as would be convincing to the race. And I thought of the age-long patience and struggle and sorrow and suffering and fortitude and endurance—of the god-like heroism of that soul who, in God's own good time, should be raised up for this divine work—and how all the waiting and travail

and tribulation and endeavor would be but a small price to pay for so glorious a redemption!

It has been well said that "the small faiths can be proved; the larger,—say the law of gravitation,—can at least be stated; but the greatest faiths and the fearlessness of them, cannot be set forth in satisfying words, because no merely intellectual process generates them; living, helping *being* the immortal, is the only thing which makes one sure of immortality."

At daybreak of Friday, the eleventh of May, 1895, I woke into full and absolute knowledge of the great *fact* which, to me, proves man's immortality here and now, and in the body of flesh we know. I knew that a man *had* lived nearly nineteen hundred years and knowing only fuller and fuller life with the passing of the years, had lived and still lives in the same body in which, in the beginning of that period, he walked the earth a man of flesh and blood. This man,

in whom humanity came to full flower with the conscious manifestation of his oneness with Eternal Life in the thirty-third year of his present incarnation, has really destroyed the last enemy, which is death.

To-day, in Europe and America; Australia and Africa; India and the isles of the sea, wherever the Father is worshipped in spirit and in truth—as in the Judea of Herod the Great—Jesus the Christ, Son of God and Son of Man, lives in the midst of us! For this cause came he into the world; that he might be *a witness* to the truth; a living, unimpeachable witness of the truth that shall make us free—the truth of man's *reunion* (reunion) with God, through absolute spiritual self-consciousness—with God, with the Eternal, Omnipotent and Omniscient Source and Fountain of Life, “in whom we live and move and have our being,”—without whom we are not!

I have said I *knew* this greatest fact in the history of humanity in a moment; that what before was as unknown to me



as was the western continent to Columbus before he sighted land, became in an instant a known reality; as much a part of my consciousness as was the air I breathed; a truth as yet faintly comprehended in its fullness, but a truth firmly grasped, irrevocable and indestructible; an eternal verity written in letters of fire on my brain and in my heart—and so on the mind and in the heart of this age, and of all future ages.

Opening my eyes on the first rays of morning light illuminating my room, I thought of the oneness of Eternal Light and Life in a vague way, when my attention was seemingly diverted by the image of a monk's tonsured head; and I thought of the crown of thorns it symbolized. Then the whole sublime tragedy of the passion moved vividly and rapidly before my eyes; the scourging, the pillory, the cuffs and blows, the jibes and jeers, the mockery and derision of that crowning with thorns; the painful progress to Golgotha, hooted by

the blind and cruel mob; the torture and ignominy of the nailing to the cross, the cry of agony telling that the last dregs of the cup had been drained; the shout of victory that proclaimed "*It is finished!*" I saw then the spear thrust; I saw the burial of the sublime temple of the Divine thus laid low, and I saw—the RESURRECTION on the third day!

At this point, my mind opened to the great fact, as to a flood of life. He *rose* from the dead. He never died again! He LIVES! The air in my room seemed to vibrate with a more intense light than was ever seen on land or sea. My brain and nerves my blood and muscles, all my being vibrated in sympathetic unison with this light, and, in the midst of its shining glory, I beheld—the Divine Man, the Unying Man—beheld him face to face, and knew that it was he in very flesh and bones, as in flesh-transcending soul; knew that it was he and not another.

Ah, the sublimity of that recognition!

He in whom death was for the first time swallowed up in victory *lives*,—not as a radiant and glorified angel, far removed from the race of man; not as some more than human deity of transcendent benignancy and power, reigning in some far off heaven—but as man among men, the Elder Brother of the race in truth, striving, suffering, sorrowing, struggling still; shoulder to shoulder and heart to heart with us, as he has striven and suffered and struggled year after year and century after century; conquering still; one with us in infinite love, infinite understanding, infinite patience, and infinite faith in God and in Man.

*The* truth Christ came into the world that he might bear witness to is, plainly and specifically, the truth manifested in the grand fact which summed up every word and act of the Master's that had gone before his resurrection; the truth he "died to prove" only in the sense that it was necessary he should die in order that he might rise again—the

truth of *man's triumph over death*. He who has known the deepest and most intense ecstasies of human sense; he who has reveled in the joy which once, at least, brings heaven into the heart of every man and woman—he may imagine some glimmering of the highest, holiest, gladness of love which filled and thrilled me in the hour when I began to realize the boundless depth, the infinite tenderness, the perfect understanding, the unfailing patience, the splendid heroism, the sublime self-sacrifice and the absolute oneness with his beloved of *this* man's love! The transports of admiration born in my heart by the contemplation of this divinest human love, and its transcendent greatness, left no room for further thought in the first hour of my discovery. In the second hour, my mind was carried from this height (on which the world may well have lingered over long), to the next beyond; to the height from which we may begin to see the full meaning of Christ's victory.

“And I, if I be lifted up, shall lift all men with me.” These words sounded in my ears with new meaning. Because he that was called Jesus of Nazareth has conquered death, *the race has conquered death!* One man has proved himself to be “the captain of his soul, the master of his fate.” Therefore, MAN is immortal,—Man created in the image of his Maker, man the microcosm of that Eternal All of Being, of which the universe is the macrocosm; man the crowning manifestation of the Immanent and Eternal; man into whom God breathed the breath of *life*—the never dying life—man has awakened from the deep sleep, has remembered

. . . . “the glories he hath known  
And that imperial palace whence he came,”

Standing upon his feet, rising into recognition of his oneness with his Father, Man has claimed, secured and forever possesses his birthright—breathes again the breath of life that was breathed into him in the beginning. The everlasting

Witness of the Truth that shall make men free, lives on, lives ever!

I was asked by the near friend to whom this illumination was first confided what I had seen or heard? Until she uttered the question I had not thought of the form or absence of form through which the truth had become known to me; I could only answer: "Seen, heard? It was very much more than that. My eyes had ceased to see, my ears heard not,—yet no seeing, no hearing, could add an atom to my knowledge of this fact and the truth it demonstrates beyond all question; no seeing or hearing could destroy, or in the least weaken, the knowledge that has bloomed in my heart in the silence."

Let it not be supposed for a moment, however, that I expect this statement of my own experience to be sufficient evidence for the world, or that I deem the fact I declare to be of so mystical and occult a nature as to be incapable of demonstration. On the contrary, I am firmly convinced

that every fact in the universe is provable, and that a fact once known and recognized by one man must, in time, be recognized and known by all men. Being absolutely sure of my fact, I have no fear in regard to the proofs. They cannot fail to come, in good time and abundantly. If I may be permitted the comparison, I stand toward those who have in the past argued and speculated upon man's immortality in much the same relation as did Columbus to the philosophers and geographers who, long before his voyage, insisted that there was a continent in the western ocean, or a western passage to the Indies. If the fact of THE LIVING CHRIST, to compare great things with small, may be considered as the *terra incognita*, whose shores I have touched (not yet explored), these first feeble evidences of my discovery may be accepted in evidence, as were the Indian men and women, the birds, animals and plants, that Columbus took home to Spain—as evidence sufficient, at least, to lead

other voyagers and explorers in this direction, and so to bring the fact I but touch upon, more and more fully into the knowledge of mankind.

I have said that my perception of the living Christ was *more* than physical seeing or hearing. The perception of his *physical* presence through the physical senses was included in a larger mode of perception so distinctly that I felt convinced that I had indeed looked upon the living form of the Redeemer; that mine eyes had beheld him and not another, not only on this occasion, but also two years before—then not understanding the fact. It was in the spring of 1893, while living in New York. According to custom, we had been sitting together in the silence, my friend and I, with minds passive and open to the influx of divine spirit invited by the thought of oneness with God. Frequently, in such sittings, there came to us from beyond the veil, visibly and audibly, thinkers and teachers whom we had learned to call



friends; who have brought us comfort in time of trial, light in darkness, consolation and counsel of the wisest. These friends, on this occasion, had passed out of the sphere of clairvoyant vision; the conversation was followed by a deep and impressive silence lasting several minutes, when suddenly, and yet as if it had always been there, the atmosphere of the room was vibrant with a white light which seemed to fill our souls with the peace that passeth all understanding. Looking up, I beheld such a vision of radiant glory as must have blessed the eyes of the disciples who went up into the Mount of Transfiguration and there gazed upon the Lord, when his garments were of the whiteness of pure light, and his face shone as the sun. I dare not attempt to put into words the ineffable beauty and splendor, the peace and power of that vision, nor the gentleness and calmness, the sweet assurance, with which he spoke the words: "Lo, I am with you alway, even to the

end of the world!" Christ became real to me in that hour as he had never been before. It was very different, in ways difficult to explain, from the clairvoyant vision; so real and absolute was it in physical manifestation, that I felt certain my companion, although not clairvoyant, must have seen and heard as I did. But she said she had only seen "a great white light" and felt a glorious presence and a profound peace. It was such a "white light" as Paul saw on his way to Damascus, I have no doubt; the light which hid the glory of the Man as the sunlight hides the stars.

If I had not thus looked upon the Savior of Men in the flesh and failed to realize the fact in its fullness then and at various other times in the interval of two years, it would now be almost impossible for me to understand how it could come to pass, that the disciples, to whom he showed himself after his resurrection, failed to realize the true nature of his immortalization in the

flesh. With this experience, it will be thought that I must have been blind indeed, not to have known the truth sooner. Aye, more blind, more deaf, more dense even, than has been the whole Christian world for nearly nineteen centuries. Having eyes we see not, and, having ears, hear not. Yet as I have groped my way through the darkness into light, helped by the gleams that have penetrated to my spiritual and mental perception, so I have no doubt the race has come, and is coming forward through errors and half truths which, dying and put under foot, become "stepping stones to higher things."

## CHAPTER SECOND.

### *A Quickening of Social Evolution in the New Light.*

The greatness of meaning which the truth of man's immortality holds for humanity grows upon one daily. It can only be fairly understood by comparison with those epoch-marking, world-moving events that stand out in plain view as mountain peaks on the map of human advance. To the invention of the printing press we owe a mighty intensification and multiplication of the power of human speech and human intelligence; the spread of Christianity in the first five centuries of our era, and the rise into supreme power of the organization built upon it, may well be regarded as marvelous; the discovery of the new world brought with it a magnificent expansion and enrichment of

human powers and activity; men were made consciously nearer to God, the world over, by the birth of religious freedom in the revolt of Luther, and by the birth of political liberty in the rise of republicanism on the ruins of monarchy in France and America; the industrial revolution, which rose like the fabled geni from Watts' tea-kettle, has so completely transformed our methods of production and exchange within the century now closing, that the increase of material wealth in this time has been greater than in the preceding twenty centuries. Although the wonders of the electrical age are only in their beginnings, they have already thrown the marvels of steam into the shade. All these stand out in bold relief. Yet greater than all these, surely,—more important to human growth and development in every direction; in art, science, ethics, religion, philosophy, education and government,—must be deemed this discovery, which presents to the world solid scientific bases

for the concrete and early realization, as a normal and general condition, of that dream of mankind through all the ages: absolute command over strength and weakness, health and disease, *life and death*, in the individual body of flesh and blood, here and now! The veritable philosopher's stone which shall transmute all baser matters into purest gold; the fountain of perpetual youth, vainly looked for by Ponce de Leon; the elixir of life so long sought for by the old alchemists,—all are at last placed within the reach of mankind. For I hold the perpetuation of life in ever-increasing strength, fullness and beauty, in the individual as in the race, and in the body as in the soul, to be a power inherent in every individual and one whose conscious development and mastery present no greater difficulties than do the attainment of proficiency in painting or music, algebra or geometry.

With general recognition of man's immortality in this larger sense, as a starting point, and with its larger

demands upon character and conduct, I see in the near future such a development of human powers and faculties as must, in the next fifty years, bring us advances in science, philosophy religion and art, wealth and culture, laws and learning, greater far than the progress of the last five hundred years.

True, we may not all immortalize our bodies at once, any more than we have all become Platos or Shakespeares; but the number of the immortals will increase constantly, and the general level of life will be quickly raised. Joy will become a normal condition. Poverty and sickness, fighting and swindling, will soon become as obsolete as cannibalism.

The risen Christ, the conquering Christ, the invincible Christ, the serene and certain Christ, it is whose oneness with God through oneness with man presents absolute and unquestionable demonstration of the *present* profit and practicability of his teaching and example; of the gain through it, in a very real sense, of that Eternal Life,

beside which "the whole world" without it were but as dust in the balance. His victory *over* death, "The Great Destroyer," and until now the "Prince of this World,"—affords fullest and most convincing evidence that a life in accordance with his doctrine *is* profitable in this world, as in any other, and more immediately than in any other. Nothing it seems to me, could be more logical than Tolstoi's argument that "*If in this world* a life in accordance with the doctrine of Jesus is not profitable, his doctrine cannot be true." \*

"Persecutions" are promised, with

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\* Count Tolstoi's conception of Christianity, however noble and impressive as a demonstration that "the life is more than the meat and the body than raiment," is fatally lacking, it seems to me, in a comprehension of the true nature of woman and of sex. His low appraisal of woman's place and importance is that of the Mosaic, rather than the Christian dispensation. Consequently, we find Tolstoi, with all his greatness and honesty, making religion and life crude and unlovely, hard, dark and angular,—abandoning and despising all that is beautiful and best in human expression (and development through expression) in art, music and the drama. His error is that of the ascetic in all ages—a failure to distinguish between the use and the abuse of the æsthetic faculties; between the right direction, which makes for grace, refinement and the highest idealism in living, and the misdirection which drags all high and holy powers in the mire.



blessings to those who renounce houses and lands, sister and brother, father and mother, husband or wife, for Christ's sake; but they are to have all these very possessions and relationships "a hundredfold"—and "persecution" under such circumstances, is not so dreadful a thing nor its endurance so difficult. In fact, it might be welcomed as affording excellent opportunity to manifest and exalt the truth that is in us. It is not to be counted, compared with the profitless persecution, wretchedness and misery which are the accompaniment of the selfish, personal life, sunk in self-gratification and heedless of the suffering or conquering of the race.

This living Christ must bring Christendom to a clearer and livelier recognition of the truth that the body in a real and literal sense is "the temple of the living God." The truth he brings points plainly to the recognition, in every state or national system of education, of the immense importance of giving the fullest consideration to the needs

of the body, beginning with the babe before and after birth, (so ordering our social life that to be "born without sin" shall be the rule and not the exception) and emphasizing clearly and unmistakably the right and justice, as well as the wise politics and economics of the demand that, not in the rich man's home alone, but in the homes of *all* the people, the body must have fullest and freest nurture and development,—be well and regularly fed, bathed, trained and exercised in all wise ways. In other words, he brings home to us, to every people in their corporate, communal and national capacity, the truth that *life*; in any large and true sense, for nation or individual, requires first of all that every boy and girl, every man and woman in that nation, must share equally and fully in all opportunity for knowing the joys of impression and expression, perception and creation; the truth that if any of us would follow Christ, and have eternal life, we must consider the bringing about of an

order and arrangement in government and society which will secure this equality of opportunity, as the most important and immediate thing in the world to be done; as the thing God wants us to do *first*.

So, in short space, shall we attain, among other things, to that beauty of the ancient Greeks which, beginning with recognition and appreciation of the flowing lines of the human body, has left us beauty in architecture and sculpture that have been the inspiration and delight of succeeding ages. Marcus Aurelius, in one of his latest meditations, long after love for Faustina had lifted his soul into larger wisdom than that learned from his Stoic master, gives us significant hint of the fullness of meaning this may carry.

"In upper ways of life, unknown by those beneath death's shadowing fold, I sat at the feet of the noblest lords and masters of earthly sense, of beauty and delight. Of them I learned the wealth of life, the power and glory that may be of flesh, so long ignored and missed. They taught me how every organ of earth and sense must needs be beautifully

grown and nobly used, to reach the most and best of life; how the world, even in its vilest, blackest earthiness, has yet a soul of immortal good and use at the heart of it. To live most truly and richly through every organ and sense of flesh, attains most quickly and abundantly the heavenly. Even as the worm must needs most heartily eat its worm fill, that so in strength and beauty it may transform to perfect butterfly, so must man right heartily, in wisdom and purity, eat his earth fill, that he may transform to rich completeness in body and life . . . . He is wise who nobly cherishes and wears the form of matter, who grows and gathers and eats the flower and fruit of earth's flesh and sense in strong, brave love and helpfulness, as garb and staff and spirit food to grow his inner self by, and so help the world."

In philosophy, by the supreme test of his own personal life and its influence upon the welfare of the race, the living Christ brings reconciliation between Idealism and Utilitarianism. He brings peace and order into our social conflict and unrest by his personal demonstration of the truth of social solidarity in a more literal and intimate sense than most socialists dream of. His life affords irrefutable evidence that, for weal or woe, for better or worse, human

society is absolutely one grand living organism, with closely interrelated structure and function, as actually as is the body of the individual man. His life shows us that the health and happiness of every unit of society, (which means above all the healthy, constant and harmonious *activity* of each unit in its relation to every other unit and in its proper place in the organism), are virtually concerned in the health and happiness of society as a whole. Or rather,—since the whole comes before the part—that the health and happiness, which means the integrity, the beauty, the freedom, the vigor and the power of the collectivity, is vitally essential to the health and happiness of every individual composing it.

## CHAPTER THIRD.

### *Church Union in the Resurrection of Real Religion.*

In the immortal God manifested in immortal man, we have at last the long sought basis for a perfect union of all the various branches of the Universal Church. In his embodiment of all that is highest and best in the teachings and aspirations of all religions, Christ furnishes common meeting ground for Buddhist and Brahman, Moslem and Jew. In the added truth, the crowning truth, which his continuous life in the flesh now gives to the race, we have substantial reason for the preaching of his gospel "to all nations,"—and especially to those whose own great teachers had given them ethical codes and elevated ideals of right and wrong, to which Christianity, *minus the living*

*Christ*, could really add nothing. In the *visible manifestation* of his oneness with God, *through* oneness with Man in absolute love,—“otherworldliness” will be banished and all the grand forces of religion will be directed to lifting this life and this world into what they should be, and what they will be; to bringing the kingdom of heaven on earth, to giving the City of God, descending out of Heaven, earthly place and power. Coming not to destroy, but to fulfill the law (the measure of truth) given before his coming not only to the Jews, but also to other great races of men, he has no quarrel with any existing religion, on its positive side,—only fulfillment, only realization, only love!

And here a word, addressed particularly to the churches of Christendom, as to what the recognition of this truth holds for the future of religion, may not be out of place. They are asked to note that man's *freedom of will*, exemplified in his control of the life of his natural body, affords unquestionable

proof of God's existence. *Choice*, power to rise or to fall, to be perfect or imperfect, healthy or diseased, alive or dead, and the glorious freedom to manifest this choice at every moment of existence, are inconceivable in a product of merely material evolution. Such power of choice, on the contrary, proves man's oneness with God, because it is the attribute of the Creator and not of the creature.

The churches are further asked to keep in mind that this immortality of the whole man demands for its very essence that oneness of each with all, which the Divine Founder of Christianity lived and died and lives again to teach mankind,—each man's oneness with all men,—with the thief and the prostitute, as with the poet and the archangel; with all life; with the lowest atom of undifferentiated protoplasm, as with the glorious substance, structure and order of the solar system.

. Fully persuaded as I am in my own mind, of the truth of the revelation



here imparted, it is quite conceivable to me that this doctrine which Christ declares in word and life,—now, as nineteen centuries ago,—will be “to the Jews a stumbling block and to the Gentiles foolishness.” Yet I also feel sure that the world is approaching that fullness of time when many minds that have been slowly ripening through the ages are now prepared to perceive and accept the truth which I now attempt to impart, as it has been imparted to me, and as I accept it; and that ere long the great body of those who worship IN HIS NAME will be leavened by this leaven of truth hidden under many signs and symbols, but slowly and surely through the centuries, and amidst all divisions of race and creed, working out into full recognition. It is not a challenge to the Christian Church that this recognition contains, but a call to resurrection and to life. This larger, fuller knowledge of truth comes not to destroy, but to fulfill; to confirm in the highest demonstration and development all those

hopes, promises and teachings, which have, in great and increasing degree, helped and lifted the race in the past, and which are of the very essence of Christianity, as of all religion.

And I have a special thought, born of sincere sympathy, understanding and regard, for the many devout and faithful followers of Christ to whom, at first, a new dispensation emphasizing the *humanity* of Christ, albeit with emphasis on the divinity of humanity,—will seem to threaten with destruction religious ideals which they have long held sacred, and which seem to them to link Christ's mission,—his incarnation in the flesh, his teaching, his suffering, his death, his resurrection and ascension—with a personal triune God reigning in glory in some far off heaven, which they hope to enjoy, after a season of trial and tribulation in this "vale of tears."

I have understanding and regard for this state of mind, because I know it of my own experience and can see in it,

surely, a stepping stone that has brought me into the fuller perception of Christ's teaching I now enjoy. It is difficult to see how we should realize the divinity of Man in the concrete, if we did not first realize the divinity of God in the abstract. The very Jews who accused Jesus of blasphemy because he declared himself the Son of God and the Son of Man, were far on their way to a comprehension of his gospel. There is no objection to worshipping Jesus Christ, if we will worship the God manifested in him, and worship at the same time the God in ourselves.

Does infinite spirit become *less* for its manifestation in what we have regarded as finite form? Is it only the wanderer to whom home is a dear and holy thought? Is motherhood or fatherhood less sacred to one who may herself or himself become a parent? Is the filial relationship less beautiful to one who knows its beauty by *being* a son? Must painting and sculpture be forever beyond the powers of one who

honors the painter and the sculptor and who worships beauty? To know love, must it be impossible for us to become lovers?

Surely this is but to ask whether or not the All Good, the All Wise, the All Powerful, the All Beautiful,—Infinite and Eternal Truth, Justice, Love,—become less worthy of worship when incarnated in humanity,—when made a comprehensible, breathing verity. It is to ask if the exaltation of the Divine Man is *dependent* upon the abasement of the divine in all other men, upon their prostration in the dust as poor, miserable worms. It is to ask if the worship of "worms" is more acceptable to God than is that of Man standing upon his feet, conscious of his oneness with God!

"If we have not learned that God's in man

And man in God again—

That to love thy God is to love thy brother,

And to serve the Lord is to serve each other—

Then Christ was born in vain!

If we have not learned that one man's life

In all men lives again;

That each man's battle fought alone

Is won—or lost—for every one—

Then Christ hath lived in vain!

\* \* \* \* \*

If we have not learned of immortal life

And a future free from pain—

The kingdom of God in the heart of man

And the living world on heaven's plan—

Then Christ arose in vain."

## CHAPTER FOURTH.

### *Perpetual Growth of the Body a Necessary Consequence of Perpetual Life in the Soul.*

Change, throughout nature, is the law of growth, the law of life. It is the law even of that manifestation of life which we call death. As soon as a tree ceases to produce, to put forth leaf, blossom and fruit,—growing with the wealth it gives,—its obedience to this law of change takes the form of decay and disintegration preliminary to its reorganization into other forms. So with man, there is no cessation of the movement of the molecules of his body. When he stops producing, stops giving, stops growing, in one form, that form instead of going forward, falls backward; is disintegrated and disorganized, that its potencies may be given to another

likely to make better use of it. "Unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him." \*

Aryan writings and traditions tell us the first race of men was immortal, in body as in soul,—and knew not disease or death. Death entered the world of men as the result of man's own error, not through any inevitableness of death in nature. By the sin of pride fell the angels. The fall into materiality—that is, into the sense or thought of human life as contained in materiality alone and limited by it,—was a consequence of the error of supposing flesh could be separated from spirit, man from God, and yet "be as Gods"—that is, live forever. The secret of living forever is, after all, a very simple one. All man has to do is to *repent*,—that is, turn back from his error,—and become as a little child. A little child, knowing and trusting that it shall be fed and cared for, goes on growing, increasing day by day in strength and

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\* Luke xix., 26.

grace, in joy and in the power of joyful expression and creation. It will probably help us to grasp and make more completely our own this truth of man's essential bodily immortality, if the law on which the whole teaching rests is put in the form of an axiom:

*Infinite progression in Outer Manifestation is a necessary consequence of absolute perfection in the Inner Essence of Infinite Being.*

The absolute perfection of God is a postulate which will not be denied by religious teachers of any creed or sect. It is a necessity of Deity. Nor will it be denied that this absolute perfection resides not in time or space, but in the *infinite being* of that Spirit or essence, of which all outer nature is but the steadily increasing and enlarging manifestation in outer unfoldment. Our axiom, therefore, cannot fail of acceptance by Religion, in the large and inclusive sense of the word. It may be said, moreover, to sum up the essence of Christian theology, so far as it defines God, and



nature. How is it in regard to Science? For answer, attention is invited to two statements from the utterances of two authorities whose names stand for modern science in its latest development. Neither of them can be suspected of even a leaning towards belief in Christianity—the Christianity that is identified in the mind of the age with supernaturalism, and so with denial, rather than assertion, of man's rightful place in nature.

Says Professor Huxley, in propounding the modern doctrine of a single physical basis of life:

“What truly can seem to be more obviously different from one another, in faculty, in form and in substance, than the various kinds of living beings? What community of feeling can there be between the brightly colored lichen which so nearly resembles a mere mineral incrustation of the bare rock on which it grows, and the painter, to whom it is instinct with beauty, or the botanist, whom it feeds with knowledge? \* \* \* What community of form or structure is there between the animalcule and the whale? \* \* \* Yet \* \* \* protoplasm, simple or nucleated, is the formal basis of all life. It is the clay of the potter; which, bake it and paint it as he will, remains clay, separated by artifice and

not by nature, from the commonest brick or sun-dried clod."

Here we have a suggestion of the unity which runs through the infinite diversity of forms in nature,—and Nature is Man writ large. Even more interesting is the testimony of Herbert Spencer, as to the change which characterizes the growth of single individuals.

"Metamorphosis," he says, "is the universal law, exemplified throughout the Heavens and on the Earth, especially throughout the organic world; and, above all, in the animal division of it. No creature, save the simplest and most minute, commences its existence in a form like that which it eventually assumes; and, in most cases, the unlikeness is great—so great that kinship between the first and the last forms would be incredible, were it not daily demonstrated in every poultry yard and every garden. More than this is true. The changes of form are often several: each of them being an apparently complete transformation—egg, larva, pupa, imago, for example. And this universal metamorphosis, displayed alike in the development of a planet and of every seed which germinates on its surface, holds also of societies, whether taken as wholes or in their separate institutions. Not one of them ends as it begins; and the difference between its original structure and its ultimate structure is

such that, at the outset, change of one into the other would have seemed incredible.”—(“From Freedom to Bondage.”)

In no form of life does this universal law of metamorphosis find more remarkable demonstration than in that of the individual organism of the body of man. It is hardly saying too much to assert that in all the realm of animated nature there is no such difference between any two different animals as there is between the infant crying in its nurse's arms and the same individual grown to man's estate and “seeking the bubble reputation even at the cannon's mouth.” Even more marvelous are the changes revealed by a study of embryology. The germ which grows into the human babe in its mother's womb passes successively through the stages of mineral, vegetable, insect, fish, reptile, bird and quadruped embryos.

The immortalization of the body of man is but a continuation of this process. The only difference is that man, when he has developed the conscious-

ness that he is made in the image of God, finds that *in the human form*, in its normal perfection and purity, he has reached the end of any necessity for structural change. All structural change limits while it specializes. Every extension of structure needed to exercise the additional functions, as they are developed, is, in man, made out of the material supplied by outer nature. He does not have to grow his clothes on his back, as do the lower animals; his house as does the snail; his weapons of offense and defense as do the elephant and the bull. With man, tools begin,—tools and machinery. For these extensions of human function in indefinite, in infinite degree, he finds no change in his own bodily structure necessary, only a raising of its powers through expansion and enlightenment of consciousness—of thought—and a training of the body to ready and certain obedience to this thought.

## CHAPTER FIFTH.

### *The Incarnation of the Divine in the Personality of Jesus a Prophecy of its Incarnation in all Humanity.*

It is often said of Jesus of Nazareth, as of other reformers, that he was "in advance of his time." And for this, some people say, was he crucified, as the prophets before him were stoned; as the pioneers of truth in every age have suffered martyrdom. A little reflection will show, however, that the *beginning* of every great advance in human development has been made at the right psychological period. This truth is pre-eminently manifest in the career and teaching of Jesus. He came at a critical turning point in the world's history—at a time when imperial Rome, —having reached the heights of merely

material glory and dominion; having exhausted the possibilities of a social ideal and a social system based on the exaltation of might over right, of form over substance—had begun to totter toward her inevitable fall. The head and front of that mighty civilization were of gold, but its feet were “feet of clay.” Under all its military and political greatness; under its triumphs of architecture, under its splendid oratory and literature; under its magnificent elaboration of luxurious living, at the top and for the few, was the frightful wretchedness, the worse than barbarism, of the masses. Slavery, more brutal far than that from which the negro has been so lately delivered in our own country; slavery unparalelled in the awfulness of its inhumanity at any other time recorded in the world’s history, was the lot of millions of men and women,—of the majority of the human race. This slavery reached its most intense expression in the hopeless misery of the helots, condemned to spend their lives in hard and unceasing toil

and mercilessly slaughtered—perhaps mercifully slaughtered—when their strength was spent, or when their numbers so increased as to alarm or annoy their patrician masters; but it was a slavery felt in varying degree in every class, throughout society in all the world. The Roman citizen vaunted himself a freeman; but even the empty form of freedom he boasted was not a general condition. It was a marked and highly prized distinction, built upon the subjection of the rest of the world to Rome. Even among the most favored, the dead-sea fruit so fair to look upon, had turned to ashes in the mouth. Life indeed, was felt to be not worth living.

Jesus came at the right *time* then. He was in advance of the world's time, but he was not in advance of *his* time, for the world waited his coming in sorrow and travail. The reformer's right time has come, we may be sure, if he leads, rather than follows.

Jesus came at the right time, and he came in the right *place*. His appearance

was plainly one in obedience to what we are beginning to recognize as the law of mental causation. "The creation is the incarnation of thoughts," says Mr. W. W. Peyton, in the "Contemporary Review" for June, 1896. "The flood, the orchid, the sunset color, the butterfly, are the clothing of some emotions. And we, who summarize all idea and emotion on the summits of creation, are the more perfect incarnation. The thinking of the Infinite Mind which underlies nature underlies us."

Speaking of the Greek gods and goddesses as typical of the earliest natural incarnation, Mr. Peyton goes on to say:

"The relation of the incarnations in nature to the Incarnation in Christ is the relation of an ascending series. The parts have found their whole. The ideas distributed in the cloud and the leaf, the emotions distributed in the daisy and the doe, are gathered up into a Personality, from whom they have originally come. There is a gloom and grief in the principle of natural selection; there is a tenderness and a beauty in the hues and lines of a bird's feather, though adaptive coloration has been acquired in a great struggle; there is majesty in the magnitude of a mountain; there are secrets in the woodland haunts



of the squirrel and the woodpecker. And all these are ideas and emotions of the Infinite Mind in shrines of incarnation scattered over the earth.

"When the Greek became responsive to Christ, he called Him the Logos or Word, of whom the incarnations in nature are the logoi or words, which are ever speaking and suggesting to us the Logos to come in the flesh. The Christ lay hidden in the incarnations, in the mistletoe and yule log of our Teutonic ancestors and the Oread and Dryad of the Greek. The Greek anthem of Christmas Day has yet to be understood and chanted in our churches. 'In the beginning was the Eternal Mind, and He was God. All things were born of Him; in Him was the primal life. The Eternal Mind became flesh, and dwelt among us, and we beheld his glory.'"

At the time of the birth of Jesus, as a natural development of their monotheistic faith—of their practical recognition of the oneness of God and the oneness of His people—the aspirations of the Jewish nation had taken distinct and definite shape in the expectation of a Messiah; of the visible coming among men of the Son of God, a Saviour and a Deliverer, as Moses had been; a Royal Chieftain and Ruler of David's line, in whom Solomon in all his glory should live again. This expectation was the natural growth also of the history of the Hebrew

race through thousands of years, an experience which at last focussed, in this little corner of the world and in this handful of people, the mighty forces not alone of Jewish national development, but also of the great civilizations of Egypt, of Babylonia, of Greece and of Rome, drawn into the Jewish blood and thought by close contact.

The man Jesus, was in a very true and literal sense, the external expression, the flowering, the incarnation, of this national aspiration, this national thought. The Jews, as a nation, failed to realize the fact, because they failed to recognize the seed in the larger beauty of the flower, the tree in its fruitage, the outline sketch in the finished picture, the less contained within the greater, the law in its fulfillment to the uttermost.

In the divine Man, the word is made flesh—that word which John tells us “was in the beginning,” which “was with God,” which “was God”—which is God! In the personality of the great Gali-

lean, we have the crowning and consummation of that particular stage of the divine process, by which this incarnation of the Word in the Flesh has been made most manifest in an individual human being. This process,—in truth as eternal as its cause,—may be said to have had its beginning, humanly speaking, in the first material manifestation of life on the first inhabited planet. It continued and continues through the ages in *ever increasing fullness* of manifestation. The Divine Man was not a sudden, isolated and miraculous creation. He was a natural growth, the product of evolution in the largest sense of the word,—of evolution and involution.

That divinity which, as a manifestation of the thought of God, was contained in essence in the first man and which is to-day contained in essence in *every* man, found in Jesus of Nazareth the fullest and most perfect *individual* manifestation we have had. He was *enabled* to manifest his essential divinity,

however, only because, as "heir of all the ages," he also contained in his *humanness*, and realized in his *personality*, the accumulated experiences of all the men of lesser development who had gone before. He was, he *is*, as truly Son of Man as Son of God!

The manifestation of the Divine in Jesus has been spoken of as the consummation of *one stage* in the process by which the incarnation of the Divine in the Human, of the Word in the Flesh, has ever been and is ever being manifested. Obviously, if the Word was made Flesh, it was in *all* flesh. If God is incarnated in *Man* it is in all men. If the purpose of that incarnation of the Divine in humanity is its full and perfect *manifestation* in humanity as a whole,—a necessity logically following on the recognition of its incarnation and manifestation in humanity in *any* degree,—then it is plain that any manifestation *less* than this full and complete manifestation, marks but a stage in the process. Christ in Jesus was a consumma-

tion and a beginning; a consummation of that perfection of the individual which is the *beginning* of perfection in the race.

He was truly the Lion of the Tribe of Judah. As the king of beasts exhibits the utmost perfection of structural organization for effective strength that has been developed in the animal kingdom below man, so Jesus manifested the complete and supreme individualization of all the racial forces of the Jewish character, the end and object of its evolution, its harvest and fruitage. The word "perfection" is used here only in a relative, not in the theological and absolute sense. Absolute perfection in the expression, or *manifestation* of that absolute perfection, which is an essential principle and attribute of Infinite Being, is inconceivable. If it were possible; that is, if any conceivable expression of God in time and space expressed God perfectly and eternally, His expression would be limited and bounded and

not infinite. Infinite and absolute perfection *in essence* requires by the very law of its being, infinite *growth and progression* in the manifestation of that perfection.

"This day before dawn I ascended a hill and looked  
at the crowded heaven,

And I said to my spirit—When we become the en-  
folders of those orbs and the pleasure and  
knowledge of everything in them,

Shall we be filled and satisfied then?

And my spirit said, No. We level that lift to pass  
and continue beyond."

## CHAPTER SIXTH.

### *The Failure of Buddhism Explained in the New Light on Man's Nature and Destiny Shed by Christ's Resurrection.*

The clearer conception of the relation between the inner and the outer life,—the spiritual ideal and its material expression,—emphasized in the preceding chapter, brings us to a consideration of a most striking and important divergence between the Eastern religious thought and the Western; between the Old and the New. The Oriental mind,—probably after it had attained a development in power of beautiful expression in art, poetry and philosophy as far beyond the reaches of our latest western expression as the Taj Mahal is beyond the Capitol at Washington in architectural beauty,—came into a reali-

zation of the fact that it was as far as ever from perfectly expressing that absolute perfection, which was perceived to be an attribute of Infinite Being. Fully conscious were the people of the East of the splendor of the heights they had attained, in comparison with the depths of merely animal existence from which they had emerged, and of the age-long journey (the thousands, tens of thousands,—according to some writers—hundreds of thousands,—of years) of toilsome effort and advance that lay between. Realizing, at this stage, that the utmost perfection attainable by humanity on the outer plane of material and intellectual manifestation, was as nothing compared to the absolute perfection of the Unmanifested, Universal and Infinite Essence of Being, they jumped, not unnaturally, to the conclusion voiced in the phrase which has so often echoed a mood of sick cynicism.

*"Vanity of vanities! All is vanity!"*

All planning and achievement, all material existence, were despairingly



abandoned, condemned and accursed as *Maya*, or Illusion. Nirvana, that blessed rest, in the bosom of Brahma; in the fullness of All Being, in the perfect peace of the All Containing and the All Contained—was conceived as an ultimate through the development of the subjective consciousness, that so far had gone hand in hand with that of the objective consciousness,—this happy state became the sole object of desire. Because the state thus conceived of was felt to be infinitely beyond all possible objective attainment, expression, sensation or existence, all external existence was deemed to be *opposed* to it, an *obstacle* to its final attainment. Physical life, therefore, instead of a good, became an evil,—a curse instead of a blessing. Death and the lessening or cessation of re-births, or re-incarnations, became the only object worth striving for, or rather,—since it was believed that all strife and effort were likely to defeat this object,—thought was concentrated on *passivity*; on not doing, not thinking, not

desiring; on "killing out desire,"—above all "the desire to live." A *halt* was called! A right-about, face! A disastrous retreat! The whole national trend (and so the whole racial trend), was radically changed. Advance was turned to retrogression; activity to passivity; the positive to the negative; the most productive fertility to the most barren waste; strength to weakness; health to decay; life to death; God to *nothingness*!

Not in the least unmindful of the power and beauty of that Eastern philosophical literature, whose recent revival among us seems destined to exercise an important influence on our Western life, it nevertheless, seems to me that the fact I have pointed out contains lessons far more profound, and far more vital, than is the sublimest wisdom worded in the Vedas.

When I say that the Oriental mind at the point of its ripest development, blinded by its own dazzling splendor, failed to grasp the real connection between infinite perfection in *essence* and

infinite progression in the *manifestation* of that essence, it seems to me that I place my finger on the clear and simple solution of the vexed problem presented by the actual condition of India and its people to-day. The grandeur of ancient India; the heights and depths of the ancient knowledge of the East; the refined subtlety of its philosophical thought; the breadth and comprehensiveness of its wisdom-religion; the elaboration of organization and administration in its social and industrial systems;—all these even in the distorted and imperfect glimpses of their broken ruins now permitted to us, excite our wonder and admiration.

We shall inevitably find *much* meaning in all this. How much *more*, how incomparably much more, meaning is there in the fact, that in a thousand years, not a single, not the slightest *addition* has been made to the glories of the ancient Oriental civilization; to its arts or sciences; to its religious or social development; to its material power, greatness

and beauty; nay, even to the abstract philosophical ideals which are its highest boast?

The spectacle which the Orient to-day presents is not alone one of arrested growth, despite the stupendous impetus of its marvelous advance, but worse; it is a spectacle of dissolution and decay; of a *fall* made only the more terrible in its effects by the height from which the downward course began. "The greater the height, the greater the fall." Nowhere on the face of the globe are *the masses* living in such abject poverty and misery; such utter ignorance and wretchedness; such craven and cowardly subjection to brute force, as in Hindostan. They are degraded, plundered and preyed upon by a handful of mercenary conquerors and rulers. Possessing the most favored and fertile of lands,—a land of such richness and extent that under intelligent administration it might support several times its present population, not merely in comfort, but in abundance, these teeming millions are

ever on the verge of starvation; ever at the mercy of frequently recurring famines; and of those even more dreadful scourges, cholera and yellow fever.

This Eastern doctrine, which transformed supernaturalism into anti-naturalism, found its logical development in the Bhuddist belief that "the will to live," is the cause of all the sorrow and suffering said to be inseparable from existence,—a theory finding later elaboration in the pessimistic philosophy of Schopenhauer. In the form of a perverted Christianity, engrafted on a decrepit and decaying Paganism, its blighting effects on humanity in the Western world are hardly less awful to contemplate than in the land of its birth. According to this doctrine, our natural instincts are our natural enemies; life is a disease and death its only cure. The gratification of our natural instincts is made a sin against the cardinal tenet of a system in which nature is identified with the origin of evil, and the worship of

sorrow is raised to a religion. This doctrine led, of course, to the self-torturing insanities of mediæval monachism on the one hand and to the fierce and bloody torture and slaughter, during centuries of religious persecution, on the other. If physical pleasures are sinful and our physical instincts an impediment to our spiritual welfare, it is natural to conclude that the body must be treated like a wild beast, caged in monasteries and hermitages and subdued by all kinds of self affliction.

In his "Secret of the East" Dr. Felix Oswald sums up the cost to mankind of this reign of pessimism under the mask of "Christianity," as follows.

"These dogmas have cost the world three million square miles of lands which were once the garden spots of the earth, but have been turned into deserts by the neglect of rational agriculture, under the influence of a creed which sought to withdraw the attention of mankind from secular to post-mortem concerns. . . . 'Another era of equal improvidence,' says Professor Marsh, 'would reduce this earth to such a condition of impoverished productiveness as to threaten the depravation, barbarism, and perhaps even the extinction of the human spe-

cies.' (Man and Nature.) . . . . The progress of the human race in the arts and sciences has been retarded at least fifteen hundred years. . . . On the altar of supernaturalism, the Christian Church has sacrificed the lives of eighteen millions of the noblest and bravest of our fellowmen. Two millions were butchered in the wars against those freedom-loving children of nature, the Saxons, the Sarmatians and the Scandinavians; one million in the wars against the Arian heretics; at least five millions in the seven larger and four smaller crusades. The extermination of the Spanish Saracens reduced the population of the Peninsula by seven millions. One million were slaughtered in the fifteen years' man-hunt against the Albigenses, the Thirty Years' War against the Protestant Princes, the massacres of the French Huguenots, the Waldenses and the insurgents of the Netherlands. A full million human lives were devoured by the Moloch of the Holy Inquisition and the witch tribunals, which for nearly seven centuries infested all the principal cities of Christian Europe. . . . Whole nations of freedom-loving men have been turned into slaves and flunkies. The precepts of self-aborrence and passive submission to tyranny and injustice were a direct declaration of war against the manly self-reliance that is the basis of all true independence. . . . The atmosphere of our whole social life is tainted with the poison of cant and dissimulation. . . . 'Worldly pleasures are still under the ban of our spiritual purists. Daily drudgery and daily self-denial are still considered the proper sphere of a law-abiding citizen, and special affliction a special sign of divine favor. Life

has become a socage duty. We do not think it necessary to alleviate the distress of the poor until it reaches a degree that threatens to end it. . . . We shudder at the barbarity of the Caesars, who permitted the combats of men with wild beasts, to cater to the amusement of the Roman populace; but we contemplate with great equanimity the misery of millions of our fellow-citizens wearing away their lives in mines, work-shops and factories; of millions of children of our own nation and country, who have no recreation but to sleep, no hope but oblivion; to whom the morning sun brings the summons of a task-master, and the summer season nothing but lengthened hours of weary toil. . . . The dogma of the reformatory value of misery has been refuted by the most dreadful arguments in the world's history. The unhappiest nations are not only the most immoral, but the most selfish and the meanest in every ugly sense of the word. Virtues do not flourish on a trampled soil. Genius, too, is a child of light. The Grecian worship of joy favored the development of every human science, while the monastic worship of sorrow produced nothing but monsters and chimeras. . . . Kosmos—i. e., beauty and harmony—was the oldest Grecian term for God's wonderful world; a 'vale of tears' is the favorite 'Christian' epithet."

Shall we not say an epithet, rather of the pessimistic pseudo-Christianity, that has so long held sway? All human history paints in glowing, convincing colors the truth that, "soul needs sense, not less



than sense needs soul." And for this reason the incarnation of Christ is a continuing incarnation—the human body of Jesus an undying body.

It is clear in view of the facts cited that, whatever suffering may be inseparable from existence, this pessimistic conception of life which condemns "the will to live" and all enjoyment of life as essentially evil, is responsible for an enormous, an awful *increase* and intensification of that suffering. Even if it be true that sorrow and suffering are inseparable from existence, it does not follow that the desire to live is therefore evil. It becomes so only to the soul who does not recognize in himself something stronger and greater than sorrow and suffering,—to the coward who basely and weakly accepts suffering as *master*. That the first Man of the Race was "a man of sorrows and acquainted with grief," unites us more closely to him, makes his humanity more real to us. The divinity of his humanity is demonstrated to us, how-

ever, not in his *undergoing*, but in his *overcoming*, of sorrow and grief, in his demonstration of the superiority of the human soul in the human body, by its conquest of all enemies, even of "the last enemy," Death. It is a strengthening, not a weakening, of the desire to live, that should come to us with the recognition of life's difficulties,—its pain and suffering. Life would not be worth living were it not for these. Rightly understood, there is not a trouble, a pain, an ache, a grief in the universe which may not be turned to account as a means of obtaining larger and fuller life.

What is pain? A drum-beat, a bugle call, to the soul: the inexorable *veille* that continues sounding until we waken, rise, put on the whole armor of God, and go forth against the enemy whose approach has been signalled; go forth as those who fight under the Invincible Captain, and for whom defeat is impossible. "To take arms against a sea of troubles, and by opposing end them," is

the part of a brave man; to shirk the conflict is the part of a coward! But the gain is far more than that of merely ending trouble. "The kingdom shall be given to him that *overcometh*," said Jesus; *not* to him that undergoeth. We are kings indeed; but kings called upon to prove our royalty, by winning our thrones,—by winning and by *keeping* them, calmly, certainly, confidently. Ever on the alert, ever on the march, we shall go forth conquering and to conquer.

## CHAPTER SEVENTH.

### *Larger Life in an Awakening of the Civic Consciousness.*

If we are to get a fuller life out of pain and sorrow, we must cease the selfishness of indulgence in personal woe. The trials and tribulations we have so long cherished as peculiarly our own must no longer be regarded as personal property, but as a social trust, so to speak. We are injured and oppressed, are we? We are hurt, pained, denied, neglected, our hearts wrung and our souls agonized? Well, what of it? What right does it give us to sit in sack-cloth and ashes, to withdraw ourselves from the world for the more complete enjoyment of our misery, or to pour out our wailing spirit in troubled song? Our suffering is not ours alone. It is human

suffering, humanity's suffering; and if *we* feel it sharply, that means we have something to *do* about it. The sorrows and grief that Jesus felt in his own person led him to closer acquaintance with the sorrows and grief of the world,—to his healing the sick, binding up the broken-hearted, consoling the comfortless, and, at last, to the destruction of the cause of all sorrow and grief, of the last enemy, in his yielding up of life on that tree whose leaves are for the healing of the nations.

So it must always be with his true followers, with the followers of Truth. They know by experience that there is no such tonic for depression as lifting up other depressed people; no possibility of dying of grief, if we console the sorrowful. In battling for justice to the world, we cease to feel the petty sting of personal injustice; we refuse to surrender to it.

Let us remember, always, that the lines of life, the lines of Man,—God's lines,—are not vertical only; they are

also and equally horizontal. They meet at the center, at the heart; but find no limit in the boundless circumference.

Conscience, on the importance of which there is so much insistence in all religions, is essentially a social, a civic, rather than a merely personal virtue. No man can be virtuous, any more than he can be vicious, all by himself. The development of conscience depends upon the development of the social, and especially of the civic, *consciousness*. In proportion to your realization of your character as a citizen, and of the duties and relations to the city, and to all your fellow citizens, which citizenship involves, will be the development of any conscience, any sense of right and wrong, worth talking about. The development of this conscience is only in its beginnings among us; but it is growing. When it is a little further developed, the man who robs and betrays his city by making false returns to the tax-assessor, or by prostituting public service to private greed and aggran-

dizement will be reproached by his own soul and execrated by the community, as a far worse sinner than the midnight burglar, the bank defaulter, or the man who is faithless to any merely personal, family, or business trust. Now, these traitors and thieves are permitted to hold high posts in the market place and in the synagogue; are, in fact, often pointed to with pride as model husbands and fathers and exemplary church members. The real nature of their conduct is not seen, felt or understood, by themselves or by their fellow citizens, or our cheeks would burn with shame.

I do not want to attach too much importance to these negative indications. We all know there is another side. We know that each year shows an increasing number of men and women who express their lively sense of a civic conscience in gifts of parks, gymnasiums, libraries and art galleries. We all take a very genuine pride in the beauty and healthfulness of our cities, and in their commercial and educational importance

The maintenance of their health, beauty and prosperity are matters of very genuine and intelligent concern to a growing number of our citizens.

The stone-mason, the carver, or the joiner, who gave to the hidden parts of his work, behind the altars, or under the eaves in the glorious cathedrals of mediæval Europe, the same perfect finish, the same solid and substantial workmanship in every detail, that he gave to the more exposed parts, was true not merely to his individual standard, his individual conscience; but also, which is much more, he was true to the standard of his city,—to the standard of his Florence, his Genoa, his Venice, his Rouens, his Rheims, his Antwerp or Cologne, his Canterbury or Chester. And he was true to his city, because he loved and was loved by his city. He was a member of the corporation he worked for. The work he did was *his own* work, in his own largest capacity—his capacity as a citizen. Ready acceptance was found, in the awakening of the civic



spirit in its most primitive beginnings, at the close of the dark ages, for the simple gospel of Keats:

"Beauty is truth; Truth beauty.  
This is all we know on earth,  
And all we need to know."

It will find fuller, clearer and intenser recognition in every rank and department of life, when the modern municipality shall be animated by a spirit as fully developed, as live, as free, as large and as growing, as the needs of the modern city demand. Without this spirit—however large, complex and highly organized the *outer* shape which rapid material evolution forces upon it,—our modern city will be but a Frankenstein—a soulless monster in human shape ever unsatisfied and unsatisfying—finding no end to hopeless misery save in self-destruction.

For these reasons, among others, we can but regard the wide-spread awakening of a true municipal spirit in this country and in Europe, as perhaps the most significant social movement of our

time. It is, in the truest sense of the word, a religious movement, and the part taken by some of the churches in this movement evidences a belated, but welcome, expansion of church ideals in the right direction,—an expansion towards, not away from Christ,—towards the enthronement of divinity in humanity.

"I dreamed in a dream I saw a city invincible to the  
attacks of the whole of the rest of the earth.  
I dreamed that was the New City of Friends.  
Nothing was greater there than the quality of robust love—it led the rest;  
It was seen every hour in the actions of the men  
of that city,  
And in all their looks and words."

—Walt Whitman.

that this is the glad tidings of great joy proclaimed in the gospel of Christ,—if I shall be able to point out that this announcement is not at variance with Scriptural teaching; but, on the contrary, that it is most plainly and emphatically in accordance with it. And, to this end, no attempt will be made to lead the reader through the mazes of any peculiar, abstruse, or mystical interpretation of the Bible, on the one hand, nor into the subtle complexities of “the higher criticism,” on the other. Understand, it is not intended by this to convey, even by implication, a sense of disregard or depreciation of the work and teachings of those illuminated souls who have received and are giving to the world that larger and fuller interpretation of our sacred books which emphasizes the spirit that maketh alive, rather than the letter that killeth. I owe very much to the teaching of that great and rarely developed soul, Dr. Anna Kingsford; and, to those desirous of pursuing in-

quiry along those lines, I cannot too heartily commend the study of Dr. Kingsford's writings.\* Nor can any one respect more sincerely than do I the high purpose, the fearless fidelity to truth, the profound scholarship and the pains-taking labors of those writers who are bringing the light of trained modern thought, historical research and analytical reasoning to bear on the *external* facts concerning the authorship of those manuscripts on which the New Testament is based.

It is hoped that the author's citations of the scriptures will not lack weight because he deems it sufficient for present purposes to cite the texts simply as they appear to a plain man, making no pretension to biblical scholarship, and feeling in his heart that the *essence* of the truth taught by Jesus, which the Bible contains, must remain unaffected by the illuminated

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\*"The Perfect Way, or The Finding of the Christ," by Anna Bonus Kingsford and Edward Maitland; "Clothed With the Sun," by the same authors. London and New York.

vision of larger spiritual meanings in the account of a Saviour born of a Virgin and crucified between Thieves,—or by the question as to whether the gospel of Luke was written in the first or the fifth century.

Says Charles G. Ames, one of the preachers whose deep insight and real spirituality have given the Unitarian pulpit an influence far beyond sectarianism:

“The Word of God—the truth, the reason, the wisdom, by which men and angels live—abideth forever. That Word is in the ancient books; it is in the modern mind; it is hidden in our hearts; it is as old as eternity; it is young as the morning!”

The fact of the resurrection of Christ and the resurrection in him of all men is a truth which depends on no written or uttered authority, but which itself gives authority to those scriptures that declare it. At various periods in the history of the Christian Church, the *doctrine* of the resurrection has given rise to much controversy. Even at this day, it is a point on which theologians are

divided. In the Roman, the Greek, the Anglican, and the American branches of the Catholic Church, and in the various evangelical Protestant Churches of Europe and America, it is very generally held as an article of faith that Christ rose from the tomb in his body of flesh and bones, and that by a like—yet very unlike—miracle, all men will rise on the Judgment Day from the graves and in the bodies in which they were buried,—“Judgment Day” in this connection being considered synonymous with “Last Day” and “The End of the World.”

From its earliest history, the Christian Church has regarded this fact of the physical resurrection of Christ as the very foundation of its belief. “If Christ be not risen again,” said the apostles, “then is our preaching vain, and vain is your faith.” (1 Cor. xv, 14.)

A widespread and intense discussion of this doctrine is in progress, as these pages are written. It was stirred up by the utterances of an eminent American

preacher, the Rev. Dr. R. Heber Newton, of New York. In an Easter sermon he flatly rejected the teaching of the Church that in the resurrection of Jesus Christ from the dead there was a *physical* resurrection, a revivication of the very body of flesh and bones which had been nailed to the cross and laid away in the tomb.

"I do believe, and believe strongly," Dr. Newton said, "that the record means this: That the spirit of Jesus, in the spiritual body, which is the house of the living after death, appeared to his disciples, and made the reality of his combined life indisputable to them, and thus gave them that faith, in the power of which they started forth to conquer the world.

. . . . Some will ask me, what then became of the body? But I am too reverent to speculate about what became of that sacred temple of the Divine Spirit. I leave all such irreverent speculations to higher ecclesiastical authorities."

I do not propose, here, merely to advance citations from the Bible in confirmation of the belief in Christ's resurrection in the physical body, save in so far as it may be necessary to point out that if he rose in the body of flesh and bones, triumphant over death, and

thereafter in that body walked and talked and ate and drank among men; if in that body he was seen and heard and touched with the physical senses; and if that body *never died*,—it is really not quite logical nor reasonable, in those who see and believe this much, to fail or refuse to see that the Son of Man lives and moves, teaches and works among us *still*. Where could he find greater use for an earth-born and earth-nurtured body of flesh and blood than on this earth? Why should he carry it to *Heaven*, if Heaven be some spiritual realm, where men have no need of bodies of flesh and blood, and such a body would be only a burden and encumbrance? If, on the contrary, Heaven is “within us,” a state of consciousness, and not some supermundane place, and if this consciousness is attained through pure and absolute love, finding expression in ceaseless work with, for and in *humanity*, why should it be difficult to see that the Divine Man still finds good use on this earth,



for that "sacred temple of the Divine Spirit" which never saw corruption; why should it be difficult to see and to say this without "irreverent speculation," or to appeal to "higher ecclesiastical authorities," or to any other authority than the sound common sense of the ordinary rational man? On this point of Christ's resurrection, it will help us to note here the very apposite comments on Dr. Newton's sermon of two important religious journals of New York. "The Churchman," edited by the Rev. Dr. W. H. Mallory, is, I believe, the recognized leading and official organ of the Protestant Episcopal Church in America,—the somewhat misleading title of the American branch of the English Established Church. Its criticism follows:

"If Christ did not rise, how came it to pass that the tomb was empty, the seal broken, the stone rolled away? Were all the discourses of Christ during the great forty days merely inventions, pious frauds? \* \* \* It is a greater stretch of faith to believe that all the apostles and the five hundred brethren at once, were subjects of an identical hallu-

cination that to believe in the resurrection of the Christian creeds. The resurrection is as much and as real an historical fact as the crossing of the Beresina by Napoleon, and it is just as easy to confute the latter as the former recorded incident in the life of a man."

Even more decided is the comment of "The Outlook," edited by the Rev. Dr. Lyman Abbott, and which may be fairly considered the leading journalistic representative not only of Congregationalism, but of all the evangelical churches in America from a non-sectarian standpoint.

"The difficulties in the theory which Dr. Newton attempts to revive, appear to us, as they have appeared to the great majority of students in all ages, insuperable. The theory leaves unanswered the question, What became of the body? It is inconsistent with the explicit declaration: 'A spirit hath not flesh and bones as ye see me have.' It is difficult to reconcile with the eating of bread and fish by the sea of Galilee. It does not harmonize with the command, 'Touch me not.' It is incongruous with the experience of Thomas. And it is frankly admitted by Dr. Newton, to be irreconcilable with the opinions and testimony of the apostles, who, he thinks, were mistaken, but who, if we can judge from current opinions at that time, would have been far more likely to believe in the appearance of Christ's ghost than in the re-appearance of his body."

The theory of a "spiritual body" to account for the resurrection of Jesus, is, of course, not a new one. It has long been held by Spiritualists, including the Swedenborgians, the Quakers and the Shakers. Dr. Newton's declaration of his acceptance of this theory is perhaps, in some degree, a result of Spiritualistic thought and of a taste for what is called psychical research. The theory itself was very fully stated, years ago, by Professor George Bush of the University of the City of New York, in a volume of essays on "The Resurrection of the Soul." As an argument against the doctrine of the resurrection of the material body, he cites Jesus' words (John, v. 28) 'All that are in their graves shall hear his voice and come forth.' "What are in the graves," asks Professor Bush, "but the *dead bodies*? If this is any proof of the resurrection of the body, it proveth too much: that the dead bodies can hear and come forth without the souls; for I presume it will hardly be said that the souls are in the graves too

It would also prove that the very bodies that were laid in the graves shall come forth in the same manner and form as when buried, whether swollen with dropsy or wasted by consumption."

In another place, Bush quotes the text "A spirit hath not flesh and bones as ye see me have," interpreting it to have been a concession that the *form* in which Jesus appeared to the Apostles after the resurrection was not really one of flesh and bones, but only *seemed* to be such, the Greek word translated "see" being, not the common word for *see* (εἶδεν), but another term (θεωπεῖν), equivalent to our *consider*, *contemplate*, *apprehend*. The quibble in this reasoning becomes apparent when we remember that Jesus' declaration here, as the context shows, was plainly meant to correct a mistake. The Apostles at first believed that what they saw was not the Master in his own proper person, as they had known him before the crucifixion, but a "spirit," a "ghost," a "materialization," or a "spiritual

body." Not only did he correct this erroneous impression by calling their attention to the very marked manner in which he differed from a spirit or ghost, as they saw him; he also afforded tangible evidence that he was *in the flesh*, and not merely in the spirit.

Professor Bush's contention, like that of Dr. Newton, is designed to prove, not that it was the "mere spirit" of Christ which was resurrected; but the "spiritual body" to which Paul refers in saying "There is a natural body and there is a spiritual body." It must not be assumed that Paul considered it impossible for a man having a natural *and* a spiritual body to be in the full possession, exercise and enjoyment of both at the same time. In fact it is evident that he considered the natural and the spiritual as two aspects, or degrees of development, of the one body.

"We do not refuse to acknowledge," Bush goes on, "the possession by angels of some kind of bodies; what greater difficulty in conceiving the same endow-

ment in regard to translated human beings?"

There is, indeed, little difficulty in conceiving that the *spirit* of man, on losing the body of flesh, by the very law of its essential quality,—of that force or energy we call individuality,—instantly assumes *form*, makes another body out of the element in which it finds itself, and which element becomes at once its nutriment and its dwelling place. "For soul is form and doth the body make." The Swedenborgian theology certainly makes out a good case in reason and in logic, quite apart from revelation, for the argument that the "freed" spirit continues its conscious existence in a form whose material substance is of a much finer, or more ethereal nature than is that of the physical body, and so is not perceptible to our physical senses under ordinary conditions, save in some of its effects. The change may be compared to that from the tangible and tasteable block of ice, turned into the invisible, intangible

and untasteable, but *very powerful* superheated steam. As Tennyson tells us, in his "In Memoriam:"

"Eternal form shall still divide  
Eternal soul from all beside."

The difficulty would rather be to conceive of any continued individual existence of the human soul without a form of some kind,—or to conceive of a form without material substance, although that substance may well be as subtle and refined as is our atmosphere. Out of the same material might be builded, conceivably, all those extensions of the soul and body of man that go to make up his habitat and to multiply his functions and powers. Existence in such a body, for a time at least, might be delightful in many ways, especially in its increased freedom from the limitations of a grosser form and in a mobility similar, perhaps, to that of the electric current. Such bodies and such environment, however, may be said to bear about the

same relation to earthly and physical life as dream activity does to that of the waking hours. It is, so to speak, a subjective rather than an objective state of being. It would be attractive more on account of its promise than on account of its performance. Its delights would soon pall, especially for two opposite classes of spirits: First, those of a gross and sensual nature, knowing and desiring life only for its selfish, personal pleasures on the lower material plane; and second, those very advanced spirits, for whom life and the joy of living, consist in high and noble accomplishment, racial service, the building up and beautifying of man and his world. These two classes might come back into the material world after a short experience in the "spiritual state," by the open gate of re-embodiment, or re-incarnation, gladly resuming the body of flesh; the first class simply attracted back to the earthly body by its adaptability to sensual indulgence; the second class naturally drawn into re-



birth in the flesh by appreciation of its higher powers and its infinite possibilities for growth and unfoldment in the search for truth.

## CHAPTER NINTH.

### *Scriptural Evidences of Bodily Immortality.*

To the author's mind, there is in the Scriptures,—besides the logical inferences and the inherent probabilities pointed out by the resurrection of Jesus in the body that served his will,—explicit statement of his intention to continue with us and complete his mission of redemption and at-one-ment, by giving his glorious life with all its divine powers to the constant and unswerving service of humanity.

Christ several times distinctly predicted that he should rise from the dead:

"The Son of Man shall be betrayed into the hands of men and they shall kill him, and the third day he shall rise again."—Mark ix., 31.

"Destroy this temple, and in three days I will raise it up."—John ii., 19.

He surely spoke in both passages of his physical body. His soul could not be killed or destroyed, nor could his "spiritual body." His predictions, in almost every case, were accompanied with the promise of life to men.

"I am come that ye might have LIFE, and that ye might have it more abundantly."—John x., 10.

"He that keepeth my sayings shall never see death."—John viii., 51.

"Because I live, ye shall live also. At that day, ye shall know that I am in my Father, and ye in me, and I in you."—John xiv., 19, 20.

"I am that bread of life. Your fathers did eat manna in the wilderness and are dead. This is the bread which cometh down from heaven, that a man may eat thereof and not die. I am the living bread which came down from heaven: If any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world."—John vi., 48-51.

Here Christ clearly tells us that the bread which he gives us,—that bread which if we eat we shall live forever,—is his FLESH,—not his "spiritual body." If we recognize the truth of his resurrection in the body, we in a very true sense "eat of his *flesh*." That is, we absorb

and assimilate in every drop of our blood, in every bone and tissue, the life-giving substance of a thought which only that divine flesh, given for the life of the world, has created and made manifest to all men for all time,—the very same thought which made that flesh in the personal body of Jesus, and the very same flesh in its potent thought-product.

“Who is made, not after the law of a carnal commandment, but after the power of an endless life.”

—Hebrews vii., 16.

In a sermon on this text, Chancellor McDowell of the University of Denver, has eloquently pictured the impoverishment of life due to the present reaction against the thought and the doctrine of the life eternal. “We have narrowed our horizons and shut out the vision splendid,” he said. “The power and peace of the world to come have been forgotten, and life has lost its spring. For any complete theory of life requires the doctrine of the endless or indeterminable life, and not for the

theory's sake, but for the *life's* sake."

This is certainly very true. What Chancellor McDowell does not see is that the reaction of which he complains is very largely the result of a lifeless teaching of immortality in our churches. If the power of the endless life is to be restored among men, it must be taught as more than a doctrine, more than a theory. It must be taught as a fact; a living, continuous fact. The Chancellor says that "Men are not saved by facts, but by a person. Christianity is a new teaching with personal power. The influence of Jesus begets the sense of an endless life." Yet nothing is more certain than that the influence of the personality of Jesus is intimately connected with the great fact that HE IS the power of endless life, demonstrating that power in his life, in his person, in his flesh and blood,—and so showing to us,—to us who are in him, as he is in the Father, and the Father in him,—that we are indeed "made in the power of an endless life," and that we need

not die and depart from the earth to manifest the fact. We cannot *deny* the fact, without denying the personality of Jesus in its essence, and so robbing the world of the priceless influence of that personality. Chancellor McDowell, in some measure, recognizes this in the closing paragraph of the sermon above quoted, when he says: "The simple idea of an endless life is thrilling. It fills out and fills up all other ideas. It changes plans, quickens purposes, enriches motives. But the idea is feeble beside the *fact*."

That noble soul, Phillips Brooks, has put the significance of the resurrection into a few beautiful lines, which may be quoted in this connection:

"Here is a man, the truest, realest man (we often forget that about Jesus Christ, but so he was), the realest man that ever lived; he died, and see, he still lives. Then we, too, do not die in death. We thought so. Now we are sure of it. \* \* \* The world's poor heart knows very well what it wants. For years and years it longed to see one man rise from the dead. If it could only have that! It could let many other questions go unanswered, but, oh, for some light on that darkness—oh, for some sound

out of that silence! If it could have that, then its bonds would be broken; its whole pale life flooded with color; its best truths verified completely, and a hope lighted upon every grave. \* \* \* The world's prayer is answered. A true man has risen from the grave. Life and immortality are brought to light."

That Christ's triumph over bodily death means *our* triumph over bodily death, is testified to by Paul in his eighth epistle to the Romans.

"The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs: heirs of God and joint heirs with Christ."

That our redemption by Christ is a bodily as well as a spiritual redemption is perceived clearly enough throughout this epistle. In the eleventh verse, says Paul:

"If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."

That is, the "*mortal bodies*" shall be immortalized, the flesh spiritualized, by the color of your thought. Again in

the twenty-second and twenty-third verses, it is written:

“For we know that the whole creation groaneth and travaileth in pain together until now. And not only them, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to-wit, the redemption of our body.”

If to have fuller life in the spirit is to have fuller life in the body in any degree, then to have the fullest, the immortal, life in the spirit is to have the immortal life in the body.

The theory that all the so-called “miracles” of Jesus were performed simply to show his Godhood, is neither dignified nor reasonable. It would degrade the Divine Man and the God in him to the rank of a mere conjurer, or wonder worker. It presupposes either a marked incompleteness in the plan of the universe and the laws by which that plan is wrought out, or a lack of knowledge of those laws on the part of Jesus.

Jesus Christ is a saviour, for he has promulgated ideas essential to man's



salvation. It is not claimed that he taught anything new in morals, all the precepts he uttered having formed parts of the codes of ethics which preceded him. His teaching went beyond that of his predecessors in clear and luminous exposition of the practical *application* of ethical truth to daily life. He did not formulate the scientific principles underlying his doctrines and his works. Had he done so, he would not have been understood. The world was not then ready to receive them. *He stated facts*, and then went ahead and practiced what he preached. The world could understand that the blind were made to see, the deaf to hear, the lame to walk, the sick healed, and the dead brought to life. The time was not ripe for them to understand *how* these things were done.

Jesus claimed no exclusive Godhood in doing these works; but explicitly charged his disciples to continue his work, teaching them the true method of healing, and left the power to heal to

all who should come after him, possessing the requisite faith. He even prophesied that they should be able to exceed his achievements in this direction. "Greater than these works shall ye do."

"All things are possible to him that believeth." (Mark, ix., 23.) Faith is the one condition Jesus always insisted upon. Springing from his consciousness of oneness with The All, and his absolute faith in all that ONENESS involved, he attained, in an exceptional degree, the power to perceive the operations of the spiritual world—the workings of the *unseen* potency of Eternal Life behind the veil of the seen. It was this power which enabled Christ to define the whole law of mental therapeutics, as it has been demonstrated nineteen hundred years later by scientific investigation.

"Verily, verily, I say unto you that he that believeth on me hath everlasting life." (John vi., 47.) In these words, Jesus announced a scientific principle of the utmost importance. Belief is essen-

tial to the attainment of immortality (in or out of the body). Belief in what? Belief in immortality—a state of consciousness of the fact of immortality. Belief in Jesus, in any real sense, is belief in the immortality of man. It is a belief in him who is “the way, the truth and the life,”—in body and soul together; and with belief, a realization of oneness with him.

I suppose it will be admitted that a man can be just as dead in three *days* as he can in three thousand *years*. In a photograph of the mummied Rameses II., (the Pharaoh of the Bible), that ancient potentate looks almost as much alive as do some of the people we meet in the streets every day. Jesus *proved* that he who believed in the resurrection and the life, could rise from the grave, even though he had been dead thirty-six hours. If you can believe on him, though you were dead three thousand years, “yet shall you live.” “And whosoever *liveth* and believeth in me shall never die.”

The following are a few further texts, which, simply and rightly interpreted, must confirm the position here advanced:

"When this corruptible shall have put on incorruption and this mortal shall have put on immortality."—I. Cor. xv., 54.

"And behold, I am with you always, even to the end of the world."—Mathew xxviii., 20.

"As the living Father hath sent me, and I live by the Father; so he that eateth me, the same shall live by me. This is the bread that came down from heaven. Not as your fathers did eat manna and are dead. He that eateth this manna shall live forever."

—John vi., 57, 58.

"If any man keep my word, he shall not see death forever."—John viii., 46.

"A little while, and now you shall not see me; and again a little while, and you shall see me."

—John xvi., 16.

"Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of Man coming in his kingdom."

—Mathew xvi., 28.

"And all flesh shall see the salvation of God."

—Luke iii., 6.

"And I, if I be lifted up from the earth, will draw all men unto me."—John xii., 32.

"Because I live, ye shall live also. At that day, ye shall know that I am in my Father, and ye in me, and I in you."—John xiv., 19, 20.

**"For as in Adam all die, even so in Christ shall all be made alive."**—I. Cor. xv., 22.

**"For He must reign until he hath put all enemies under his feet. The last enemy that shall be destroyed is death."**—I. Cor. xv., 25, 26.

**"And the servant abideth not in the house forever, but the son abideth."**—John viii., 35.

**"I lay down my life that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it again."**—John x., 17, 18.

**"My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish."**—John x., 27, 28.

That Christ's power over death was the power to overcome the manifestation of death in the physical body, (which, after all, is in a manner a reflection of or correspondence to a degree of death in the soul of man), was demonstrated by Jesus before his crucifixion in the so-called "miracles" of the raising of Lazarus, whom he loved; (Luke, xvi., 31); of the daughter of Jairus, for that Jairus had faith, (Matthew, ix., 18-26); of the young man in Nain, for that Jesus had compassion on the

widowed mother, (Luke vii., 11-16). In fact, it will, I think, require but little candid thought and reasoning to perceive that *all* Christ's miracles,—his healing of the leprous and the sick, his giving sight to the blind, hearing to the deaf and wholeness and soundness of limb to the crippled, were of the same nature as that manifested in this final "miracle" of raising the dead to life,—the same, too, in power as was shown in his changing the water into wine at the wedding in Canaa, in his multiplication of the loaves and fishes in the desert, and in his walking on the waves. It was the exercise of his consciousness of the command and control of mind over matter, of the highest form of organized life over all other forms, organized or unorganized, of the positive over the negative, of the GOD in him over all things dependent on and existing only by the will of God.

## CHAPTER TENTH

### *Scriptural Evidences of Bodily Immortality—Continued.*

Briefly reviewing the texts quoted in the preceding chapter, with even the possibility of the immortalization of the human body granted, we shall see if the words interpreted in their plain meaning, as a little child, or a rational man unblinded by the mists of theological polemics, would interpret them, do not seem clearer, more definite and more exact in this sense than in any other. That is to say, if the words can be construed into any other meaning without straining them from the meaning that would be intended by a plain man speaking to plain people. Are not other meanings arrived at by assuming that the words should be taken not

literally, but figuratively, or allegorically, that, in fact, on this most vital of all points, Jesus and the Apostles said one thing when they meant quite another?

"This mortality," Paul said should *put on* immortality. By "this" mortality he did not mean a part or a principle of his nature already immortal, the God, or soul, or spirit. What could he have meant except that the man, the mortal, the human, in the body of flesh, until then mortal and corruptible, because he had not grown into consciousness of his immortality and incorruption,—that this man "put on" incorruption and immortality? Note particularly the words "put on." He does not say that he must "shuffle off" this mortal coil; but *upon it* as garment, or rather as structure upon foundation, shall be put immortality. Mortality and corruption are not consciously *put off*, not simply lost, but brought into subjection. Coming into the power to live, through thinking and living the truth, man still has power to die, so far as his



body is concerned. Death is *conquered* not annihilated.

"All way" and "the world" seem to me, in the light that has come, to be plainly terms, applicable to this life and this earth. "With us," certainly does not mean *away* from us, away from men, away from the world. The Teacher who declared that the kingdom of heaven is within every man, must smile compassionately on the Church's annual celebration of the feast of the Ascension,—a feast in commemoration of his rising up bodily through the terrestrial atmosphere, into some region beyond the clouds and beyond sight and touch of man! Christ nowhere, that I have been able to find, said anything about such a journey as that, or about leaving the earth.

Christ's human existence on this earth offers the only reasonable reconciliation of what otherwise would be a contradiction between his statement in Matthew xxviii., 20, and that in John xvi., 16. He went away from the im-

mediate presence of his friends for "a little while" (to him a thousand years are but as a day, and a day as a thousand years), but even at that time the world was large enough for a man to go away from the immediate sight or hearing or even knowledge, of his friends, in Palestine, without going to any super-terrestrial place.

Jesus frequently spoke of the word of truth as the bread of life, as the stay and substance of the immortal life—and consequently of the present life—in a far larger sense than physical bread is the substance of that life. The death of the "fathers" who ate of the manna that fell in the wilderness was *physical* death. He contrasts the littleness of the sustaining power of that manna, thus exemplified, with the perpetual life attained by existence in the consciousness of oneness with Eternal Life. If we do not accept this construction, the text must be understood as meaning that the Israelites who ate the manna, are dead spiritually, as well as

bodily. If the words "are dead" here mean simply that, for them, life in the body came to an end, then the contrast with this fact to be demonstrated by him that eateth of the truth, which is the life of Jesus, is that he "shall *never* die" in the body. This construction also appears to be the clear and manifest meaning of the text cited from the eighth chapter of John. The second quotation from this chapter points the way to eternal life. It is not as servant, but as *son* of God that man abideth forever in the house not built with hands. The same truth is beautifully told in an old story from Sufi which may well be repeated here:

"There was a man, who for seven years, did every act of charity, and at the end of the seven years he mounted the steps to the gate of Heaven and knocked. A voice cried, 'Who is there?' 'Thy servant, O Lord!' And the gate was shut. Seven other years he did every other good work, and again mounted the three steps to Heaven and knocked. The voice cried, 'Who is there?' He answered, 'Thy slave, O God,' and the gates were shut. Seven other years he did every good deed and again mounted the steps to Heaven, and the voice said, 'Who is there?'

He replied, 'Thyself, O God,' and the gates wide open flew."

Is it rational (granting the possibility of the truth here declared,) to suppose that Jesus meant anything else than the life which is; that life which, in the verse quoted, he says he will lay down? If the life to be taken up is *quite another* order of life, why should he say "I lay it down"? To me it seems that there can be no mistaking his intention to assert that the life he has the power to take up is the *very same* life he had power to lay down, and did lay down—the life he was manifesting in flesh and bones at the time he spoke.

The crowning and complete citation, the scripture on which, so far as the scriptures are concerned, the truth here proclaimed may well rest, is to be found in John xi., 25, 26:

*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.*

If the words here used by Christ were

not sufficiently clear in themselves, the circumstances under which they were spoken seem to me to leave no doubt of his meaning. It must be remembered that in the preceding two verses, Jesus had said to Martha, "Thy brother shall rise again." And when she answered, "I know that he shall rise again in the resurrection at the last day"—precisely the same mistake that the Christian Church has perpetuated to this day—he at once *corrected* her by the plain, distinct declaration above quoted. Here was no parable, no allegory, no myth, no double meaning; but the plain answer to a plain question of a plain man to a plain woman. Jesus loved Lazarus; he wept for him, he was one with him, as with all men. His bringing Lazarus to life was truly bringing himself to life. But it was necessary that he should die in his own person to show us that it is not enough to have a kind and loving saviour raise us from the dead. Every man must work out his own salvation, in the light of Christ's teaching

and example, by coming, through life and work in love, into the same oneness with the Father by which Jesus gained Eternal Life. Martha's faith added to that of the disembodied Lazarus, fulfilled the conditions of the resurrection.

It is important to note here how carefully the Master guards against the very natural conclusion that might be drawn from his restoring the *dead* body of Lazarus to life and his laying down of his own life. It might easily be supposed, if this were all, that death is *necessary* to the gaining of eternal life. Here, however, it plainly appears that not only shall he that believeth in Christ live, *even though* he were dead, that is, not because, but in spite of his death,—but, and this is the larger statement of the larger truth,—“whosoever *liveth* and believeth SHALL NEVER DIE.”

To say that Jesus in these words meant that those who believe in him shall die in the flesh, but live forever in a “spiritual body,” in some distant

spiritual sphere; or that he referred to his own personal resurrection only, or to that of Lazarus only, is to accuse the Divine Man of prevaricating, of twisting words from their plain meaning, of paltering with the truth and wilfully deceiving Martha to whom the words were addressed; it is to say that Jesus lied. This was the one thing which it seems very certain Jesus did not do, at least in his public ministry. It is the one sin which stirred him to depths of scorn and condemnation. For publicans and sinners and prostitutes, for the woman taken in adultery, for the thief on the cross, for his own persecutors and murderers, he had only love and pity; but for liars and hypocrites he had bitterest denunciation and the scourge. Let this be borne in mind in reading the text. He used words which were understood by Martha to mean that not only her brother, but "whosoever believed," should live, even though his body had been placed in the grave, and that *whosoever* liveth and believeth

"shall never die," as her brother had died.

Coming from the preceding to the succeeding circumstances, we find that Jesus, as if to make sure that there should be to all men, in all future time, no uncertainty as to the plain meaning of these plain words, "*called Lazarus out of his grave and raised him from the dead.*" (John, xii., 17.) Would he have done *this* deed, if he had been talking about a life apart from that of the physical body?

How many millions of men and women have died imagining, honestly enough, that they believed in Christ? Yet if they really believed, not in the mere personality of *the man*, but in the TRUTH which he came into the world to be a witness to, they would have manifested their deathlessness in immortalized bodies. Of the millions of professing Christians in the world to-day, how many are ready to come into eternal life through the gate of immortalization, rather than through the gates of death



and rebirth? This truth of man's inherent immortality,—of his invincible power over death,—is truly that light which shineth in the darkness, "and the darkness comprehendeth it not." No mind can comprehend and assimilate a fact, while the very fiber of that mind is foreign to the fact. We cannot see red through blue glasses. If we are to make the truth our very own, we must bring ourselves into harmony with it; must *be* truth. The darkness in us cannot see and comprehend the light. It will even deny the existence of the light. If we are to comprehend the light, we must begin by relegating the darkness in us to its proper place as a mere negation; nothing, save as it is the underside, the shadow of something. The shadow only proves the existence of the tree. To elevate disease and death into real and positive powers; is to imitate the child or the savage, for whom darkness is a very real and tangible terror.

Man, mentally and physically, is a mixture of light and darkness. He may

open or he may close the windows of his soul. Sooner or later, of course, "the Light that lighteth every man that cometh into the world" must make its way through even the closed doors and windows of man's earthly tabernacle, transforming by slow and sure degrees the darkness of materiality into the light of spirituality. Whether it shall be sooner or later depends on the man himself; depends above all upon the disposition of the individual. That disposition or tendency is in turn determined by the man's *life*; by every thought, word and deed. "They who live the life shall know the doctrine;" "He who doeth the will of the Father shall know the teaching." In proportion to the clarity, the purity, the light, the truth of his thoughts, words and deeds, must be the transparency of that house of flesh through which the light must come.

In a sense far more real, rational and more scientific than is the theological sense,—man at the "Judgment Day"—and every day is a judgment

day—must answer for every idle word his tongue may speak. The record is made in his flesh, and follows the word inevitably.

Pilate's question, "What *is* truth?" will perhaps here suggest itself to some. I shall not pretend to answer for any other. If I could answer, there would be no need to answer. One can tell what is truth to one's self, and this may help another to decide what is truth for himself; but "What is truth?" is indeed a question which every man must ultimately answer for himself. The lack of agreement among men on the answer will not absolve any man from the duty of *seeking* the truth for himself freely, fairly and fearlessly. It will not avail him to seek to shield himself behind the dogmas or decrees of individuals or institutions, on the one hand, nor behind denials and uncertainty on the other. Perhaps as safe and simple a rule as any is that indicated in Channing's aphorism: "*Uprightness* of thought is more important than that

the thought be right." A blind fanaticism is inconsistent with truth, as it is inconsistent with love,—and it is difficult to see how it can be entirely honest. No man can be very *certain* of a truth which he fears to hear discussed. There is certainly more virtue in honest unbelief, or even in honest belief in a lie, than there is in dishonest pretense of belief in the sublimest truth,—just as the avowed publican and sinner is really a more honest man than the hypocritical Pharisee.

"For as in Adam all die, so in Christ all are made to live," is in a literal, as well as in a mystical sense, an exact statement of what happens to the redeemed soul. Death is a consequence of the soul's immersion in materiality; in the phenomena rather than the substance, in the shadow rather than the reality. The blindness and darkness of this condition must be dispelled before the Divine Light can enter into a soul. Paul indicates figuratively this spiritual evolution when he says, "He is *at first*,

Adam, a living soul. He is *at last*, Christ, a life giving spirit." Or, as the text has been well interpreted, man, being first a soul having derived life, comes at last to be a spirit that is itself Divine Life.

In Christ's triumph over death, and in our present recognition of the true meaning of that triumph for all humanity, the world is already beginning to see fulfillment of that prophecy in John's sublime vision of the coming time.

"The tabernacle of God shall be with men and He will dwell with them and they shall be His people, and God Himself shall be with them and be their God. And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain; for the former things are passed away."

## CHAPTER ELEVENTH.

### *Indications of Man's Deathlessness in Nature—Death Not Inherent in Living Matter.*

"There is no death! What seems so is transition." This is the poet's statement of a scientific truth in regard to the life of man, and in regard to every atom in the universe. In the words of Dr. Ludwig Buechner: "The great mystery of existence consists in perpetual and uninterrupted change. Everything is immortal and indestructible—the smallest worm, as well as the most enormous of the celestial bodies,—the sand-grain or the water-drop, as well as the highest being in creation, man and his thoughts. Only the forms in which Being manifests itself are changing; but

Being itself remains eternally the same and imperishable."

It is LIFE that is everywhere and always the supreme law, in regard to the world as a whole, and in greater and greater degree as regards each differentiated form of life in its progress from the simple to the complex. Death is the negative side of life—its lowest degree,—it has only such power and place as life will allow it. It is only conceivable as a negative, not a positive, fact,—as the absence of that particular manifestation of life with which we are most familiar.

The seemingly inexhaustible manifestations of life seen in every hand, in all of nature's countless phases, is a marvel which casts into the shade even the appearances men call death. The persistence of life, its universality, its indestructibility, its fruitfulness and its pervasiveness, are much more evident and much more important, more positive and absolute facts, than are the negative phenomena of death; that

negation which has so long abnormally engaged the mind of man and blinded his eyes to the larger truth. As Young says: "Man makes a death which nature never made."

If, according to Bishop Berkeley's clear interpretation of the Christian teaching that God is everywhere, "There is in all the universe but one substance and that substance is spirit;" if, according to the Hindu philosophy, all forms of life are but the outward variations of the one all-contained, all-containing and eternal life of Parabrahm; if, according to modern science, the visible universe is filled and permeated in every atom by one universal and indestructible substance<sup>(1)</sup> if we accept any or all of these three statements of the one truth, —and to the modern mind the last is undeniable,—*why should man die?* When fully conscious of the composition of his body out of this immortal<sup>1</sup> substance, how can he die?

I asked the question of a materialist turned Theosophist—a learned and able



teacher. The answer came promptly: "*Because* he dies. A fact is its own proof. Science does not ask why a fact is a fact. If it is, it is."

It will be perceived that this was really not an answer to my question. I did not ask why men *have* died, nor why men *do* die; but why men *should* die. The assumption of my friend the materialist, is not only that no man has yet conquered death; but also that what has been and what is shall always be. This assumption is disproved every day in the familiar experience of men, especially in those applications of the expanding knowledge of modern science that have, during the last fifty years, reduced the mortality and increased the average length of life in all civilized lands.

The religionist, whether Eastern or Western, gives no more satisfactory answer. In fact, as a rule, he evades the plain question, by declaring that man does not die—that he merely puts off a poor, worn out earthly garment to don

celestial robes—forgetting what Paul says about “the temple of the living God.”

But all material scientists are not satisfied with mere assertion.

A recent writer in the “Saturday Review,” discussing the phenomenon of death from a purely scientific standpoint, arrives at a conclusion which will no doubt startle many people. He says distinctly that “*death is not inherent in living matter;*” that conceiving the nature of death from our knowledge of it in man and the higher animals, “we conceive it erroneously.” I must be permitted to quote this writer’s statement of fact and theory at some length and for a purpose better than he knew; but I shall do this, feeling that the evidence of a modern scientist,—himself not clearly seeing where his testimony and reasoning lead,—will, at this time and with many people, have more weight than might be accorded to the writings of ancient or modern mystics, so-called. The writer, in the course of

his article in the "Saturday Review," goes on to say:

"With the higher animals, what we call death is a cessation of the gross functions of the body. . . . Death has come by one of the atria mortis, the three gates; by failure of the heart, or the lungs, or the brain, the mechanism has broken down and stops suddenly and visibly. Even in old age, when there has been a slow degeneration of all the organs, the final arrest of their functions comes sharply, at a particular moment. . . . It is not until long after the moment at which it seems to us that the spirit has left the body that the tissues are dead. For hours afterward the skin remains alive, the hair grows, the muscles respond to electrical stimulation. . . . The body of a man is a highly integrated structure; each organ has a communion so intimate with every other that failure of any part is reflected upon the whole. . . . In this we have to distinguish two things: what we call death—the sudden arrest that is an accident of the complex harmony of the body, as when a steamship is stopped in mid-ocean by the rupture of a valve—and the actual death of the living protoplasm of the cells and tissues.

"In the descending scale of animal life, the relations between the organs are less and less intimate, and the misleading suddenness of the arrest of their machinery fades away. . . . Who shall name the point of death of an oyster or of a sea-anemone? . . . In the simplest animals of all,—organisms that consist each of a single cell,—death may be seen at its lowest terms. There is no composite multicel-

lular body, no bodily mechanism to break down, no possibility of the failure of one set of cells gradually creeping upon others. Each organism is alive or dead as its protoplasm is alive or dead. Here, in their simplest forms, are life and death; . . . violence of heat and cold, mechanical forces and the assaults of chemical affinities may destroy these single particles; but if not overthrown by rude accident, and if provided with food and drink, their protoplasm lives forever. . . . So far as reason and observation can inform us, the living particles in the ponds and seas of to-day have descended in a direct continuity of living material from the first dawn of life. No other solution is open, save a spontaneous generation of living matter so continual and so common that it could not have eluded the search of science. This is that 'immortality of the protozoa' hinted at by Lankester in England, blazoned into fame by Weissmann.

"Whether or not the tissues of higher organisms be potentially immortal can be only a matter of inference. The reproductive cells, indeed, form a living chain binding the animals and plants of the present with the animals and plants of the remotest past. This reproductive protoplasm is immortal, in precisely the same sense as the protoplasm of single cells is immortal, and there seems no reason to believe with Weissman that the protoplasm of the other tissues has acquired mortality, and is different in kind. It dies, but only because it is part of a complex structure. The machinery of the body is not regulated to last forever. . . . There is no reason to suppose the protoplasm itself grows old.

A slip cut from a tree many centuries old, may be grafted on a young tree, and so enter on a new lease of life. Were the process to be continued, a continuity of protoplasmic life might be maintained. So far as we can tell, death is not inherent in living matter. Photoplasm may live forever, as a flame shielded from the wind and fed from an endless store would burn forever."

Even if we admit it to be true that the protoplasm of human tissues dies now because, being part of a complex structure it is dependent on the orderly and harmonious health and activity of that structure in its every part,—surely it will not be contended that this condition makes *death* inevitable,—*i. e.*, that this orderly and harmonious relation is impossible. If this were the case, these tissues could *never* be alive at all! Still more, how is it that, in the interrelation of these cells in that highly developed organism, the body of man, they enjoy not only life, but a much higher order of life than they enjoyed as unorganized protoplasm,—an order and intensity, a consciousness, fullness and joy of living, beside which the life

of "the immortal protozoa" is death indeed?

The statement that "the machinery of the body is not regulated to last forever," is found on close analysis to be unfounded. It is therefore misleading. On what fact is the assertion based? It is not enough to say that people die, that most people die, or even that all the people of past ages, so far as we know, have died. Unless it can be shown that they died because death is *inherent* in man, in his substance and structure, then these people died only because they knew no better; they died for the same reason that our forefathers dwelt in caves and ate each other. Science will hardly advance as a serious argument for (or against) any statement of fact, that our *grandfathers* did not recognize it, or believe in it, or live according to it.

This Saturday Reviewer deems the triumph of matter over death, which he points out, as "barren in the sense that affects us most, because . . . it is

the *individual life* that appeals to our emotions, individual death that broods over our joys."

In what does the individual life consist, if not in the life of every one of the millions of cells composing the individual's body? Would it be maintained that every atom of the substance composing man's organism is immortal in its nature and may live forever, "as a flame shielded from the wind and fed from an endless store" (a very apt and beautiful illustration of just what the living body of a spiritually self-conscious man really is), but that the man, or the organism of the man composed of this undying stuff, is doomed to death, and so doomed by the very evolution which has given it greater life—which has made of this stuff something that is much *more* than a mere aggregation of immortal cells? In other words, does *organization* of structure, as it increases in complexity and consequently in development and power, cause that which in itself is immortal to become mortal?

The question answers itself. *Progress* means life, and life more abundantly, always.

Plainly, on this writer's own showing, the failure of function, the "break-down of the machinery," is not to be traced to any inevitableness of death inherent in the nature of the *vital* organs, as they are rightly called. On the contrary, the cells composing heart, lungs and brain, like those composing the other tissues of the body, have an *inherent life* capable of constant and infinite renewal, and, like the simpler protoplasm, *may* live forever,—and *will* live as long as they are free to exercise their functions,—as long as nutrition, use and reproduction is allowed to continue, and the organs are not starved nor stinted, not overworked, nor underworked. The life and health of the organs themselves are bound up in the maintenance of the life, health, and organized activity of the cells composing them, as the life of the body as a whole is conditioned on the orderly nutrition and



activity of all the cells and organs,—and just as the life of the racial man (a still higher and more complex organism, whose immortality even material science admits), is dependent for its fullest expression and development, on the healthy nutrition and orderly activity of all the units composing it.

It is said that “the machinery of the body is not regulated to last *forever*.” Is it regulated to last at all? If so, for *how long*? Some people die in infancy, some in childhood, some in youth, some in middle life and a comparatively small proportion in what is called “old age,” but what would seem only the morning of life to those patriarchs, “whose age was as the tree’s.” Would it be said that the machinery, speaking generally, is regulated to run one year, or ten, or thirty, or seventy? Can any scientist say that there is anything inherent in the composition and construction of the human body *compelling* decay, break-down, and death in consequence of years, when a Gladstone or a Bismarck, a Goethe or

a Tennyson manifests full bodily and mental vigor at an age when most men and women are in their graves?

Is it not unreasonable to assume that the crowning creation of the Infinite Mind,—this mechanism to which all the forms and forces of all the universe from the beginning of time have contributed their best,—must run down in a paltry sixty or seventy years? Man himself has been able to contrive a piece of mechanism made of bits of wood and metal that will do better than that. We are told that Herr A. Noll, of Berlin, has invented a clock that will run *ten thousand* years without being wound up after it is once set going!

## CHAPTER TWELFTH.

### *The Scientific Argument Continued— Lessons of Longevity—What is Time?*

In spite of the race belief in the "scriptural span" fetich,—in spite of inherited thought tendencies to manifest the negations of decay and death,—many men and women, even in our own time, have defied death for a period far beyond three score and ten and proved that death is not inevitable, even at one hundred years of age. Charles Dudley Warner tells us in an article in *Harper's Magazine* that there are well authenticated cases of mission Indians in Southern California who reached the ages of 120, 130 and 140 years. Lieutenant Gibbons found in a village in Peru one

hundred persons over the age of 100, and one man aged 140. In the highlands of South and Central America, the habit of old age is a long established one. In Ecuador, centenarians are common. At Teluca, in Mexico, where the register is officially and carefully kept, there died only a few years ago, a man aged one hundred and ninety-two years.

The Countess of Desmond lived to be 145, and died in the reign of James I. This wonderful woman found herself, at the age of 100, so lively and strong as to be able to take part in a dance, and when she was 140 she traveled all the way from Bristol to London—no trifling journey in those days—in order to attend personally to some business affairs. Lady Desmond is, however, quite thrown into the shade by a French woman, Marie Prion, who died in St. Colombe, in June, 1838, at the wonderful age of 158, having retained all her mental faculties to the end. It is a remarkable but incontestable

fact that some women, at the age when most people die, undergo a sort of natural process of rejuvenation—hair and teeth grow again, the wrinkles disappear from the skin, and sight and hearing reacquire their former sharpness. A Marquise de Mirabeau died at the age of 86, but a few years before her death she became in appearance quite young again. The same change happened to a nun, Marguerite Virdur, who, at the age of 62, lost her wrinkles, regained her sight, and grew several new teeth. When she died, ten years later, her appearance was almost juvenile.

When Thomas Parr, the famous English centenarian, died in his 152nd year, it was found that his vital organs were in so perfect a condition that he might have lived much longer, if he had remained in his country home, instead of journeying to London to be shown to the King, and thus subjected to a complete change of diet and much undue excitement. Thirty-eight centenarians were recorded among the deaths

in Great Britain during the year 1895, fifteen men and twenty-three women. The oldest was Mrs. Henry of Gortree, who died at 112, leaving a daughter of nine. In the last ten years, the St. James Gazette has kept track of 378 centenarians, of whom 143 were men and 235 women.

Yet in the absence of an intelligent recognition of this great fact of man's immortalization in the flesh, the assumption that "the machinery of the body is *not* regulated to last forever;" that, in fact, it *is* regulated to break down, or "run down," in a hundred years or less, need not seem a very wild one. A great many people *live*, and live a long time,—which fact by itself would seem to argue that *life* is the normal condition of man; but until Christ came to be a witness to the truth, as many men as lived also died. Does this prove that *death* is the normal condition? We have illogically and unhappily been led to just that conclusion. We have based our thought and action upon it, giving

to selfishness, greed, avarice, vanity, and all the other vices of the time, a place which they never could have reached in the thought and life of immortal beings *recognizing their immortality*. Shall we not rather argue that since men both live and die, and live for longer or shorter periods, that man is free to live, *or to die*; and that if the machinery *may be regulated by himself* to last for a day, it may be regulated to last forever?

Perhaps it will be urged that, as many men, not otherwise ailing, die simply from decay or failure of the vital organs, which failure seems in so many cases to be a "natural" accompaniment of accumulated years, there must be a *maximum of time*, beyond which the machinery will not and does not work. To this it may be answered that "old age" is itself a disease or disorder, created, like all health and disease, or other conditions good or bad, by the thinking and the doing, or the not thinking and not doing of the man;—by his use or disuse of the great mo-

tor power entrusted to him to use to his utmost ability. The French medical records tell us of a case where a boy at six years of age had attained the stature of manhood, with a full beard; and who at sixteen,—toothless, white-bearded, bald-headed and bent,—died of what had every appearance of old age.

In every-day life, we are familiar with the fact that some men and women “age” much sooner than others. The working classes as a whole,—and especially the coal miner, the foundry man, and the factory operative,—become as “old” in appearance and weakness at 40 or 45, as do people of better nurture and easier, more varied and wholesome life only after passing 65 or 70. Man shows death, instead of life, with increasing years, simply because, *in his thought*, increase of years is *associated* with weakness and death,—and this association of ideas, this thinking, governs his doing and his not doing. In disuse of brain and heart and lungs and muscles and nerves, he thinks and acts decay, disease, death. Life



would not be life, were this not possible to him. *Precisely the same power in man which permits him, consciously or unconsciously, to choose death and the way of death, allows him to choose life and the way of life;—to seek the light as he seeks the shadow,—and, wherever he seeks with his whole heart, to find the light.*

Even without a recognition of his oneness with the Infinite and Eternal Life, who is the same yesterday, to-day and forever,—and his consequent supremacy over all change and condition,—it would, I think, be extremely difficult to prove scientifically, that the corporeal structure of man, being like the protozoa, in its very nature immortal, should decay and die, because the earth has turned on its axis, or revolved around the sun, a greater or less number of times. The only effect on man of this movement of the planet should be larger and fuller life to the man, as to the planet. This is what *it is* to man racially, and when man individually recognizes his oneness with man racial-

ly, he will not hold himself as lower than the racial man.

*It is always noonday.* Philosophically, time has no existence. It is purely an abstract conception. Differences of time are incidents of longitude affecting appearances, not realities. Herbert Spencer defines time as "the blank form of all succession and co-existence." Therefore, there are no days and nights, no months and years,—save as we have formed for our convenience an abstract conception called time and its divisions, by imagining eternity to be reeled off, or reeled on, to something synchronously with the motion, or imagined motion, of a body in what we call "space."

The man who lives in realities, rather than in appearances or illusionary abstractions, does consciously what the protozoa does unconsciously. Disregarding the movement of pendulum or planet, except in so far as it may serve him, he keeps right on about his own proper business of living!

## CHAPTER THIRTEENTH.

### *Further Evidences in Nature: The Universality of Life,—A Basis for “Mental Healing.”*

This demonstration of the *immortality* of life in matter follows naturally on the recognition by science of the *universality* of life. Interesting testimony on this point is afforded in a recent article on “The Nature of Electricity,” by the Rev. J. A. Dewe. This writer argues that there is in every material atom a principle of motion, that life is such a principle, and that “the more science advances, the more it discovers that life is bound up with the most elementary forms of matter. . . . Numerous discoveries, moreover, uphold the theory that all material nature is thus

animated; the tartar upon our teeth, the corpuscles in the blood, the liquids contained in plants and vegetables, are all living." Electricity, magnetism, terrestrial attraction, Mr. Dewe holds to be merely one and the same power acting with different forms and kinds of intensity. "That power," he says, "is generated by the action and reaction of material atoms one upon the other. It increases in intensity according as the superficies of the atoms are so placed that the centers can enter into the closest proximity, thus producing the three different grades of ordinary attraction, magnetism and electricity. The reason why the centers of the atoms—or, to speak more correctly, the atoms themselves—are thus spontaneously drawn toward each other is to be found in the fact, which is being daily proved to be more and more universal, that each atom is *animated by a principle of life and feeling*. This alone, in the whole range of nature, is found to be a spontaneous cause of motion . . . A rudimentary life

there must be attached to every atom however small; from the highest to the lowest organism there is present *life*; which, indeed, gradually diminishes so as to become imperceptible in its manifestations, but never does it become altogether extinct."

As to what this "principle of life and feeling," in every atom and animating it, really is, our material scientists have as yet reached no definite agreement. Spencer, Tyndall, and Huxley all confess themselves in the dark on this point. Edison, at once the boldest and the most practical of scientific explorers, avows that his experiments have satisfied him that "every molecule of matter has a center of intelligence as well as force."

This is verging very closely on the metaphysical theory which identifies this force with intelligence, assigning all phenomena of form and motion to causative intelligence,—to THOUGHT. In the truest sense, this invisible center of intelligence is the atom itself. Upon

the action of that center, all peculiarities of form, substance and motion,—all the life of the atom,—absolutely depend. Without thought, without the action of intelligence, there would be no atom. What is true in the small is of course true in the large. “As a man thinketh so is he,” is the announcement no longer of religious mysticism merely, but of scientific fact. I am what I am now because of my thought in the past; I shall be what I want to be because of my thought in the future. The fact is undeniable; the logic of the deduction drawn from it is not less so.

An atom is a very small thing. Although it plays so important a part in our material science, no man has ever seen one, much less been able to handle, weigh, measure, smell or taste one. Its diameter is calculated at one fifty-millionth of an inch. We are unable to perceive, with our most powerful microscopes, objects which are less than one one-hundred thousandth of an inch in diameter,—so that it takes 500 atoms to

make a speck big enough to begin to be perceptible under the microscope. Let us take something a little larger—something, too, very closely connected with these immortal bodies of ours, and which affords undeniable evidence of an animating center of intelligence.

Dr. Andrew Wilson of Edinburgh, a distinguished physiologist, in a recent article on the germ theory of disease, says:

“Under a fairly high power of the microscope, blood is seen to present itself as a fluid clear as water (the lymph or serum of physiologists), and to derive its color from the presence of an enormous number of microscopic bodies which float in the liquid. These bodies are the red corpuscles. Seen en masse, they give to blood its well known hue. Under the microscope, and spread out in a thin layer, their color is seen to be of a yellowish tint. As regards size, the red corpuscles measure on an average about one three-thousandth of an inch in diameter. \* \* \* Existing in the proportion of about two or three to every thousand red ones, we find the white corpuscles of the blood. These corpuscles are colorless, and stand out in contrast to their red neighbors, which are colored with a substance called hoemoglobin, whereof iron is a prominent constituent. But more important is it to note that in its constitution each white corpuscle is a very different

body from its red neighbor. It is really a microscopic mass of living protoplasm. It has a nucleus in its interior, and in every respect we may regard it as a living cell. Moreover, it behaves itself as an independent cell. Watched on a specially prepared microscope slide, we see the white corpuscle flow from one shade to another. In this respect it moves by alterations of its protoplasmic substance, just as does the animalcule we know as the amoeba, a denizen of stagnant waters everywhere.

“Wonderful as it is to think that our blood teems with myriads of these independent living blood cells, it is yet more extraordinary to find that they resemble the animalcule in another respect. The amoeba eats by engulfing its food particles with its soft protoplasm body. In like manner will a white blood corpuscle feed itself. It will engulf and ingest solid particles which fall in its way, and will reject indigestible matters. That work which we see the white corpuscle doing on the microscopic slide it effects within the animal tissues. We know now, as Dr. Waller knew in 1846, that, in virtue of its independent life, it can push its way through the soft, delicate walls of capillary blood vessels and pass into the tissues. In place of regarding these locomotive powers as ways and works of unusual character, we now see that they form part and parcel of the complex living mechanism. While it is the duty of the red corpuscles to carry the oxygen breathed into the blood to all parts of the body, and conversely to convey the waste carbonic acid gas to the lungs, there to be exhaled, the function of the white corpuscles is of far more complicated character. They perform a duty which not only lies very



close to the maintenance of the organism at large in a natural sense, but which also bears an important relation to its preservation from agencies that perpetually threaten it with disease and death."

Material science teaches us, besides this immortality and universality of life in matter, its homogeneity; resolving, by analysis, all forms in nature into some seventy simple elements, and indicating that further investigation will in all probability reduce these to three,—to the oxygen, nitrogen and carbon which go to make up the universal ether, that one all-pervasive matrix contained in and containing all forms of matter from the grain of sand to the solar universe. Science demonstrates the unity of all material forms, not only in their origin, but also in their absolute interdependence and correlation of organization and continuance. As a pebble cast into the ocean vibrates in ever widening circles through the whole mass until the further shore is reached, so the displacement of a single grain of sand on the sea shore produces a disturbance

throughout all the depths of immeasurable space, in all the suns and planets and stars; in all the myriad worlds we know through the telescope, and through the probably vaster myriads of worlds we have yet to know.

Through recent developments in the comparatively new science of psychology, the "impalpable" thought of man is shown to act immediately on the all-enfolding ether, inducing vibratory action, much as does the pebble on the waters of the brook. The reality of "thought waves" has come to be almost as fully recognized as is that of light waves, sound waves or heat waves. Even the unconsciously projected thought goes out in never ending waves. And these waves are *creative forces*—positive or negative, constructive or destructive, good or evil, in their essence and in their inevitable effects. We are thinking, every moment—whether we know it or not, whether we *will* it or not, for the whole world, for all humanity present and future, and not for

ourselves alone. How supremely important it is, therefore, that this great force should be recognized for what it is; that it should be controlled and directed, and that it should be controlled and directed for good, rather than for evil!

It may be objected that the mass of mankind will require many years of training and development to reach this power of consciously wise control and direction of thought. True,—and this is all the more reason why those of us who *do* recognize that “thoughts are real things” should vitally concern ourselves with the molding of conditions and environment for “the general” to whom this wisdom is yet “caviare,” so that the great torrent of unconscious thought which directly or indirectly affects every particular soul and body of us, for better or worse, shall be naturally and easily led into positive instead of negative channels—made to irrigate our plains and lowlands causing the desert to blossom as the rose, rather than permitted

to inundate us by disintegrating and destroying floods. Reserving the fuller consideration of the scientific and rational bases of mental healing and allied phenomena for a future chapter dealing more particularly with the transmutation of the mortal into the immortal body, we may, in passing, call attention here to the fact that the same reasoning which recognizes in mind a force that is manifested, often unconsciously, in the arrest of decay and the substitution of health for disease in *any* degree, and which may be intelligently controlled and directed to that end, cannot logically stop short of the recognition in this same force of a power subject to the will of man for the manifestation of health in the fullest degree, and the subjection of all negative conditions, *i. e.*, in the attainment of *immortality in the flesh!*

Much more than this, I venture the assertion that all mental healing owes its efficacy to the fact that it is really produced through the recognition in

even *small degree* of the same law whose *fuller* recognition will make life, IMMORTAL LIFE, the true and normal condition of humanity,—death only its negative side, or non-manifestation through non-recognition,—an abnormal phenomenon due to undeveloped intelligence, and as preventable as are those yellow fever or cholera epidemics, which, within the memory of many, were regarded as inevitable dispensations of Providence, as natural as life,—or rather as natural as death is now regarded.

## CHAPTER FOURTEENTH.

### *Scientific Grounds for a Belief in Im- mortality Furnished by Psychic Laws and Phenomena.*

In a recent volume called "A Scientific Demonstration of the Future Life," after reviewing the many and familiar arguments of poets, priests and philosophers from Plato to Emerson and from the Hindu mystics to Alger and Bishop Butler,—and after showing their fatal lack of conclusiveness, from the scientific standpoint,—Mr. Thomas Jay Hudson advances what he conceives to be valid and scientific grounds for the belief in a future life. These grounds consist of a mass of very interesting and important evidence in the shape of

'psychic phenomena," so called, including facts observed and authenticated under conditions that properly entitle them to be regarded as affording scientific bases for any theory they can logically be shown to support. Briefly summed up his argument is to the effect that there is no faculty, emotion, or organism of the human mind that has not its use, function, or object. That man is endowed with a dual mind, in the author's judgment, has been abundantly demonstrated by experimental hypnotism, cerebral anatomy, and experimental surgery. The fact of duality alone, is pronounced sufficient to put the intelligent observer upon an earnest inquiry into the possible use, function, and object of a dual mental organism. His first query is, "What possible use is there for two minds, if both are to perish with the body?" A future life is thus at once suggested to him by this one isolated fact; and the suggestion is strengthened by what he calls the additional fact that while one of the two minds grows fee-

ble as the body loses its vitality, and is extinguished when the brain ceases to perform its functions, the other mind grows strong as the body grows weak, stronger still when the brain ceases to act, and reaches its maximum of power to produce observable phenomena at the very hour of physical dissolution. Mr. Hudson deems it simply impossible, from these facts alone, to resist the conclusion that the mind which reaches its maximum of observable power at the moment of dissolution, is not extinguished by the act of dissolution. These facts, therefore, are put forward as constituting presumptive evidence of a future life.

"Each of the two minds," he says, "possesses powers and functions which are not shared by the other. Each of the two minds is hedged about by limitations not shared by the other. These powers and limitations are divided into three distinct classes; namely, first those which belong exclusively to the objective mind; secondly, those which belong



exclusively to the subjective mind; thirdly, those which are common to both minds." He asserts that those powers, functions, and limitations which belong to the first class pertain exclusively to physical life and environment; those which belong to the second class perform no function whatever in physical life and are observable only under abnormal physical conditions; those finally which belong to the third class are more or less imperfect, or finite, in their manifestations in the objective mind, whereas each faculty is perfect in the subjective mind. Thus we find man, as he is exhibited to us in the light of demonstrable facts, possessed of a dual mental organism comprising two classes of faculties, each complete in itself. We find one class of faculties to be finite, perishable, imperfect, and yet well adapted to a physical existence and a material environment, and capable of development by the process of evolution to a high degree of excellence, morally, physically, and mentally,

within the limits of man's finite nature. We are asked to recognize that the noblest faculties belonging to physical man, those faculties which alone render his existence in this life tolerable, or even possible, and which give him dominion over the forces of physical nature, are faculties which pertain exclusively to this life (?)

On the other hand, he finds in man another set of faculties, each perfect in itself, and complete in the aggregate; that is to say, every faculty, attribute and power necessary to constitute a complete personality being present in perfection; and we find that the most important of those faculties perform no normal function in physical life. Here, then, he says, we have a personality, connascent with the physical organism, but possessing independent powers. "Is it conceivable," asks Mr. Hudson, "that there have been created such faculties without a function, such powers without a purpose?" To his mind the answer is "Impossible!" If Nature is constant, no

faculty of the human mind exists without a normal function to perform. If no faculty exists without a normal function to perform, those faculties which do exist must perform their functions either in this life or in a future life. If man possesses faculties which perform no normal function in this life, it follows that the functions of such faculties must be performed in a future life. To put the argument in a still more concise and purely syllogistic form, the author would place the propositions thus: Every faculty of the human mind has a normal function to perform either in this life or in a future life; some faculties of the human mind perform no normal functions in this life; therefore, some faculties of the human mind are destined to perform their functions in a future life.

Mr. Hudson submits that no scientist will, for a moment, question the soundness of the major premise of the above syllogism. It is self-evident, axiomatic. He contends, further, that no one who

is at all familiar with the results of modern scientific research in the field of psychic phenomena will, for a moment, gainsay the minor premise. The one faculty of telepathy alone, to say nothing of the faculty of intuitive perception, etc., is, in his opinion, demonstrative of the soundness of that proposition. The major and minor premises being each demonstrably true, the soundness of the conclusion that man is destined to inherit a future life is pronounced self-evident.

This author's reasoning is a curious illustration of the dominance of a fixed idea. Concentrating his attention on his theory of a dual mind, he is blind to aught else that the facts he brings forward plainly indicate; desiring to prove the continuance of individual existence *after* the death of the body, he entirely ignores the far more important and nearer conclusions to be derived from his facts and arguments, as to continuance of life *in the body*. He is led to emphasize his theory of the dual

mind by *separating*, (or rather attempting to show a separation which does not really exist), the nature and functions of what he calls the "subjective mind" from those of what he calls the "objective mind,"—insisting on identifying the subjective exclusively with the life of man after the death of the body,—or at least with a principle of man's nature, depending for fullest life on bodily death—and the objective exclusively with man's present physical life in the body. The objective mind, he says, grows feeble as the body loses its vitality, and is extinguished when the brain ceases to perform its functions, while the subjective mind grows strong as the body grows weak, and reaches its maximum of power at the hour of physical dissolution. To be sure, much of the evidence cited by Mr. Hudson shows what he calls the subjective mind (but which, I think, may more accurately be termed the *psychical consciousness*), to be more active when the physical senses are at rest, or dormant;

or even when cut off completely from the power of manifestation in observable phenomena, or of perception on the physical plane, by the trance condition or by the complete death of the body. What this really proves is that the psychic consciousness is not entirely dependent on the body, nor on bodily conditions, for existence and manifestation. It does *not* prove that this subjective mind, or psychic consciousness, is *dependent on the disease or death of the physical body* as much as it is on the health and life of that body. As well argue that, because the appreciation and enjoyment of the music of an opera is spoiled for the people in the parquet by the conversation of the people in the boxes, the people in the parquet will have to die and go to Heaven, or to Paris, before they shall ever be able to enjoy the opera.

As a matter of fact, nearly all the evidence cited by this author to prove his theory,—together with much more that he might cite, but does not,—goes

to show that there is a close and constant interrelation of function, and so presumably of structure, between the so-called subjective and objective minds. Of this nature is the frequent overlapping of the consciousness of one state on the consciousness of the other state, as witnessed especially in remembered dreams, on the one hand, and in the carrying of the waking impressions and experiences into the dream state, on the other. This evidence shows that there is a constant and undeniable influence of one mind on the other mind, if indeed the mind can be considered at all as dual in its nature. Hypnotism and telepathy show the subjective mind to be governed, even during the dormancy of the objective mind, by views of life, habits and customs that are prominent characteristics of the individual's objective mind, and that are acquired through experience and teaching wholly on the objective plane. Similarly, the objective mind retains and is colored by suggestion, teaching and ex-

perience received in the subjective state.

Of my own experience and observation, I can say unhesitatingly that the exercise of the psychic consciousness in a very highly developed degree,—that is clairvoyance, clairaudience, automatic writing, inspirational speaking and mind reading, or telepathic communication,—is perfectly compatible with a sound and wholesome bodily condition; with full and bounding life and health in the physical organism. Furthermore, we well know that in mental healing the health of the *body* is constantly helped and developed through thought and consciousness on the subjective plane, that is, in the spirit, deliberately induced for the purpose of calling it into objective manifestation in the flesh.

The statement that “the objective mind is extinguished when the brain ceases to perform its functions,” is, I feel very sure, an utter mistake. The truth is, if we may argue from the mass of phenomena investigated and



reported by the Society for Psychical Research, that this "objective mind" (really a human ego living on the objective or physical plane), on losing the use of its own particular brain, proceeds at the first opportunity to make use of the nearest brain it finds conveniently accessible, without much regard to the laws of *meum* and *teum*. This is especially likely to be the case if the ego in question had acquired the habit of using other people's brains, without acknowledgement or compensation, during his physical lifetime.

Yet Mr. Hudson's reasoning, so far as it is directed towards proving his main point: the continued life of the individual after the death of the body, —is sound, and I think conclusive. Even more conclusive, to my mind, is his unintended and probably unconscious demonstration of "a valid scientific basis" for belief in *continued life in the body*. Function certainly argues place and opportunity for the exercise of that function. Evolution, as certainly, has shown

us that *function precedes structure*. Every link in the development of man from the lower forms of life shows this unmistakably. If man to-day is clearly beginning to exercise, in even some faint and uncertain degree, functions that proclaim his possession of undying principles and powers—functions that will require for their fuller and freer exercise a superior and undying organism,—it seems to me plain that he is far on the way towards the development, in this life and on this earth, of that superior and immortal body.

According to a recognized scientific axiom, Nature makes no sudden jumps. The same law of evolution which has carried us from protozoa to man, may be trusted to furnish the needed forces for further development, from Man to Archangel,—if by archangel we mean a being as far beyond man in his present stage as that stage is beyond the beginnings of life in undifferentiated protoplasm.

“Future life, *regardless* of the death of the body?” Certainly! And quite as

certainly a future life in the body. The death of the body cannot deprive man of immortality. Quite as certainly the life of the body will not make him less sure of the life of the soul. If he really chooses life, and the way of life, *in the body*, he must live in the spirit as well as in the flesh, or rather in the flesh only in so far as the life of the flesh shall *declare* and express the life of the spirit. The boy is father to the man; to-day is the "future" of yesterday; to-morrow is the future of to-day. As we are to-day in possession of powers and faculties, knowledge and consciousness, of which in childhood we felt only some dimly understood premonitions, and which like Mr. Hudson's "subjective mind" "performed no normal function" in our child life,—so, when we shall grow into the immortalized body we shall come into the fuller realization of the faculties and functions of which we are now only *dimly* conscious.

One of Mr. Hudson's arguments for a future life is echoed in an article in the

New York "Herald" by the Rev. Dr. George H. Hepworth, who says:

"The body goes through the mysterious processes of growth, and continues to develop until it reaches a certain stature. Then the growth ceases, and by slow degrees the body declines in strength, until at last we enter the stage of childhood a second time.

The law is that the body shall increase until it reaches its maximum of energy. It is safe, therefore, to generalize, and say that everything has a purpose ahead of it, and ought to have such an environment that this purpose can be reached, provided the laws which govern it are obeyed. That statement proves itself, and is not subject to denial.

\* \* Now, if it be true that the body grows by what it feeds on to its full height and strength, we ought to say without fear of contradiction that there is also an ideal perfection for mind and soul to reach, and that in some way and somewhere the opportunity will be offered to attain that ideal. It would be strange to declare that one part of us can come to its maturity, but the other part never will, for it is plainly true that no human soul has ever yet reached that point where there was nothing more or better that it could do or become. \* \* \*

The idea of immortality, therefore, originates in the very necessity of the case, and we rightly argue that if God is just He will give us hereafter the opportunity which not even He can furnish us within the narrow limits of earthly life. We may reverently assert that no soul ever can, under any conceivable circumstances, achieve in these seventy years a moral

perfection which corresponds with the physical perfection which the body easily attains. There is something wanting to the soul, then, and that something is an extended opportunity which can only result from an extended existence."

Does not this argument assume, without warrant, a separation between soul and body? Dr. Hepworth rightly says that "the law is that the body shall increase until it reaches its maximum of energy." Evidently, he has in mind *physical* energy simply, as something entirely separate and apart from spiritual energy. Does not the soul of a man in the body increase? Does this writer not ignore utterly the fact that man—embodied man, the whole man—develops mental, moral and spiritual energy side by side with physical energy, and that the very form and substance of his body are closely related to this development,—affecting and affected by it, reflecting it, indexing it and going hand in hand with it?

In any large sense, the body of man can never reach "its maximum of energy," any more than can his mind. It

must continue in ever-increasing development, in order to manifest in perpetual progression the perfection of the Infinite. No part of us really comes to "maturity," in Dr. Hepworth's sense of the word. The "extended opportunity," which "can only be given by extended existence," is truly a very necessity of the case. It is only life in the human body which has developed the desire for this opportunity. Life in the body has satisfied, is satisfying that desire, and will continue to satisfy it in greater and greater degree as the years roll on.

## CHAPTER FIFTEENTH.

### *Arguments for the Immortality of the Soul Which Also Go to Prove the Immortality of the Body*

An argument, which may not be regarded as strictly scientific in the more material sense, but which certainly is so, in the logical sense, is that stated by the Rev. W. C. Gannett in his sermon on "Deathlessness":

"Justice is an indestructible principle in the universe. No postponement of the question, no sophistry of prudence or expediency can ever make wrong other than wrong. There is no way of settling a question but by righting it. And this recognition gives us assurance of the deathless quality of soul. If justice asserts itself in the life of a nation, it is to vindicate itself in the career of an individual. We believe in immortality, because we believe in justice. . . . The immortal life is the fruition

of law, not the fruit of miracle. The universal Providence that includes bird and flower is the Providence that is to have continuous use for the soul of man. . . . We build large hopes upon the great and beautiful laws of the universe. We place generous confidence in the Master Builder who so grandly forms the growing order. . . . The economy that wastes not an atom in all the realms of matter cannot afford to waste the bud that withers upon a mother's breast with the milk of its life untasted."

These words of Mr. Gannett's were spoken in relation to the immortality, *not* of the human body, but of the human soul. I quote them, because, in the light of the great truth into which I have come, it seems to me that every such argument based on really high ideals of immortal life, may be applied with equal, if not greater, force to the demonstration of the truth of the immortality of the body. The Universal Providence *has* continuous use for the soul of man, I verily believe. That same Providence as surely has continuous use for the immortal temple of the soul, in which, and by which, and through which, the soul—and the God



of which the individual soul is but an emanation—finds growth and expression, exists and acts, *is and does*.

To sing the glory of the immortal soul, and at the same time consider that soul something so separate and apart from the body, that the body is not partaker in the quality of eternal life, which is of the soul's essence, is certainly to institute a comparison greatly to the disadvantage of the body; so greatly to its disadvantage that the old ascetics may well be excused for the "mortification of the flesh," the fasting and scourging, the torture and neglect, with which they expressed their contempt for the human body, in order to glorify the human soul—to degrade and abase Man for "the greater glory of God!"

And may we not trace to the same source much of the neglect, recklessness, and licentiousness of the prevalent defilement of the body, a defilement which results in poisoning the springs of life at their source, and in the multiplication of human beings who manifest in their

minds and bodies—not the glory of God and the immortal soul, but the natural results of this debasement of the body, and, with it, the debasement of the soul?

From another writer of beautiful spirit, uplifted vision, and deep insight, Harriet Prescott Spofford, may be quoted a few lines which seem to convey more than a suggestion of the largest basis for a scientific argument in proof of the immortality of man, in body as in soul.

“It requires no more than a small and limited vision to see the tremendous revelation the spring always makes, as if some splendid certainty should compensate us for the unsolved mystery elsewhere—not in any broad lettering of written promise that the soul shall live forever, but in the suggestions of all subtile analogy, while the earth rolls up out of shadow, and the year finds resurrection. From the small seed hidden in the blackness of death what white wonder of a flower is this that has come tremulously into the freer life of the outer air, bathed in the sunshine of the vaulted heaven? It is not the flower of last year come back again, but it is the identity of the seed continued in a larger, lovelier life, and it gives to the dullest mind, to the darkest doubter, a

hint of the singleness of the soul, a prophecy of the reality of the risen spirit."

The risen spirit, let us add, in the risen body!

"The lesson of the springtime and the lesson of the Christian gospel," says Charles G. Ames, "seem like one story told in two languages. The meaning of both is that there is *a life-giving power* at work in outward nature and in the soul of man. Seeds sprout, trees put forth leaves, flowers open to the sun; so do the faculties of the human mind, and the plants of faith, hope and love grow from feeble beginnings and ripen into fruitfulness of character. The light and warmth of the sun, the wandering currents of air, and the circulating moisture which reaches every root and climbs to every leaf, carry with them the elements of life; and not less surely do the energies of truth and grace refresh and renew in our minds and hearts the qualities which make us children of God. . . . The creative processes are continuous, both in nature

and in man, who is really a part of nature. 'I live by the Father,' said Jesus; 'I lay down my life and take it up again, because I have received this commandment from Him.' The power which carries us through life is a power upon which we can depend."

Sir Edwin Arnold, in an article on "Death and Afterwards," originally published in the "Fortnightly Review," and since republished, with a supplement, in book form, states the argument for man's immortality in most convincing terms. The importance of the recognition of this immortality is well stated.

"If we were all sure, what a difference it would make! A simple 'yes,' pronounced by the edict of immensely developed science; one word from the lips of some clearly accredited herald sent on convincing authority, would turn nine-tenths of the sorrow of earth into glorious joys, and abolish quite a large proportion of the faults and vices of mankind. Men and women are naturally good; it is fear, and the feverish passion to get as much as possible out the brief span of mortal years, which breed most human offences. And many noble and gentle souls, which will not stoop to selfish sins, even because life is short, live prisoners, as it were, in their condemned cells of earth, under what

they deem a sentence from which there is no appeal, waiting in sad but courageous incertitude the last day of their incarceration; afraid to love, to rejoice, to labor, and to hope, lest love shall end in eternal parting, gladness in the cheerless dust, generous toil in the irony of results effaced, and hope itself in a vast and scornful denial. What a change if these could really believe that they are cherished guests in an intermediate mansion of a benign universe, not doomed captives in one of its mournful dungeons!"

This writer claims, and justly, undying life, not for man alone, but for all living creation. This is perceived to be part of the law by which man has undying life. He says:

"In regard to the argument of equal rights of continuous existence for all things which live, it must be admitted. If the bathybius—nay, even if the trees and mosses—are not, as to that which makes them individual, undying, man will never be. If life be not as inextinguishable in every egg of the herring and in every bird and beast, as in the poet and the sage, it is extinguishable in the angels and archangels. . . . Each stage of existence can only be apprehended and defined by the powers appertaining to it. . . . The inherent disability of terrestrial speech and thought ought to be kept more constantly in view. How absurd it is, for example, to hear astronomers arguing against existence in the moon or in the sun, because there seems to be no atmosphere in one, and the other is enveloped in blazing hydrogen! Beings are

at least conceivable as well fitted to inhale incandescent gas, or not to breathe any gases at all, as to live upon the diluted oxygen of our own air. Embodied life is, in all cases, the physiological equation of its environing conditions. Water and gills, lungs and atmosphere, co-exist by correlation; and stars, suns and planets may very well be peopled with proper inhabitants as natural to them as nut-bushes to us, though entirely beyond the wit of man to imagine. Even here, in our own low degrees of life, how could the oyster comprehend the flashing cruises of the sword-fish, or he, beneath the waves, conceive the flight and nesting of the bird? Yet these are near neighbors and fellow-lodgers upon the same globe. . . . We have to think in terms of earth-experience, as we have to live by breathing the earth-envelope. . . . We only meditate safely when we realize that space, time, and the phenomena of sense are provisional forms of thought. Mathematicians have made us familiar with at least the idea of space of four and more dimensions. As for time, it is an absurd illusionary appearance due partially to another illusion, that of the seeming succession of events, and partly to the motion of heavenly bodies, so that by forgetting everything, and by going close to the North Pole and walking eastwards, a man might, astronomically, wind back again the lost days of his life upon a reversed calendar. Such simple considerations rebuke materialists who think they have found enough in finding a 'law,' which is really but a temporary memorandum of observed order, leaving quite unknown the origin of it and the originator."

In another place Sir Edwin Arnold

cites the familiar delusion of our senses by lower modes of matter. A good illustration of the possibility that there are more things in heaven and earth than people see with their physical eyes is that cited here:

"The solid block of ice, whereon we stood and skated, is just as existent when it has melted into water and become dissipated as steam; but it disappears for us. The carbonic acid gas, which we could not see, is compressed by the chemist into fleecy flakes and tossed from palm to palm. St. Paul was a much better physical philosopher than the materialists and skeptics when he declared 'The things not seen are eternal.' But these invisible, eternal things are not, on account of their exquisite subtlety, to be called 'supernatural.' They must belong, in an ascending, yet strictly connected chain, to the most substantial and to the lowest, if there be anything low. The ethereal body, if there be such a garb, which awaits us, must be as real as the beef-fattened frame of an East End butcher. . . . We need to abolish utterly the perilous mistake that anything anywhere is 'supernatural,' or shadowy, or vague."

The dependence of any rational conception of continued life upon a recognition of the law of re-incarnation is more than suggested by Sir Edwin Arnold in the following paragraph:

"If there has been a boundless Past leading to this odd little Present, the individual, it is clear, remembers nothing. Either he was not; or he lived unconscious; or he was conscious, but forgets. It may be he always lived, and inwardly knows it, but now 'disremembers'; for it is notable that none of us recall the first year of our human existence, though we were certainly then alive. . . . If to live forever in the future demands that we must have lived forever in the past, there is really nothing against this! 'End and beginning are dreams'; mere phrases of our earthly limited speech. . . . Where does nature show signs of breaking off her magic, that she should stop at the five organs and the sixty or seventy elements? Are we free to spread over the face of this little earth, and never freed to spread through the solar system and beyond it?"

Walt Whitman's splendid poem, "The Passage to India," closes the essay, following this eloquent asseveration of faith:

"All our fears are needless, and not one single human hope, expectation, or aspiration is half great enough, or glad enough, or bold enough; the secret of the universe is, after all, an open one, like that of the earth's motion, or any other tardily-made intellectual discovery illuminating the perpetual fact that 'things are not what they seem.' . . . We debate with vast metaphysical periphrasis 'past, present and future,' and shall perchance discover—though



still short of all ultimates—that there is only an eternal Now.”

Charles Alva Lane's poem “Amrita,” in “The Open Court,” gives beautiful expression to this thought of the soul's immortal mission:

Nay, Soul, thy span is not from womb to tomb:  
Thine every when and where of space and years;  
Thou art the past incarnate, and thine ears  
Know not a prophecy of death. The doom  
Of all deeds done thou art, and thou the womb  
Wherein a dream of full omniscience bears  
Forever toward the birth; for lo, Life rears  
So vast a hope amid its mystery-gloom!

Yea, Soul, in thee the living past fares hence,  
And fronts the future with a nascent god,  
In sleepless toil amid the elements  
Enkindling thought, and waking sense in sod:  
The Infinite woos the outward: Life grows broad,  
Subliming Nature to Intelligence.

## CHAPTER SIXTEENTH

### *The Divine Body a Product of the Divine Life.*

"The stone which the builders rejected, the same is become the head of the corner."—Matt. xxi., 42-44.

"The life is more than the meat, and the body is more than raiment."—Luke xii., 23.

The little word *more* translates and makes comprehensible in our every-day life the great word "infinite." Eternity, or, as the Nicene creed has it, "World without end," is always to-day *and* to-morrow, not to-morrow alone. Living forever means *continuance* of life—living longer, living more, than we have lived. The same means by which we extend life for one year will serve to

extend it for another year, and so on indefinitely.

The divine body is a product of the divine life; it is itself Divine Life and reproduces Divine Life, brings forth after its kind. The old adage, *mens sana in corpore sano*, has familiarized us with the fact that even among the ancients it was known that a healthy mind requires a healthy body. It is a rule that works both ways. A diseased body means a diseased mind: a diseased mind means a diseased body. Altogether aside from the demonstrations of mind cure, so-called, we know that where the mind is diseased the body cannot be healthy. Hallucinations or delusions,—especially of a religious order,—insanity and imbecility, are always accompanied by bodily weakness or other disorder. So clearly is this recognized in the modern treatment of the insane, as of the morally deficient, that in the leading insane hospitals, as in reformatories, it is held that these mental and moral defects may be entirely eradicated by restoring

the body to a normal condition of health and vigor. The work done by Mr. Brockway at the Elmira Reformatory, in New York State, by which hardened young criminals have been transformed into honest, industrious and manly men by systematic diet and gymnastic exercises, in connection with manual training, designed to correct the bodily irregularities that always accompany and indicate moral and mental irregularities, is frequently cited as pointing the way to rational prison reform.

Flesh is important, not as an end in itself, but as an essential means to an end much more important than the means to it: that end is *life*. Life, in turn, must have an object. What is the chief object of human life? I think we shall agree with Balzac that it is *the production of ideas*. The process is one of action and reaction on an ascending scale throughout. Take the idea, *God is Love*, perhaps the greatest idea humanity has so far produced. Only a body of clean, sound flesh, through

which coursed blood well oxygenated by the action of large lungs, and supplying brains and nerves with wholesome nutrition,—only such a body could furnish the divine alembic in which the sweetness and light of all the impressions and suggestions of outer nature, all the experiences and emotions of racial and individual history and growth, all the lights and shadows, all the joys and sorrows of life, may be so truly blended and combined as to be transmuted into the pure gold of a conception concentrating in three words this wealth of meaning. Having been thus given birth, the idea in its turn cheers, uplifts, gladdens, strengthens and ennobles all humanity, soul and body.

Of course, there is thus, in our new and growing recognition of the importance of physical culture, a danger of flying to extremes. A nation of Sandows or Sullivans would hardly be a nation of saints or heroes. It would not be a strong nation, even in the military sense. As David with his sling,

and the skill to use it, was really mightier than the huge Goliath, so one of our "modern Sampsons," with all his muscular development, would be but a pigmy before the veriest weakling armed with a pistol and knowing how to shoot straight.

To sacrifice brain to brawn is almost as bad as the sacrifice of brawn to brain, which makes the average business or professional man unfit for military service or athletic enjoyment,—a creature of aches and pains, frequently disabled for the performance of his professional duties, a sacrifice which, in many cases, brings him to actual break-down when he should be in the prime of vigor and usefulness. The sacrifice in this case becomes a blind, senseless and useless one, defeating instead of furthering its object.

There is a golden mean here, as in all things,—a *harmony*, in which body and brain are fed and grown *together* symmetrically, and so continue always in good working order—always in increas-

ing development. It is this harmony that should be the definite object of those who would be truly immortal.

The Oriental conception of the body as pertaining in its very nature only to the limited and conditioned,—and therefore limiting and conditioning the mind and the life of the man who dwells in it,—owes its origin probably to the hot climate of India, and its languorous, indolent atmosphere. These conditions naturally predispose the people of that land to a physical inactivity, with resulting atrophy of muscles, flabbiness of fibre, and sluggishness of circulation. The whole bodily organism is thus changed from a thing of life into a thing of death. Under the same influences of climate, strengthened and crystallized by age-long habit, the emotional nature, and with it the intellectual, are ripened into premature and unbalanced intensity. It is small wonder, therefore, that the sick and starved body (which has become the normal body of the Oriental) is felt to be a clog and a

hindrance, a dead-weight, a veritable prison-house to the soul; in which man's earthly life is cribbed, cabined and confined, as are the lives of the Chinese women with bandaged feet, and our own women in corseted waists.

If we had the sick bodies and the burning brains of the average Hindoo, we should undoubtedly feel as he does: that physical life is but pain and sorrow and the body an incumbrance to be gotten rid of as quickly as possible.

*Length* of life without *breadth* and *fullness* of life is, as the Psalmist truly says, but "labor and sorrow," (Psalm xc., 10). Protracted "old age" is only protracted decay, protracted dying. The centenarian, or the septuagenarian, who maintains a mere animal, or rather vegetative existence—taking no part or interest in humanity's onward march—who remains in Shakespeare's seventh age, "sans eyes, sans teeth, sans hair, sans everything," does not really live. He is no more alive than a blasted tree, which, by favoring accident, remains erect in



pathetic poverty—a bare, bony and blackened finger pointing to the sky, long after it should have been cut down and burned. From such an old age those whom the gods love are well spared. How different this from the ever vernal age of a Longfellow or a Holmes, a Goethe or a Humboldt, a Gladstone or a Morris—of those who, whatever their years, “die young.”

“To live,” Victor Hugo says, “is to have justice, truth, reason, devotion, probity, sincerity, common sense, right and duty welded into the heart; to know what one is worth—what one can do and should do.”

The oneness of the Infinite Mind and the oneness of that Mind with its thought, in the particular as in the general, finds beautiful demonstration in the *fact* that our every thought is organized into flesh and blood. The highest and deepest thought of humanity was organized into the body—the personality—of the archetypal Man, Jesus, in accordance with precisely the

same law that governed the manifestation in flesh and blood of the polar opposite of that Perfection in the person of the wretched and loathsome leper, whom he healed with a touch. If Jesus had separated his religious from his earthly life, by setting apart one day in the week and one place in the city for devotion and worship; giving the remaining six-sevenths of his time and attention, his aspirations and efforts, his thought and work, to interests and ambitions, labor and production, acquisition and accumulation, in which the religion he summed up in one word of four letters had no part, then he would not have been the Christ. His divine and immortal nature would not have been manifested in his body and in the powers exercised by, in and through the body.

The divine body is the product of the divine image or *ideal* translated into *action*. Idea throughout the universe, on every plane of life, is connected by an unbroken chain of infinitesimal links

with its manifestation. In a series of very interesting experiments, Prof. Elmer Gates of Washington has demonstrated that the various emotions produce corresponding chemical changes in the perspiration, and that the thoughts of lust and anger set up a nervous and muscular action similar in nature, though slighter in degree, to that caused by the actual commission of theft, adultery or murder.

The fact that thoughts, emotions, desires *are* actual forces,—anabolic and katabolic, as they are good or evil, and that they produce by reflecting, photographing, projecting themselves in action, tissue changes in the human body, is not, however, an entirely new discovery. Every physician who recognizes the value of cheerfulness in the attendants and surroundings of the sick room; who guards carefully against intrusion or disturbance likely to affect the *mind* of the invalid, or who prescribes rest, recreation and change of scene, testifies, consciously or unconsciously, to the

recognition of this law, in some small degree. "As a man thinketh in his heart," whether the thought is carried into action openly or secretly, "so is he" in his visible flesh and blood, as well as in his invisible "spirit." The body is the outside, the visible side of the spirit. The widow's mite or the cup of cold water, *given in love*, energises, vitalizes, uplifts and transfigures all the elements of the body into the manifestation of fuller and fuller, longer and longer, *life* in the body. Precisely the same *action*, performed, not in love, but out of conformity to ceremonial or custom, or to be seen and praised of men, acts upon all the fluids and tissues of the giver's body like a deadly poison.

The railroad or manufacturing magnate who takes advantage of his power and the pressure upon the labor market, to reduce the wages of an army of employees to the starvation point, really hurts himself more than he hurts others. When out of the increased dividend secured by this reduction in wages, our

poor magnate builds a church, a hospital or a library,—then indeed does he plant the deadliest bacteria in all his flesh and blood; then does he become an object for our commiseration far more pitiable than the blind and maimed beggar at his gate!

For many of us, doubtless, it has been difficult to reconcile Christ's fierce denunciation of the Scribes and Pharisees, and his scourging of the money-changers from the Temple, with his gospel of love and non-resistance. What is the explanation? The one most commonly offered is that Jesus in his humanness rather than his *Christness*, (as if his Christness were not his highest humanness), was overcome by a passion of righteous indignation, which he afterwards repented in the exclamation: "The zeal of Thine house hath eaten me up!"

The real explanation, it appears to me, is made clear by the new interpretation of the resurrection here presented. The Temple in Jerusalem was only

symbolical of, or a correspondence to "the temple not made with hands;" this Temple of the Living God, which Jesus pulled down, and in three days raised up again; this immortal body of *flesh and blood*. The entrance into it of the money-changers; that is, of thoughts and desires that produce nothing themselves, yet levy toll on all the products of others for the use of a mere medium of exchange;—in the wrongful appropriation of the usury that should accrue to the *users*—turns the house of God into a den of thieves indeed. By reversing the law of *giving* into the law of *getting*, every previously honest atom doing honest work in the body,—every bone and sinew, every nerve and muscle, every drop of blood,—becomes corrupted and turns *thief*. The atoms of the man's body—falling out of the healthy mutual action in harmonious co-operation, on which their health, their very life, depends,—follow the example set by the man in his dominant thought. They *steal* from each other.

Stealing from each other, of course, they *murder* each other.

"He takes my life who takes the means whereby I live."

They can *only* steal from and murder *each other*. And that, plainly enough, is stealing from and murdering *themselves*. It is the same in the social organism, only in more intense degree. We are all members one of the other, and all members of one body. Every thief robs himself; every murderer is a suicide. No man hath any profit, any life, by what he gets,—only by what he gives.

"That which I gained I lost;  
That which I saved I spent;  
That which I gave I have."

## CHAPTER SEVENTEENTH.

*As a Man Thinketh in His Heart, So is He, in Body as well as Soul: This from the Very Nature of His Substance and Structure.*

The Kingdom of Heaven is taken by violence, but it is the violence of love. When the Christ enters the body, which, after all, is *his* house, remember, and finds that thieves have, in temporary unconsciousness of his presence, made this temple their very own den, preying upon and destroying each other, marring and defiling the sacred place in every part, he is compelled by the condition of things to lay his whip of small cords across their shoulders and to drive them forth. It is the only argument thieves can understand. It is not that the Christ loves the thieves less, but that



he loves the body more; the body whose life depends upon its being kept clean, pure, and undefiled, that purity may dwell in it. This is not a mere question of "ethics." It is simply another illustration of the working of the immutable and eternal law of life in Nature herself; declaring itself and vindicating itself by *annihilating* everything that attempts to stand in its way. It is as simple and as easily understood as that a heap of rubbish, encumbering and contaminating our back yard, should burn when the match is applied. The rubbish may hiss and sputter and smoke; but, if the flame has free play, the rubbish must go, leaving the place it had encumbered open and purified. It is as natural as the boiling and bubbling of water over the fire. Some mental healers call this process "chemicalization," and regard it as an inevitable unpleasantness, generally weakening the system and sometimes fatal,—because patients have died under it. But if the patient will absolutely

*let go* of the rubbish, yield it up as a willing burnt sacrifice, so to speak, and take *himself* quite out of the burning and out of the range of its smoke and smell, he need not suffer—he may let the rubbish do all the suffering. Indeed, he may, following this course, experience all the delights that stir the small boy's heart at an election-night bonfire.

The' fear which turns a man's hair white in an hour, or which instantly dries up the milk in a mother's breast, affects chemically and mechanically (if you please,) first the nerve currents and fibres, then the blood, then the tissues of *all* the body in greater or less degree. If the change is more evident in the hair than in any other part, that is only because the hair—from the delicacy of its structure and its intimate relation to the nervous system, especially to that great nerve ganglion, the brain—reflects most vividly and immediately, the character and condition of spirit and body. So the sentiment that treasures a lock of hair from the head of a loved

one has a sound scientific basis. Even a *momentary* thought of anger, anxiety, avarice, lust, fear, or hate, distorts the features, impairs respiration, retards or quickens the circulation of the blood and alters its chemical composition. Disease in some form, lasting deformity of face or figure, are the inevitable results of such thoughts, when continued long enough. In an individual, as in a nation, experience, environment and that tendency or habit created by repetition, develop what may be called a dominant thought. This thought creates a distinct form after its own image and likeness.

Man contains, man is, all forms of life, mineral, vegetable and animal. In face and in figure, as in character and conduct, he manifests that mineral, vegetable, or animal, to which his thought gives dominance, and which grows by what it feeds on. We recognize this unconsciously when we describe a man as of iron will, a woman as stony-hearted, a money getter as a

gold bug; when we speak of a man as a sturdy oak, a broken reed, a lion-hearted leader, an eagle-eyed warrior, a fox-visaged thief, or when we describe English pluck and tenacity as "bull-dog."

All the various types, with their peculiarities of form, color and smell, which Swedenborg saw in his spiritual spheres, may be seen any day, in even greater variety, all about us on this mundane sphere, by one whose eyes are opened.

It must be remembered always, however, that what is true in the little, is true in the large; and in infinitely greater *degree*, precisely *because* of the supremacy of the higher over the lower, the positive over the negative. There is no point on the downward path at which, through recognition, one may not abandon it utterly and absolutely, and find himself instantly and ever after on the upward path, one of an innumerable army of men and angels united in forward endeavor. It is not so much a question of "Where are

we now?" as "In what direction are we going?"

"How far from here to Heaven?

Not far, my friend,

One single hearty step,

Will all thy journey end."

The man whose chains are broken and whose prison is opened, through the opening of his heart and his mind to the light of Truth, and who gives himself to the search for Truth, fearlessly and faithfully, finds the very stars in their courses fighting for him. All the mighty forces of the universe, ever making for more light and more life, and for the manifestation of that life and light in mankind, enter into him, interpenetrate and uplift him. As the darkness of night disappears before the dawn, so all weakness and error and sickness and pain, all distortion and deformity, in the body and mind of a man, are dispelled by the irresistible and invincible inflow of Truth invited by its recognition.

## CHAPTER EIGHTEENTH.

*The Law of Life is the Law of Use—  
The Process by Which Jesus Performed  
His Mighty Works—Genesis of Men-  
tal Healing.*

We have come to recognize the *humanity* of Jesus, and, through that recognition, the divinity of humanity. We have grasped the far higher, larger, grander and holier conception of a God manifesting Himself in Law, and not in Miracle. We have also passed beyond that tendency embodied in Skepticism on the one hand and in Blind Belief on the other, which Rochefoucauld so sharply satirized in his aphorism: "The mediocre mind condemns what it does not understand." So we may, with sincere reverence, ask:

what was the *process* by which Jesus the Christ performed those mighty works men have so long called "miracles," in unconscious derogation of the character and spirit of the Divine Man, and of the God in him, to the rank of a mere wonder-worker, or conjurer?

As has already been briefly pointed out, all the mighty works of Jesus—the giving sight to the blind, hearing to the deaf, wholeness and health to the crippled and the leprous, the changing of water into wine at Canaa, the multiplication of the loaves and fishes in the desert, the marvellous draught, his walking on the waves, his bringing the dead to life,—all these were only the lesser and varied manifestations of the Christ's conscious knowledge and recognition of Man's true nature; and of his *oneness* with that Infinite and eternal Life, from which he proceeds; his Oneness as well in Outer Manifestation, as in underlying Essence and Substance, with the Father; with the Permanent and Indestructible, the Universal Intel-

ligence or Energy we call God. Seeing clearly that whatever man is or does at any stage of development is the direct or indirect result of *thought*, consciously or unconsciously *imaging* itself, in greater or less distinctness, his mind perceived and firmly grasped the logical sequence of the great and immutable law, thus demonstrated: the recognition of the power in the mind of man to command and control all things less than Man,—not in violation of natural law, but through its larger recognition. He “yielded himself to the will of God,” in a very true sense; but it was in *assertion*, not in submission. To will is to do! Man *has* done all that he has ever desired and sought, when he has willed to do it in absolutely confident, fearless and certain exercise of his power. Every step of progress from barbarism, and from animalism, may be traced to this growth of man with the growth of his aims. Every step downward in degeneration may be traced to a relaxation of his grasp on the heights attained,



or to a fatal self-satisfaction, that has barred his progress upward and onward by a mental dead-wall, forming, so to speak, a *cul de sac*, in which the ever restless and unsatisfied energy that had brought him thus far, is forced back upon itself.

In the body of every individual,—as in all societies and organizations of men of any and every character, military, religious, political or industrial,—we have constant illustration of the truth that the life of God is so intensely vibratory, so powerful and full of fire, that no soul can receive and *retain* it; that the life of God can only pour into a soul when every atom of the being is turned outward in love to others, rather than inward in love to self.

The law of life is *use*. This is the lesson of the parable of the talents. Those who *used* that which was conferred upon them, and so produced an increase, were rewarded; while those who had not so labored were deprived of (that is, wasted and lost) even that

which they had received. Those that labor for the true life, will come into consciousness of oneness with the Source of Life in ever increasing measure; those who do *not* so labor will lose the life they already have.

The life of the body in all its parts,—brain and nerves, heart and stomach, blood and muscles, bone and sinew,—can only be preserved, continued, renewed, increased and developed in power and beauty by constant and harmonious *use*. Throughout nature, in fact, it is an unfailing law (not less on the side unseen than that of the seen) that use brings increase; disuse brings loss, decay, death.

The Divine Man could turn water into wine, and could multiply the loaves and fishes, because he *held in his hands*,—that is, in his own organism of flesh and blood, as the crowning manifestation of organized life, in conscious oneness with all life—the power of unlimited command over all *lesser* forms of that Infinite and Eternal Energy of

which his own body was the highest form.

Now let us note clearly the *limitation* of the powers of Jesus, and what it shows us. Let us learn the not less important lesson of what may be regarded as his "failures."

"And he did not many mighty works there, because of their unbelief."—Matt. xiii., 58.

It were easier for Jesus to move the mountains into the sea and the sea upon the dry land; to quell the winds and subdue the waves; aye, to command even the sun (or the earth) to stand still, than to cure a blind man against the blind man's will!

What then happened in the case of the blind whose eyes *were* opened? Picture to yourself the unfortunate, deprived of sight, dwelling in darkness, accepting his lot in hopeless resignation. He has been blind from birth, say, an object of pity and commiseration from all around him. Not only his own individual thought but also this thought of

others, has for years tended to deepen and strengthen the idea of his blindness and the further crystalization of that idea in his physical condition. One day, a whisper comes to this unfortunate, of a young Prophet who is preaching in the fields and on the market places, deliverance to the captive, health to the sick, cleanness to the leper, hearing to the deaf,—*sight to the blind*. "Ah!" thinks the afflicted one, "*I* am blind; can he give *me* sight? But no; it is a *spiritual* deliverance and healing and life that is meant, not now in this body, but after death in the next world. I must bear this present visitation of God until death brings me release."

"Not so," says a neighbor. "This Prophet preaches of spiritual gifts and glories in the coming time, it is true, but also in a time that is always at hand. The sick *are* healed, and the lame made whole by him, here and now!"

Then, for the first time in all his life, this blind, and probably old, man is stirred in every pulse with the thought:

"*I want to see.*" Permeating the very air he now breathes, with larger, deeper inspiration; oxygenating every drop of his blood, coursing with the changed blood through every vein and transforming every fibre of flesh, of nerve and muscle, the warmed and lifted blind man, in his new strange elation, moves forward another step. He thinks: "*I may be healed.*"

A troop of joyous possibilities enter into him with this thought. To actually *see* all the wonderful life about him, of which through touch and hearing, or report of others, he has been only vaguely, dimly, darkly conscious! He forgets his years of hopelessness; forgets his acceptance of and resignation to blindness. He remembers no more the thought preached to him for consolation in the past, that his blindness is a visitation of God, caused in God's own inscrutable wisdom, for His own honor and glory. He cries out: "God is good! God is all powerful! Lead me to this Prophet of God, that through

him sight may be given to me!" By this time, a very powerful action has been set up in the blind man's whole system; the dynamic force of mind in *thought* has already transformed, or is transforming the static condition of mind in *matter*, in all the elements of his body. He *almost* sees. But this is only preparation for the complete and perfect, the positive work still to be done. The Divine Healer, to whom he is led, looks upon him; touches him; compassionates him; loves him; sees and feels in this blind beggar, his brother, *his very self*. He takes upon himself, for a moment, his brother's infirmity, a full sense of his deprivation and suffering. But he feels only the more strongly for this the *negative* nature of the condition that afflicts the blind man, and a sharpened sense of the superior knowledge and power of the Christ,—the Christ which he sees in his brother, under and beneath, over and above, all negative conditions. Seeing now not a mere blind man, but himself, strong, whole and

sound of sight, he calls forth through the patient's already awakened love and trust—which alone make this possible—a responsive recognition and *manifestation* of his oneness with the healer, and with the healer's thought. Imparting to that dust of the earth, trained for ages in continuous obedience to the divine command, his own consciousness of all light of sun and stars, in the moisture of his lips, he placed this richly endowed dust upon the eyes of the darkened man, and said again as in the dawn of creation, "Let there be light," and again, *there was light!*

Putting aside any consideration of so-called cures by mental suggestion in patients under hypnotic control, I have, in this case of the blind man, indicated a method by which results may be realized in all mental healing.

Is there any healing which is not *mental* healing? Did any one ever hear of a cure effected, where neither the physician nor the patient *wanted* cure, looked for cure, believed in cure,

and by the means employed? Even in surgery, is it not a common experience that precisely the same operation which is successful in one case is fatal in another?—the difference being due plainly to ardent desire for life and full confidence in the ability to undergo the operation in one case, and indifference to living, or a nervous dread of pain or death, in the other? The successful surgeon knows his business thoroughly, is trained and skillful; but he also believes in himself; he is confident, certain, cheerful and optimistic. If really wise, he imbues his patient with his own strong faith. He takes care not to reflect a fear upon his patient; he takes equal care that his patient shall not reflect a fear upon him.

The higher development, in our day, of the healing science as a purely metaphysical science, calls for *more mind*, fuller recognition of mind, more knowledge, larger and deeper thought, in the healer and in the healed, than ever did the school which it is supplanting. The



old school practitioner can hardly afford to sneer at systematic and scientific healing as "irregular," while he himself, in an unscientific and unsystematic, haphazard way, recognizes, in however inadequate degree, the power of mind in disease, and in its cure.

Mental healers should remember also that we owe the beginnings of the new and better knowledge in modern practice to those playful experiments of English medical men, early in the present century, in curing with imaginary remedies, fashionable maladies admittedly of imaginary origin. When the first languid victim of *malade imaginaire* responded to the influence of bread-pills, science was furnished a demonstration of the *power of imagination* in inducing and in curing disease, plainly capable of indefinite expansion, and now slowly but surely revolutionizing the treatment of the sick on rational lines.

## CHAPTER NINETEENTH.

### *Vision Means Consciousness, Knowledge, Power, Life.*

Every disease may be considered a blindness, as all consciousness through sensation may be considered vision, in lesser or greater development. If touch was the first sense developed, as there is very good reason to believe, not only from the writings and traditions of the ancient wisdom of the East, but also from the evidence furnished by modern biological experiment and investigation, and if this sense of touch contained the potent germ of all the other physical senses, it is no less certain that vision is the latest and, therefore, the *greatest* of so-called "physical senses"

thus far developed. It contains, in fuller development, all the qualities of the earlier senses, with an added quality in their combination found in none of the lesser senses taken by itself. This is demonstrated on the objective side in the marvelous enlargement of human faculty made possible by vision and its extension through the science of optics, bringing near the world of the infinitely large and remote, through the telescope, and opening up the world of the infinitely little and near through the microscope.

Even more marvelous is the demonstration of the supreme importance of vision on the subjective side. Man has been truly said to stand at the junction-point of two worlds,—at the meeting place of the objective and the subjective, the concrete and the abstract, the outer world of purely material and sharply limited physical sensation, and an inner world of comparatively unlimited spiritual sensation. It is *vision* that has brought him to this junction

point; it is vision that bridges the two worlds and makes them one. Imagination and fancy, no less than reason and judgment, would be inconceivable in a blind race. Seeing with the outward eye, it is, that enables us to *image* the things unseen.

How large a part this fact has had in the development of religious symbolism, we all know. A sacrament is defined by the Church as "an outward and visible sign of an inward and spiritual grace." Its efficacy depends wholly on the stimulation to activity of the imaginative faculty. I am told that in Catholic countries, instances are not infrequent in which the devout worshipper at the Elevation of the Host, during the Mass, or on receiving the Eucharist, distinctly *sees* and *feels* the person of Jesus, the Christ; that the "real presence" becomes to her a fact, actual and tangible, sensation and experience,—not merely the learned abstraction of the theologians. She sees spiritually? Yes, of course,—but all seeing, all

sensing, is *spiritual*. In the experience mentioned, the intense, the ecstatic rapture of the spirit plainly affects the *body*. Its raised vibrations cause the blood to tingle and glow, the nerves to thrill; it transfigures the face of the humblest and homliest peasant girl into that of an angel of grace and beauty!

Vision it is that makes physics and mathematics possible. Larger and deeper vision brings to us poetry and art. A still larger development of vision gives us the Christ-Man, *imaging* in the spirit, and so bringing into outward manifestation in his own body or in the body of another, his own divine perfection of life. This he does even when the body is that of the vile leper, the body of the blind, the maimed, or the paralytic; aye, even the body *three days dead* and already decaying of one "that believeth."

I say "his own divine perfection," I mean, of course, that Jesus saw nothing less than *himself* in those he healed. How much of this image was outwardly

realized at once by the healed, depended on that individual's own perception of what was reflected; and this, of course, was colored by his own point of view. The blind man conceived, felt, perceived, in the Christ image, that part of his real self—which *was not blind*. That his eyes were opened, was enough for him to go on his way rejoicing. In the maimed and the halt, the Christ image awakened conscious oneness with a man who had the use of his legs. The realization of even this measure of the truth as an idea, image, picture, in themselves, was enough to fill them with gladness and to set them dancing and singing in new found light, liberty and life!

The measure of the spirit given to every one "to profit withal," is all that each *can hold* in his imagination. It may be that

"The primrose by the river's brim,  
A yellow primrose was to him—  
And it was nothing more."

Still, that is the beginning of its being

to him all of beauty and delight that the primrose is to the most enlightened poet. To the Indians at the great World's Fair in Chicago, that dream of beauty, "The White City," was simply,—"Heap big wigwam." Yet *heap big wigwam*, or the idea expressed in words to that effect, once meant the *beginning* of the glories of the Parthenon. Out of darkness, light; out of faint conceptions, clearness; the large growth from the little.

Even in "the *least* of these," the Christ in Jesus saw the Christ to be manifested sooner or later in every human, as in himself.

In that divine body which is the product of the divine life, all the particles in their material substance, as in the structural and functional organization of that substance, are brought into such perfect harmony of sympathetic vibration with the commanding, controlling, *causing* energy,—of which they are but one mode, and with which they are one,—that they obey, absolutely and

instantly, the individualization of that energy we call *will*.

The body, as has already been said, (and this is conceded in large degree by modern science) is not merely a product of air and sunshine, earth and water, moonlight and starlight, wind and wave, light and color, sound and music. It is all these, and all possible powers and phases of these in fullest and most intense development. Inhabiting such a body, conscious of its real nature, the man of illuminated mind does not fear to walk through fire, because he has only to arouse, by the will's command, a consciousness in the body that it is a greater fire. The sun obeys in him the sun of suns. He can move mountains, because he is the greatest of all mountains. He walks the waves serenely, because at the touch of his feet the fiercest waves feel imposed upon them a higher, heavier, mightier wave. Hurricane or tornado are to him but the caress of a sister, and sweet as a zephyr's kiss. He may roll up the



sea on the right and on the left, that his people may pass through the midst of it dry shod, because he can part his own right hand from his left.

Lions and tigers crouch at his feet, because they are made to feel in him the greatest and strongest of lions and tigers. The eagle descends from loftiest mountain eyrie and perches upon his shoulder in recognition of the King of Eagles, as readily as the doves flock to feed from the hands of the gentlest of doves, and as the poorest and most wretched lamb lost on mountain or moor, knows his voice and follows it, certain of finding care and shelter in the bosom of the Lamb of the World.

Water is turned to wine at the call of the Illuminated Man, because there is science as well as poetry in the thought that "The conscious water knew her Lord and blushed." He multiplies the loaves and fishes at will, because the mighty forces that are constantly increasing and multiplying every form of vegetable and animal life in nature are

embodied in him,—are in him and of him. As Jove, he hurls the lightnings and as Ajax he defies them,—for all the lightnings of millions of years are but a small part of him. As Atlas, he bears the world lightly on his shoulders, because all worlds have contributed all strength to those shoulders.

Only the powers inherent in man by reason of those essences and qualities that belong to him as the most elementary of all animals are here indicated; the powers that constituted his kingdom in the primitive savage; that reside simply in the long derided *body of flesh*. The far larger and grander powers that belong to man in his *human* capacity—in his capacity of a living spirit, no longer having merely derived life, but *being*. Life itself, remain for later consideration. In this chapter, it is desired to emphasize, with all the power at command, the error and ignorance of all so called religious teaching which purports to lead man into a realization of his spiritual nature by belit-

thing, forgetting, and ignoring, the glory and grandeur of his *bodily* nature. If men of flesh and blood are to grow into more than flesh and blood, they must first come into full and clear consciousness of all that this flesh and blood is; for out of it the more is to be grown. The greater nature into which man would grow must contain the less, which is at once its seed and nourishment. They must "become as little children"; they must realize the powers realized and enjoyed by man in the childhood of the race.

O, for the day when that word FLESH shall be forever redeemed; when all flesh shall truly "*see* the salvation of God!"

## CHAPTER TWENTIETH.

*Errors of Asceticism—The Image of God in Sex—Fear is the Seed of Weakness and Death—Life and Death Not Polar Opposites, but Verbal Contradictions.*

Monastic asceticism, with its narrow, perverted and unnatural degradation, is chiefly responsible for the common misunderstanding of the words of the Master, in Mark (xii., 21-26,) wherein he says: "Those who are worthy of the resurrection will *remain* like the angels of heaven. . . . God is not the God of the dead, but the God of the living."

"Like the angels of heaven," here plainly means undying—immortal. It is also a declaration that in this respect living man is a manifestation of eternal life as much and as long as he lives in

the body. Jesus tells us in these words that when (through the resurrection of the God in him) man recognizes his true nature and its oneness with God, he will consciously manifest eternal life, as he now does unconsciously.

The angels of heaven may be sexless; man certainly is *not* so. Therefore, man cannot *remain* what he is not. If the angels of heaven are male and female, but never mate, never express, exercise, use, enjoy masculinity and femininity—if they live in a state of perpetual suppression of those principles and powers of their nature which serve for the highest expression of the highest human emotion, upon which, even on the undeveloped animal plane, the perpetuation, multiplication, extension and expansion of the race, with all its growth and achievement, to-day depend—it is, to say the least, difficult to conceive of either the happiness or the reasonableness of the angelic condition.

A truer, a more rational and, very certainly, a more beautiful conception of the

nature of the angels than this of the pseudo Christian celibate, will be suggested to the reader in the progress of the present study. At this point, it will be sufficient to remind the reader that in the *sexlessness* of the angels may be found the cause for the *limitations* of those beings—just as in man sex is the inevitable and indispensable accompaniment in root and branch, of infinite and illimitable promise in the spirit, and of infinitely progressive *performance* in the flesh. For, as we are told in the first chapter of Genesis, in creating man, “in his own image, in the image of God; *male and female* created He them.”

If man may rise as far above the angels as he may fall below them, it is because as “male and female” he reflects the *image of God*. Man is not “a little lower than the angels,” but infinitely higher! He *is* angel as he is animal,—angel and much more.

The first man, the primitive savage, exercised, in a greater or less degree,

those powers that belong to him merely as the latest and highest evolution of form in animated nature. Some savages do so still. The Zulu witch doctor, or the Zuni medicine man, still cures disease, heals wounds, charms serpents, controls fire, and commands rain.

These powers have been lost simply through a surrender to negations, especially to that most paralyzing of all negations, FEAR.

In any attempt to indicate how we may come into immortalization, we are forced, by a realization of our loss, to take very fully into consideration this one negation of *fear*, as the great paralyzer and destroyer of man's will; the Prince of Darkness and the Father of Lies.

"The fear of God is the beginning of wisdom," only when it means a *recognition of the God* in us and a refusal to fear anything *less* than that God. "I am the Lord thy God, thou shalt have no other gods before me." Yet, as all other forces of nature and of life are in

us in *lowest* as well as in highest degree, cowardice is the manifestation of courage of the lowest degree; it is a failure to fear God, in forgetfulness of His presence and His power as Omnipotent, Omniscient and Omnipresent Life itself, and with this an abandonment of our own higher natures and powers, even on the plane of merely highest animalism.

When a big man shows "the white feather" or "turns tail," as we say, before the menacing fists of a little man, he seems to us a paltry fellow; a fool, as well as a coward. In view of what has been said as to man's undoubted and overwhelming superiority to anything and everything *less* than man, how unreasonable must appear the fear which causes him daily to yield even life itself to these little foes, and to manifest, in all sorts of bodily disease, agonies of apprehension, timidity, dread and terror of his own shadow! Can we not shame ourselves out of this baseless and unreasonable fear? Certainly we can,—if we will but recognize



that fear of any sort is only an erroneous tendency *to be overcome*—the call that wakens the sleeping lion; that it is forgetfulness of the God with us, Immanuel.

Man is afraid of water, perhaps through the perpetuation of an image of danger formed in the mind years before, during some accident, or perhaps in a previous incarnation. Avoidance of the water does not destroy this fear; on the contrary, it strengthens it. His right course is to demonstrate the unreasonableness of his fear by accustoming himself to the water. By wading into the water up to the knees one day, up to his waist next day, and finally up to his neck, he learns to swim. Thereafter, he plunges into the depths fearlessly and joyfully.

Goethe tells us in his autobiography how, when he went to Strasburg, a young man, to study, he was much troubled by dizziness at great heights, and by sickness in the dissecting room. He overcame the first erroneous ten-

dency by going up to the highest window in the Cathedral steeple, lashing himself to the window-sill and remaining there looking down, first for a few minutes, then gradually increasing the time every day, until at the end of three weeks he could remain several hours in that position without inconvenience. In the same way, he overcame the sights and smells of the dissecting room, by locking himself in it for an additional half-hour after the class, every day for a week.

Terror of fire may be overcome similarly by gradual and progressive training of the will through concentration of thought towards the manifestation in the flesh of the fire vibration—(a high vibration, but not the highest flesh holds). To waken the thought in all the nerve and flesh fibres, as well as in the brain, one might begin by holding the hand for gradually extended periods in flames of gradually increased intensity. In the beginning of this experiment, it might be helpful to dip the

hand in some simple fire-proof solution, in diluted ammonia, or simply in very cold water.

It ought to be as impossible for man or woman to suffer cold as for a polar bear to freeze on an iceberg. It is as unreasonable for him to surrender to the heat as for a crocodile basking in the sun to be "under the weather." We should be all things to all men, and all conditions to all conditions. At first we creep; then we walk. At first we wade, then we swim. When we realize the oneness of the body with the soul, we shall lose our fear of taking our feet from the earth, overcome the attraction of gravity, awaken the etheric vibration in all the body and fly; as we now take our hands from the floor and walk, as we take our feet from the shore and swim.

The man who is entirely and absolutely *fearless*, can not fail to be true, virtuous, wise, healthy and very much and in all ways *alive*. Curious, is it not, that this word "always" means also all

*time?* As fear is based on ignorance, fearlessness is the fruit of knowledge. Knowledge is to ignorance, as light is to darkness,—as the truth is to a lie. It will help us very much, if we begin by recognizing that Knowledge and Ignorance, Light and Darkness, Health and Disease, Life and Death, are not polar opposites, but *verbal contradictions*. One or the other is true. If Life is truth, Death is a lie. If Death is a fact, Life is a lie,—that is, *a contradiction of truth*, a nothingness. Two and two are four. We may in perfect sincerity commit the error of judgment expressed in thinking or saying, “two and two are not four but three.” We may go through life, through a thousand lives, believing that two and two make only three, and expressing that error of judgment in all our body,—brain, blood and heart, bones, nerves and sinews; in the work of our hands and our heads; but we can never make it the truth. We can never make it less a lie. Every attempt to do so, only makes the lie more

palpably a lie,—the truth more plainly the truth. We have died,—millions of people have died, as was imagined, year after year, century after century, expressing negation of life. But after all this dying, and spite of it all, here we are and here they are,—*living*, moving, breathing verities, and, by virtue of the invincible, undying energy of absolute truth, at last moving out of the shadow into the sunshine! We can *say* two and two make three, we have persisted in saying it a very long time, doing the sum over and over the wrong way, even though the result announced, does not “prove,” as the arithmetic says. Shall we not learn from our failures what we have so long failed to learn from the open book of Nature and from the words of our Wisest Teacher's?

## CHAPTER TWENTY-FIRST.

*How to immortalize the Flesh—Attunement of the Nerves to the Sun, Sea and Mountain-Vibrations in Sympathetic Harmony.*

In every attempt to set down specific instructions as to things to think, and read and do; a course of study, a scheme of training or line of conduct to be pursued with a view to the realization, in our individual minds and bodies, of health and power in ever increasing degree; of that *command* which reduces to subjection negative conditions; in a word, of *immortalization*—one is simply overwhelmed by the immensity and the multitude of thoughts of that fullness of meaning as to life, whether in affirmation or negation, that attaches to every-

thing a human soul *can* think or do. All that is possible in the limits of a single volume is to sum up what has already been set forth, by returning to our starting point with sharpened emphasis on the experience which started in the author's own consciousness a certain vivid and ever-increasing fullness of perception of the truth of immortal life, in the body as in the soul.

The largest single object we see and know in the external universe is *the Sun*; the next and most impressive is *the Sea*, and next *the Mountains*. In the contemplation of each, we are most impressed, most "uplifted," as we say, not so much by the largeness of the object itself as by the magnificence and majesty of the mighty *energy* underlying it and expressed in its form or mode of motion. It is not so much the size, or apparent size of the sun's disc that moves us with wonder and delight, as it is the perception, in its glowing splendor, of a center of radiant energy that sets a world aflame; that, as our

lamp, lights up the whole terrestrial atmosphere. Recent developments of electrical science are correcting the old absurdity, taught by even so modern and so eminent an astronomer as the late Richard A. Proctor, that the sun was a great burning globe—like an immense ball of molten metal, certain, in time, to burn out. He ignored the fact that the heat and light from such a source would be lost by radiation long before reaching us through the intervening ninety-five millions of miles, to say nothing of the width of its path. The Andes at and below the Equator are covered with eternal snow at the summer solstice, when that part of the earth is nearest the sun. We now know also that the depths of interstellar space, through which this light and heat were supposed to come, are of inky darkness and of almost inconceivable coldness. The more rational view, now coming into general acceptance, compares the sun to a great dynamo generating by the motion of its



body on its axis and in its orbit,—for of course, you know that it has been settled that the sun *does* move—a force which, through sympathetic vibration, is translated into light and heat in our atmosphere—being a product, therefore, not of the sun alone, but of the sun and earth in harmonious co-operation—harmonious vibration.

If we could see that glorious orb of day at rest, as it would appear in the perspective of its enormous distance, it would hardly move us more than the sight of a large black stove-lid.

The seal at the very words, the memory of its awfulness, its might, its power, its fascination, embalmed in song and story in every land, causes us to draw deeper and larger breaths, causes our pulses to quicken and our eyes to kindle. But those of us who have been becalmed in an equatorial sea have another story to tell. Then, it is not the life, but the *death*,—the awful, sickening, paralyzing death of smooth, even, black, oily expanse; its leadness only accented

by a long, low, heavy roll, irresistibly suggestive of the creep of a great serpent. Those of us who know the desert, the plains or the prairies, and their sense-benumbing monotony, can feel with fuller intensity the titanesque *energy* that upheaved the sea, that upheaved and upholds the mountains.

We shall attain eternal life most surely by *being ourselves*. Knowing ourselves will come with being and doing, thus enabling us to *be* ourselves in larger degree. To be ourselves most truly and most fully, we will seek, and we will find, every day of our lives, and every hour of the day—deeper, larger, fuller *sense of life*. We will be forced—most pleasantly and lovingly forced—into this ever-increasing *life-thought*, by familiarizing our bodies with that particular form or manifestation of life outside the body which the body most largely reflects, only because it is that which the body most largely contains. The sun is perceived as the largest thing outside of the body of man, be-

cause it is a "correspondence" of the largest center of energy inside his body in the solar plexus; of the largest thing in his soul, Eternal Truth! The sun is the greatest thing in the heavens to us, because the sun is the greatest thing in our bodies and in our souls. If we would "know ourselves" in a very large degree, we must get acquainted with the sun in our bodies; give it a chance to feel and vibrate in harmony with its other half. Sit in the sunshine; walk in it, bathe in it. In summer, let our naked bodies reflect and be reflected in the sun, baring it to the open air, by brook-side, or sea-shore, or in wooded glade, as Walt Whitman did. In winter, let us spend much time in a solarium built on top of the house. If we have not solaria at home and cannot afford to build alone, let us club together and build. When we must wear clothing, let it be loose and light. Light is truth, is *life*; darkness is falsity, is *death*. Light colors are cooler than dark in summer and warmer in winter. Absorb

sunshine through every pore, inhale it with every breath, drink it with every draught, eat it in fullness, and sweetness and ripe luciousness of fruits and nuts.

Does this seem materialistic? Is it not rather the true transmutation of matter into spirit? Flesh seeing the salvation of God should not be condemned. It is meat expressing the life that is more; raiment that shall *reveal*, not belie, the body's beauty; flesh redeemed, spiritualized, glorified; the dwelling place of God in every atom. That is to say, it is *Flesh* at last made WORD, as truly and as clearly as, "in the beginning," the Word was made Flesh

"If we have souls, know how to see and use,  
One place performs, like any other place,  
The proper service every place on earth  
Was framed to furnish man with; serves alike  
To give him note that, through the place he sees,  
A place is signified he never saw,  
But, if he lacks not soul, may learn to know."

—Browning.

## CHAPTER TWENTY-SECOND.

### *The Master and His Work—A Conversation and a Journey.*

“Neither be ye called Masters, for one is your Master, even Christ.—Mathew xiii., 10.

“Love is the law,” said the Teacher, —“the law demonstrated and contained in its fulfillment in conscious loving,—in consciously loving *work*.”

The world of work, the world of care and strife; its hardness, its coldness, its angularity; its clash of interests reflected in clash of sight and sound everywhere; its wear and tear, and fret and ugliness, all of the prosaic and commonplace, all the things ordinarily suggested by the word “work,” through mercenary association with money and the struggle for subsistence, seemed at that moment

very far away. We had been unusually quiet during the evening meal, the Mother and I. Her intended departure on the morrow for a trip across the continent, which would separate us for many weeks, causing in each a depth and tension of feeling that left no room for the usual affectionate light banter. We would not be sad, although there was some sense of gloom and of pain in the shadow of the impending separation. Each felt that the other needed all possible cheer and uplift for the work of the coming weeks, to be faced by each alone. So the Mother, bravely swallowing a little sob, had simply said: "After supper, dear, when all is quiet, we will sit together for strength and illumination."

And now we were sitting together in the pleasant little parlor, which in its very atmosphere, as in every object and its arrangement, breathed the personality of the great mother-heart, the refined taste of the cultivated scholar and writer, the deft, artistic touch of the

trained home-maker's hand. The subdued rose-tinted glow of the lamp, hidden behind the half-drawn portieres that separated our sitting room from the library, imparted to everything in the room something of its own soft, dreamy dimness. Out of the very indistinctness of outer shape, the room, and all in it, seemed to have wakened into a strangely vivid distinctness of spiritual life. The beautiful Madonna between the windows and the pot of Easter lilies at her feet, the Hermes crowning the mantel, the wonderful Venus in her corner niche and the jar of red roses wafting fragrant incense to her nostrils, the splendid Winged Victory in her frame over the piano; the books in their low cases; old and treasured friends, gathered in many lands, and holding at call the great world's poesy and philosophy; those much prized sets of Plato and of Dante in their racks on either side the opulent old mahogany table; the old Persian rug that covered the floor; the comfort-

able easy chairs, the low, broad, restful couch with its plenteous pillows on which we were ensconced,—even the sombre-visaged plaster masque of the Florentine poet in his panel near the door,—all seemed to be as consciously in living touch with us as we were with them. In all, the smoothly flowing rhythmic vibration of a Beethoven sonata, played by the Mother,—before she joined me on the couch,—seemed still to rise and fall in undulating breaths, like the breast of a sleeping girl.

Strength had come, and illumination during the silence, in the visits of dear, true, wise friends, who had cheer and counsel, enlightenment and strength for the Mother's mission westward.

Then appeared our Teacher. His presence breathed a benediction. His princely bearing bespoke conscious power. Through the free, graceful flow and fold of soft silken garments whose shimmer blushed pink and golden in the lamp-glow, was revealed a figure hardly less beautiful in its perfection



than was the marvelous harmony of his face,—that face of oval outline and warm olive hue, seeming to suggest some transcendent unfoldment of sun-ripened flower and fruit,—delicate in form and texture as an orchid, full of color, sweetness and flavor as a pomegranate and illuminated by great dark eyes, in whose depths burned the living light of love. The vivid glow of this countenance, radiant in every line with love and wisdom, and crowned by a turban of finest and whitest linen, was relieved rather than emphasized by a flowing silky beard of ebon blackness. His presence, his atmosphere, and the soft musical tones of his voice seemed to transform the little “golden room” of our little wooden house, in a little western town, into an eastern garden, a rose-embowered and moonlit pavilion in the Vale of Cashmere.

And so it was that, when in the course of an exposition and expansion of the thought of “Universal Consciousness in Universal Love,” our beloved Teacher

used the word "work" it sounded strangely at variance with the dreamy, unreal mood in which we had been drinking in his teaching. It was a little like a sudden coming down to earth from the heights of poetic vision, an intrusion of the bread and butter, matter-of-fact world into an Arabian Night's tale.

"Surely," went on the Teacher, answering my unspoken thought, "you have only to look about you, to see that in all manifestations of life, from the least to the greatest, *work* is at once a means and an end. Knowledge is tested, verified, actualized, only in its application in expression, in *action*. At the same time, this *doing* brings new and larger knowing. It is not enough to have noble and beautiful thoughts, feelings, desires, ambitions, ideals. The spirit which is not born in some form, *dies*. Sublimest visions and conceptions of poet, musician, painter, sculptor, architect, inventor, or worshiping devotee, appear to the spiritual perception only to be given birth in form and

color—*material* form, to use an inexact nineteenth-century word. If these conceptions are not embodied in some shape of literature or art, some implement or machine, instrument or process, apparatus or organization; these spirits wither and die, so far as that individual is concerned; and he dies with them. The denial of opportunity to express the ideal; the active discouragement, in fact, of this natural human tendency accounts for the remarkable poverty of the people of this time, and for the living death to which are condemned so many men and women. From recognition of this truth, (of which there are already apparent some faint beginnings in your new methods of education), must be grown all really strong and large individuality, all fertility and productiveness in every line of human activity, all really rich and powerful *national* life—racial life.”

“To most of us, the compulsion to working for a living seems so hard a fate,” said I, questioningly, “that those

who acquire or accumulate possessions which place them beyond this necessity are regarded as fortunate."

"Yes," responded the Teacher smiling; "the joys of work and its fuller life, are known to very few, instead of being a general condition. Instead of work being the natural, easy and pleasant putting forth of human faculty in genuinely useful and beautiful production, as a rose-bush puts forth roses, or an apple-tree apples, you labor and toil for the means of subsistence, and subsist only to labor and toil. The vicious circle makes what you call 'life' a grind, blinds you to all the glorious possibilities of real life and causes you to look forward to death, either as welcome rest, or as passage to another country, where you imagine you will really live; but where you would really be out of your element, because of your failure to see and accept in the life you now have, the simple but inevitable laws and *conditions* of the heavenly glories to which you look forward in another life.

Imagine a tree, which spent all its energies in simply maintaining its trunk and branches at a certain shape and size (and that not particularly large or handsome), failing to put out leaf, blossom and fruit, failing even to grow more wood; and when it rotted down or was cut down, expecting to be a more beautiful tree and have a happier time in a next life."

"O, but men are not trees," said I. "Trees are fed and clothed, so to speak, without any trouble or effort, on their part which might interfere with their development and growth and their consequent productiveness. Men, however, have pressing needs. Food and clothing and shelter must be provided. These things do not fall from the skies, nor sprout spontaneously from the earth. We are obliged to work for them, concentrating all our time and attention, in the first place, on securing the 'living,' these things mean for ourselves and our families. We do not give ourselves up to this grind any

longer than we can help; those of us who are clever or favored enough to get a little something ahead. You surely know that the finer graces and beauties of life are not ignored among us. We have religions, there are our churches; we have education, there are our schools and colleges; we have literature and enjoy reading; and we have music and art, as witness our concerts, our architecture, our theaters and museums. Then there are the delights of travel, no longer confined to the very wealthy, thanks to our vastly increased and cheapened means of transit. Are we not broadened by observation of strange lands and strange peoples? Do we not enjoy the beauties of nature?"

The smile in the eyes of the great Teacher had grown quizzical, as I proceeded, so that there was probably more doubt than assertion in the question with which I abruptly wound up.

"About one-half your people never get that important 'little something ahead,'" he answered with solemn gravity

“They consider themselves fortunate if they make a bare living from years’ end to years’ end; a large proportion do not even succeed that far. Less than one in a thousand finds a European trip possible. To the large majority, art, music and literature are meaningless phrases, when their meaning is not wretchedly degraded. Your so-called ‘rich,’ for the most part, seek enjoyment, or ‘entertainment,’ not in conscious development of being and doing,—which alone holds life—but in wasting away what life they have in the gratification of foolish vanities; in display or in sensual indulgence. To cater to this ignorant and vulgar ostentation and this foolish ‘entertainment,’ your Art, your Music, your Stage and your Literature, are prostituted.

“Men *are* trees and something more, as well as something less. It certainly remains for men to learn the lesson of the wisdom of the trees. Consider the lilies ——”

“Yes, I know the lilies are very

beautiful," I could not help breaking in. "God takes care of them; but what is the practical application? Men are not lilies."

"They are lilies and something *more*," he responded. "It is with men as with lilies. What they *are* is the result of what they *do*; and it is *that* you are asked to '*consider*.' They toil not, neither do they spin, but they *grow*. And *how* do they grow? By giving themselves wholly and serenely to *that* duty as the first and greatest; knowing that their every want must be supplied in the doing. They live to work, not work to live,—certain that the result produced will be worth while. Occasionally a man or a woman,—one in a hundred millions perhaps,—follows this course, and the world hails the flowering of a genius."

"It sounds very beautiful," said I, somewhat doubtfully, "but it would be very difficult to carry out the idea in any large organization of men; at least, with men constituted as they are at



present. Imagine a whole nation of men abandoning the making of money and concerning themselves only with the making of men. And men all making just the things they want to make, doing only what they like to do, without regard to crops or markets, prices or profits, wages or dividends!"

"The Master," calmly remarked our Teacher, "has proven the practicability of the idea on a large scale, a national scale. It is the central idea of life in our happy land. That its wisdom is amply justified by results, I am sure you would be convinced by a comparison of our social system with yours. That single, simple, sublime sentence, suggested by contemplating the flowers of the field has yielded to us, since its embodiment in human action, more of power, beauty, riches and happiness, individually and nationally, than you have so far been able to develop from the voluminous wisdom of your great libraries of law, theology, philosophy, politics and economics."

*"The Master!"* Frequently had our beloved Teacher thus referred to another, and always with a deeper vibration of affectionate tenderness in his voice, a reverent, dignified, graceful inclination of the head, and an impressive touching of the tips of his fingers to forehead, lips and breast. Until now, I had never stopped to think definitely about this "Master." I had no clear idea to whom he referred, except, in a vague way, that he might be the Teacher of my Teacher, the head of a Brotherhood of the East, with which I mentally connected the Teacher. It required considerable effort of the imagination to even recognize the possibility of a human being greater than our glorious Teacher; he who was wiser, truer, grander than any other *man*, we had ever known, waking or dreaming. Something of awe, as of one more than human, probably restrained speculation or curiosity.

Now, one burning desire seemed to consume me. Its immensity, and a sense

of more than presumption, made me fearful of putting this desire into words. After several minutes of silent struggle, I looked timidly into the eyes of the Teacher, and there found such sweetly encouraging and comprehending sympathy, that I became bold to exclaim:

"Would that I might look upon thy Master!"

"Thou *shalt* behold the Master—this time the Master at his work," answered the Teacher, taking my hand: "Come!"

At the touch, at the word, we *rose together*; rose to our feet, rose from the floor, through the ceiling, through the roof, into the outer, upper air. I had not lost sense of my own personality; it was indeed more distinct than ever. But around and about me, enfolding and filling me, I felt the personality of the Teacher. It was, as if I had suddenly become clothed with his garments of flowing white, with that wonderful turban; with the glorious face and figure of the man whose hand held mine. A new, more rapid, a firmer and a

stronger vibration quickened me in every atom. What wonder, what strange ecstasy was this, wrought in all my being in an instant! A warm pressure of the hand caused me to turn quickly to my companion. Had he too changed? No; he was not less beautiful, not less sublime; but in the depths of his great eyes I saw reflected,—myself. He had taken upon Himself *my* personality, no less than I his. How very close we were to each other now!

“My brother!” I murmured, as one newly come to one’s own, on returning from a far journey.

“Brother mine!” he whispered, softly and sweetly. And we were clasped in each other’s arms.

Even thus, we seemed to be moving westward through space, with almost inconceivable rapidity. Indeed, the earth whirled past beneath our feet with a velocity that revealed our motion only in the blurring of hill and valley, lake and river, plain and mountain, into one indistinct, still shadow,—as the shadowy

outline of a wheel, revolving at great speed, seems to stand still.

Presently, I sensed the expanse and freedom, the coolness and freshness of the sea. We overtook, on the broad Pacific, the sunset which I had watched on Lake Mendota, three hours before; overtook and passed its crimson glory. And lo, we were now travelling from evening into morning, not through night, but back through afternoon; if that can be called afternoon, in which the shadows grow less, the sun higher in the heavens. I was confused. "Has the night passed so quickly and a new day come?" I asked my guide.

"It is always the morning of eternal day," he answered, "with those whose faces are turned to the East. For us, there is no unborn to-morrow, no dead yesterday—only a progress towards noon-day—the noon-day splendor, where you soon shall stand."

As he spoke, we descended in the blaze of an intense, clear, white light, beside which the growing light of that

afternoon, merged into morning by our marvelous aerial course, seemed night indeed. For several minutes, my eyes were so dazzled that I saw nothing but the white light that seemed to fill the universe, to the utter exclusion of aught else. My glorious companion, my Teacher, to me, until now, the most substantial and tangible and real form in all the world, seemed to have melted into this light, to have faded in it, as the stars fade before the sunrise. My own body, the very solid earth under my feet, seemed to have been transmuted into this intense, all-pervading fire.

In another moment, however, my ears, my every sense, were entranced by music that seemed to fill all the atmosphere about us with most ravishing harmonies. Listening in delight, I began to distinguish the various voices, as they took up the strain, one after another, carrying it on and on, in ever varying melody. Then I became aware that this sea of white light, in which we seemed to be immersed, was vibrant

throughout, not only with sound, but also with motion—the motion of living, conscious beings, moving rythmically, musically, as they sang.

Most of all was I impressed by the vivid sense now possessing me of *oneness* with all this wonderful new vibration. My entire consciousness seemed to consist in the vibratory life that touched me at every point and at every point within me found instant and harmonious response. All I then perceived was one with that in me which was percipient.

A touch on the arm roused me from the rapt ecstasy that possessed me, and I heard a well known and well loved voice join in the heavenly harmony; heard the words: "Now, brother, thou mayest behold *The Master!*"

Filled with gladness that I had not lost my Teacher, I turned in the direction of the voice, and could not repress an exclamation of amazement. Seen in this light, the beloved face and form had become even more beautiful than

before, he was now unutterably, I would have said inconceivably, splendid.

“How glorious my brother is!” were the words that broke from my lips.

He smiled. “You desired to look upon the Master himself, not merely upon his reflection. Look then—look with all your eyes, with all your soul, that you may carry this moment’s illumination through all the night, through all the clouds of coming years. Look!”

And he stretched forth his hands towards the horizon.



## CHAPTER TWENTY-THIRD.

### *The Master and His Work, Continued: A Vision of the City of Christ.*

"My Father worketh hitherto and I work.—  
John v., 17.

My sight was by this time becoming accustomed to the light; but I had to shade my eyes with my hands, and make an effort to direct and fasten my gaze in the direction the Teacher indicated. For now, I looked upon the source and center of this intense white light, in which all forms and colors seemed lost. I saw the *central* light, from which all light was radiated; heard the central harmony, from which the all-pervading divine music proceeded; felt the perfect motion in which all the infinitely varied motion about me had birth.

"It is the Sun," I said. "Grander, more beautiful than I have ever before beheld it."

"The Sun of God and the Sun of Man!" said my Teacher.

I did not understand him at once. Continuing to gaze on what had seemed a vast sphere of marvelous luminosity, and noting that the radiant beings whose every movement produced marvelous harmonies of sound and color, accompanied by an exhilarating fragrance,—not only circled around and about this sphere, but ever and anon passed into or issued from it, I, at last, perceived that the seemingly solid sphere was itself but the outer radiation of light from a center of energy within.

My vision, growing stronger, followed two serene and shining souls into the sphere. Never before had I experienced, never even imagined an atmosphere of such tremendous, such intense, and such splendidly and surely organized human activity. Without friction, without noise or tumult, without

glare or glitter, without smoke or dust, without fret or worry, every one of the millions of men and women within that sphere of wondrous light,—from the lowest to the highest, from the least to the greatest, from the outermost to the innermost,—seemed to be filled and animated in every atom with high purpose, with sense of duty, and with the supreme elation of achievement, in purpose fulfilled, duty discharged, by larger and larger, finer and finer, more and more beautiful *creation*.

I was particularly impressed by the magnificent sense of *freedom* exhibited everywhere. In the faces and figures of these men and women, as in their speech and actions, I was made vividly aware of a development of *individuality* far beyond that known to us in our western world. They were evidently pervaded by one great common aim and motive, distinctly recognizing in thought and action a sense of *relation* to each other. It was plain that this sense of relation resulted in an order and

organization of life of the most perfect and all inclusive nature. Yet nowhere else on earth may be seen men and women so infinitely varied in all that goes to make up individuality in appearance, in manner, in powers and in expression. Nowhere else have I seen men and women who were each so distinctly himself or herself. This nobility and splendor of individual life and this harmonious social relation were clearly and closely connected with the great Central City whose myriad buildings stretched away into the dim vista on either hand. A city of cities, it seemed—for, although an order and harmony of grouping and arrangement made all seem as one, each splendid structure set amidst gardens, lawns and flowing fountains, was at the same time distinct in itself and part of a small group of homes—palaces they were, to my eyes. These groups, in turn, made up larger groups that were veritable cities in themselves, yet gave larger beauty to, and received larger beauty

from, the complete picture of the great city, through the place they filled in the *tout ensemble*. If I were asked to give an idea of the size of the city, I could only tell you to imagine London and Paris, Berlin, Brussels, Venice, Florence, Rome, New York, Boston and Chicago all put together and spread out, so that their structures and streets covered as much ground as possible, rather than as little.

Straight before me, between em-parked and engardened houses, stretched a broad road, leading by an easy ascent to a commanding height crowned by a magnificent, many pillared temple of white marble, in that chaste and perfect style we call pure Greek. Before this temple spread a great circular open space, into which poured thousands of people from the wide roads extending from it to the four points of the compass. The movement of these bodies of men and women had all the precision of a well drilled army; in the faces of all there was something which

spoke of unity of purpose. Intelligence was no less apparent in the willing obedience of the followers than in the calm confidence of the leaders. There were captains of tens, captains of hundreds, captains of thousands; but, leader or follower, every soul was captain of himself or herself. Division after division moved forward in perfect order and took up its position on the circular terrace.

There was a moment of absolute stillness, in which my vision seemed to become still clearer. Again, looking straight before me, there burst upon my sight such a glory as should change the mortal into the immortal, in the mere beholding. On a great stone seat, built before the middle door of the temple, and facing the concourse, I saw the Master, enthroned in more than royal majesty—the Christ in a glory of shining whiteness which seemed to radiate from his divine person through all the multitude, endowing not only the people, but the very stone he sat upon, the *facade* of the temple behind

him, the encircling city, the very earth of the road,—all the setting of the scene,—with his own very *life*. Not less, did he seem to derive his central glory from the circumferential life about him, which responded to his outgoing with as full and constant ingiving of sympathetic vibration. The Keystone of this Temple of Temples, the Key-note of this Harmony of Harmonies, his presence in just that place, in just that way, seemed to mark in a manner most impressive to see, but difficult to describe, a ONENESS of the Christ with all about him, and a oneness of all with him, resting on *the oneness of each with every other*.

It was evidently a special occasion of some importance. The King of Kings and the Leader of Leaders was listening with evident gratification, as one after the other stood forth and announced in glowing language some new achievement, a new poem, a new play, a new opera or oratorio, a great painting or statue completed, a further

triumph in architecture, a new machine, a new process in manufacture, an improved method of transportation; discoveries in chemistry and in physics; why, what is this? The legions of agriculturists telling of new varieties of fruits, vegetables and grains, and of better methods of tillage! And, as if of quite the same importance with the poets, artists and scientists, rank upon rank of artisans and handicraftsmen claimed attention for their spokesmen, telling of new and increased production and of easier and quicker methods in all their several branches!

The recital was a poem in itself, and not less touching and inspiring was its reception. It was as if all felt a deep and genuine interest in every item.

And now the last acclaims had died out, and, following the direction of the Divine Man's glance, I, for the first time, noticed that twelve personages, six men and six women, evidently forming a council, were seated on either side of him, at a little distance. They were



distinguished from their fellows in the multitude, not so much by their purple robes and stately bearing, as by an expression of deep thoughtfulness, as of judges considering wisely arguments and evidence, and relating these to laws and principles. Among them, to my surprise, I noted that my Teacher had taken his place. Each of the twelve briefly summed up the meaning of the growth that had been reported, in grouped fields of activity, and pointed out, in the light of experience, lines of further development.

Then there was a hush of intense expectancy, as the Christ leaned forward and, in few but eloquent words, testified to his pleasure in the substantial accomplishment reported, and the earnest it contained of greater things to come, adding to the light given by the various members of the Council a further degree of illumination, seemingly designed to emphasize, relate and harmonize the meaning of their advice and instruction.

“And now,” he said, stretching forth

his hands, "our messengers will carry the good news to our brothers beyond the mountains—letting the light shine amidst the darkness, among all nations."

As he spoke, a number of shining shapes of glorious perfection in face and figure; but whom I felt and knew from their appearance to be not men but angels, arose from the steps of the Temple, where they had been waiting,—most attentive listeners to all that was said,—arose, and separating into groups passed swiftly through the air—one group to the North, a second to the South, the third to the East, and the fourth to the West. I watched them as they disappeared not over, but through the great mountains that surrounded us on all sides in the far distance.

Turning again to the throne, I perceived two other angels, who had evidently newly arrived, and who were bending reverently before the Divine Man. Called on to speak, to my great surprise, one recounted in a loud clear

voice, certain actions, plans and purposes of rulers and political leaders in Europe and America; new discoveries in science, with important developments in our current religious and philosophic thought, and new outreachings in art and literature. This angel had no *bad* news evidently, and I wondered a little at this. Could it be that he considered the horrors of crime and wrong, of wretchedness and poverty, which appal so many of us, as really not worth reporting? Probably he had not time to include these things.

A very similar story was that told by his companion angel as to growth and advancement in the spiritual spheres, except that he seemed to clearly mark the stages of this growth in each sphere by the number of spirits he reported as passing, or about to pass, from one sphere to another. He closed by announcing that seventy of the denizens of these spiritual spheres would soon come into the City of Christ.

"Some to remain in a supposed

seventh heaven in the spirit world, others to receive and carry into the outer world, through rebirth, some semblance of the truth seen by them in spiritual vision."

The words were spoken softly in my ear by my beloved Teacher, who had resumed his place at my side. During his absence, although standing in the midst of the people, they passed me by unheeding, indeed, as if they saw me not. Now, I seemed to be included with the Teacher in graceful, loving salutation from all who met or passed us. The conclave had already been adjourned and the people were dispersing in various directions.

The Christ had left his lofty seat, and was now moving here and there among the people, embracing some, exchanging a few words with others, and almost lost in the crowd, as if he had left his distinguishing brightness behind him on the throne. My desire had been gratified. I had looked upon the Master at his

work. The time had come for me to depart; I felt that my beloved Teacher was already waiting to lead me away. But a great yearning seized me. It seemed to me I would have given life itself for a moment's direct personal touch with the Man now moving about in such easy, familiar fashion among his fellows—for one glance from his eyes into mine, a touch of his hand, an opportunity even to touch the hem of his garment.

And lo! He was close to me, looking into my eyes with wealth of tenderest love, holding me to his breast in close embrace—murmuring in my ear, "A little while and ye shall see me!"

In another instant, he had folded my Teacher in his arms—his "beloved disciple;" a world of deepest emotion in the eyes of each. My splendid companion seemed moved to the depths of his being by the accents in which the Master said, "It is well, beloved!"



Side by side, we passed on down the broad road by which we had come. For several minutes, neither of us spoke. Presently I was roused by the voice of my companion saying lightly, "Your Teacher has still a moment to hear and answer a *few* of the thousand questions you desire to ask."

Yes; there were certainly many things that had puzzled me; but it required great effort to wake out of the still, full peace that passeth all understanding, in which my enraptured soul was resting; to let the life-long,—lives-long,—habit of question and analysis reassert itself.

"Tell me," I said slowly, "tell me first, if I am really on earth, on some other planet, or in a spiritual realm? This must be heaven; I have seen and felt beauties and glories which Man has always insisted are impossible on earth, yet I cannot understand the immense interest which seems to be attached here to earthly and material interests and activities. Who ever heard

of farms and factories and workshops in Heaven?"

"God is everywhere," answered the Teacher; "but principally (that is, most manifestly) in Heaven—in the harmony which is his dwelling place. You have visited Heaven—the highest of many heavens—and it is on earth. Its rulers and its people are living men and women,—living, for the most part, in bodies of flesh and blood, resurrected, spiritualized, immortalized. It will help you to understand that this City of God is also a dwelling place of angels and of certain souls who, having lost the physical body, abide for a time in spiritual or celestial bodies, only,—it will help you to understand this if you will keep in mind the axiom in mathematics and in logic that *the greater contains the less*. The sphere of causation is always and everywhere *within* the sphere of effects. When man comes into conscious recognition of this truth, he will know that the outer form of the individual, or of society, at any particular stage, is

produced by a causative force or principle, contained within this form, infinite and illimitable in its power of perpetuation and expansion—in outward effect. Man's external condition will then be brought into harmony with constantly expanding aims and ideals. His thought, his will, his action, will level the brassy dead-walls of limitation in thought, reflecting itself in limitation of conditions and environment.

"When you attribute your everyday faults and failings to the influence of what you are pleased to call 'condition and environment,' you blind yourself to the very evident fact that this condition and this environment are subject to man's will and are reflections of it—are *created by it*. Or if you *do* see this, you blame other people for the production of unhappy conditions, instead of finding in their mistakes a summons to the exertion of your own will to the creation of happier conditions."

"Let me confess," said I timidly, "that that I cannot easily reconcile this fact



of the localization of the Christ and his kingdom to a particular spot of earth, in great measure separated from the rest of the world,—so that even the boldest of our Asiatic and African explorers do not seem to have come upon it—I do not clearly reconcile what I have seen in this hour with the exalted ideas I have held of the Divine Man since my eyes beheld Him in that wondrous vision of a year ago.”

“*Being* a man of flesh and blood; *be-the* Man Jesus; and holding this personality in greater, rather than in less degree for the incarnation in it of the Christ principle, the Spirit of Truth, it will be strange, I think, if you shall be able, reasonably and logically, to place him in any other position and relation than that in which you have seen him. Do you not begin to realize that in reaching the conception common among you of Christ as a translated and transcendent being, in a far-off and unrelated heaven, where he is deprived of the very *humaness*—which made him

possible to you at all, you have had to abandon the solid ground of facts and reasoning, and let your mind float in misty clouds of unsubstantial mysticism?

"The incarnation of Christ in Jesus," he went on, "formed a living link between the highest and the lowest, between the seen and the unseen; a living link, also, between mind and matter, between Spirit and Flesh, between the Abstract Ideal and the Concrete Reality; between God and Man. The Universe visible and invisible, therefore, in his country, his kingdom—yet not more *his* country and his kingdom than it is the country and the kingdom of MAN—of *every* man coming into the Christ's consciousness of man's true nature, in the illumination shed upon it by this Sun of Man, this Light of the World, which lighteth every man that cometh into the world. If, as the First Man of the Race, our Elder Brother, his personality and his office are lifted to a great height, he very fully recognizes

that it is because he is *lifted* up, that he stands at the top, and that the lifting energy is not in his single personality alone, but in all mankind. His oneness with the energy itself, means to him the oneness of all men with him—his oneness with all men. Being lifted up, he lifts all men with him—all men *lift themselves* with him. The height of a mountain is the height of its topmost peak,—even if the stones at the base are not conscious of the fact. The magnificent power that raises the sea, wave upon wave, is in the least wave, as in the greatest; it is made possible only by the depth and expanse of *all the ocean*."

"But I had thought of the Christ in Jesus transmuting his body into pure spirit, in order that *he*—that is, his *essence*, his *love*—might be diffused throughout the world and find a dwelling place in the hearts of all men,—as the light and warmth and vitalizing energy of the sun is diffused."

"The light and warmth of the sun," was the answer, "would not be diffused

very far nor very long, if the concrete, material globe you call the sun, were to be dissolved into thin air; or if it should cease to perform its function, its *work*, its motion on its axis and its motion in its orbit. And we would cease to receive from that source either light or warmth, if the earth should be dissolved or cease the reciprocal motion on its axis and in its orbit,—the sympathetic vibration,—the *giving* on which receiving depends in all life, throughout the world.

“The function of the Christ, like that of the sun, like that of the earth, like that of every form of life, from the tiniest seed to the solar system—to man (who is more than the solar system)—the function of the Christ can only be performed in the world of men by its concentration in a center of energy, in a structure occupying space, in a center, specially fitted at once for the exercise of its special function, and for the generation of the energy that exercise demands. That structure, that center, is

found in the personality of the *Man, Jesus*—and that personality, in its *union* of the human and divine, is simply inconceivable apart from a particular human body of flesh and blood. Coming clearly to this point, I do not think it will be difficult for you to realize that this living personal man of flesh and blood must have a home, and that this home must be more than 'a tent in some vast wilderness,' it must be a home in accord, in harmony, with his character and powers, his personality and office. The king may visit the poorest hut in his kingdom, but he is housed when at home in the proudest palace his kingdom can build. And a palace requires a city as much as a king requires a palace.

"In spite of what you deem our isolation, there is a very full and constant intercourse between our people and the people of all other lands. If you know less of us than we do of you—just as the English know much less of America than the Americans know of England—

it is not our fault—not *altogether* our fault, at least.”

“I was glad to see,” said I, with a rising of old revolt against irrational religion, “that the King does not remain forever on the great white throne, and that the heavenly harmonies produced by the saints and angels are something more than the inane and indolent, stupid and selfish amusement, pictured by theologians as the reward of the righteous. On the other hand, I am too good an American to reconcile my mind easily to monarchical ideals and systems in government. A democracy seems to be more enlightened and advanced than a monarchy.”

An instant's shadow of pain passed across the face of my companion.

“Men see at first as through a glass darkly; later the vision clears,” he said, with a reminiscent air. “Peter, for instance, having repeatedly come into our kingdom, in the spiritual body, has each time burned with greater fervor and zeal to actualize truth in his church

among men in your world, and to that end has nobly surrendered and sacrificed the delights of existence among us by seeking rebirth in the flesh. In his latest incarnation, he has carried the Roman church forward in this direction in a marvelous degree. True democracy, being the latest evolution in political forms, must include all that is best in the earlier forms, from which it is evolved,—for I suppose, of course, that ‘Democracy’ means something more to you than the primitive clan-gathering or folk-meet, or town-meeting. When democracy becomes a levelling up, rather than a levelling down, the sovereignty of every citizen is recognized in the sovereignty of the first citizen. You have seen the Christ in the exercise of his office, in his highest capacity as Center of our Circle. Yet, that which you have seen is only a brief bringing together and summing up of the results of the week’s work,—what you might call a Sunday service.

“Jesus is not chained to the throne on

the one hand, 'nor to' his carpenter's bench on the other. For, of course, he is an active working member of the Carpenter's Guild, the most expert and efficient of our workers in wood, and delighting in the exercise of his skill and strength in the fashioning of beautiful cabinets, chairs and tables out of woods, rare or common. Among us, design and execution are often united. Jesus is, however, architect not only of his own constructions, but also at times for others. He is also among our chief orators, and spends much time in the fields and gardens. Aside from these occupations, he has, of course, his own particular and personal life in his own home, surrounded by his own family, and enjoying the company of his chosen society, whether as graceful host in his own house, or as welcome guest in the home of a friend. How otherwise could he truly *know and be known* by his friends? It is the same with every man and woman in this land, from the greatest of all, who is the servant of all,



to that happy lad, milking his cow and singing a melodious accompaniment to the swish of the milk dropping into his pail. He is happy and growing, because he feels that, in what he is now doing freely and with all his heart and mind and soul,—so doing his best,—he is contributing not simply to his own support or that of his immediate family, but what is much more, to the glory and beauty of his whole city. He milks and cares for the herd—or helps as one of those sharing that work—knowing that in so doing he is helping the poet, the painter and the architect in their work, helping to lift to higher glory the Christ himself! And all above him, up to the Divine Man, also recognize this, and are happy in giving the boy in return all the help and happiness and beauty they can give. Long since, we solved the problem of assuring material subsistence,—of certain and ample provision of food, clothes, and shelter for all. Although we have not ceased to think about and arrange

for finer and more abundant and varied food, more and more beautiful clothing, and more and more perfect habitations—more picturesque architecture in structure and landscape—and in connection with these things, of course, of the further development of art, science and industry,—our chief concern and our best efforts are now directed to devising more perfect educational methods. It is not for ourselves alone, you know, but for all the race.”

The Teacher ceased speaking. He had taken me through a large part of the city in such a way that I had, while listening, been able also to take swift but sure note of what was going on about me in all directions:—that is, of the daily life of the people of the city, inside and outside of the various buildings,—until at last, reaching the outskirts of the city, we paused in a field beside a boy milking a cow and who, without interrupting his song, or his work, nodded to us gaily, his big blue

eyes lighting up with a smile of glad recognition, as the Teacher kissed his hand to him. What a picture it made in that glorious landscape! It was a striking contrast, perhaps, with the wonderful scene we had witnessed at the other end of the road—but it somehow seemed to *belong* to it. Musing thus, still feeling the Teacher's arm around my shoulders, a soft delicious drowsiness crept over me, my eyes closed and my body seemed to sink down slowly and easily as on a couch of eider down.

\* \* \* \* \*

The red-shaded lamp behind the portieres was burning low and the bell of the little clock on the mantel was ringing out one solitary stroke, when I opened my eyes in the dear old room. I was lying at full length on the comfortable couch, and the dear mother was sitting in her favorite low rocker near me, holding my right hand in both hers. There was a suggestion of

relieved anxiety in her voice, as I sat up rubbing my eyes.

"It is now an hour past midnight," she said. "A little more than an hour since, I supposed the Teacher had concluded his instruction for the evening and I said 'good-night.' But, instead of bringing in the lamp as usual, you calmly stretched yourself out and lay flat on your back on the couch, compelling me to change my seat. Then you went sound asleep. You became motionless, almost rigid; your breathing was hardly perceptible. I should have become alarmed and tried to rouse you, if you had not begun speaking. I judged from your questions, that you were still conversing with the Teacher; but you failed to repeat his answers, as you do when awake. From scattered exclamations I caught, it seemed as if he were showing you some splendid vision. Your voice had a strange, far-away sound, as speech heard over a telephone. It was as if your words came from the lips of a statue—so still were

you. A feeling that I had to watch and wait and hold your hand, kept me from falling asleep. I'm so glad you have come back. Now tell me all about it; where you have been, and what you have seen? I'm dying to hear."

"I've been beyond the Gates of Gold," said I jumping up and taking the lamp, "and I've seen the Great White Throne. It's all very true; yet very different from what we have supposed. But I'm not going to keep you up any longer to-night, telling you about it. You need sleep,—to-morrow you shall hear."

\* \* \* \* \*

And this is the tale,—a part of the tale,—of that midnight vision of the mid-day sun that next morning was told.

## CHAPTER TWENTY-FOURTH.

*Christ's Second Coming—Reasons for a Personal Reappearance of Jesus to all—Adventist Expectation and the Messianic Tradition—The Shaker Idea and the Passing of Sinful Generation.*

"Ah! Life is delicious; well to live long, and see the darkness breaking, and the day coming! The day when soul shall not thrust back soul that would come to it; when men shall not be driven to seek solitude because of the crying out of their hearts for love and sympathy. Well to live long and see the new time breaking. Well to live long; life is sweet, sweet, sweet!"

—Olive Schreiner.

"Christ is risen indeed!" Christ is here with us now. He who is the Resurrection and the Life has come; is a present, living reality to all who have reached a consciousness of the truth presented in these pages; the truth of

the Christ's actual, present existence on this earth in the perpetuated personality, and in the immortalized flesh and bones, of the man Jesus. Christ has *already* come, come to abide forever!

Deliverance from the bondage of sin and death, for us, is no longer only an eagerly longed for and patiently awaited future event, anticipated through faith in spoken or written prophecy. It is, here and now, a truth of which we have most lively realization. To us, has come a clear recognition of the Divine Man's absolute triumph over Death, not merely for forty days, but for nearly nineteen centuries, and so forever.

The Seed of the Woman *has* crushed the Serpent's head. Man no longer is condemned to eat his bread in the sweat of his brow; woman no longer need bring forth children in sorrow and travail.

In the redemption of the body and in the salvation of the flesh of the first man of the race who came into full consciousness of his true powers as Son

of God and Son of Man, through absolute recognition and realization of his *oneness* with both God and Man, the oneness of God and Man with him,—the bodies of *all* men are redeemed, the flesh of all is saved. Our eyes are at last opened to the fact that the Sun is shining—that there *is* light. And, because we have come from darkness into light, we know that all men shall come into the same light; that the eyes of the blindest must in time be opened. We know that the light shineth even in the darkness; we know that, although the darkness comprehendeth it not, the light into which the densest darkness is at last transformed, *will* know the light, and become light.

And yet for all who have entered into that Kingdom of Heaven, which is within every man; especially for all who have seen or dwelt in that externalization of this Kingdom in the City of Christ,—whether of those now dwelling there, or those reincarnated in the outer world, lights amidst the darkness,



or of those "some" who standing by the side of Jesus in the beginning of his mission have "not seen death," but who in immortalized bodies, serve at once as citizens at home in the Eternal City, and as ambassadors abroad, wherever and whenever a human soul opens to receive them; for all unto whom the light is come,—there is sharpened and intensified sense of *oneness* with the millions still dwelling in darkness, with the millions blindly groping with closed eyes, and consequently groaning in the sorrow and travail of a painful "working out of their own salvation,"—failing to take and use the great victory and its prize, won for them by Christ when he conquered death. His victory was not merely that of a single man, but of *Man*. Its fruits are for all.

In one sense, however, we look forward to a second coming of Christ. If he has not yet come to millions of men and women whose eyes are closed, and with whom we are one, he has not yet come to us. Because he *has* come

to us individually, we know he must come to all. As the incarnation of the Christ in an individual is prophecy and promise of the incarnation of the Christ in the race, so it is plain to us that the visible and tangible appearance now of the Divine Man in such wise that one person recognizes or several persons recognize his presence, is the inevitable prelude to his appearance otherwise at another time, in which *the race* shall see and recognize him.

"And in the twinkling of an eye, all flesh shall know me, that I live."

The perception and recognition of the Living Christ in the Living Jesus, by various persons at various times, is part of the process by which *humanity as a whole* has been and is being prepared to distinctly perceive his presence—with all the glorious uplift *that* growth in racial consciousness means. For, I suppose, it is a fact beyond need of demonstration that when mankind really sees and recognizes Jesus the

Christ, and that he lives, we will all have come into conscious recognition of our oneness with the Divine Man and into conscious possession and exercise of the Divinity of Humanity, with all the advance and elevation of human ideal and expression, achievement and production, fullness and joy of living that such conscious power involves.

The beginning of the thousand years reign of Christ,—that Millennial Age so long heralded by prophets and poets—can only begin with a lively sense in the heart of every one of us that the Christ is incarnated in all in its incarnation in our Elder Brother; that we are reigning *with* that Elder Brother, whose *personality* is lifted into visible leadership and kingship only by virtue of the Christ *principle*, which is equally in all of us as in him, and by which the oneness of each with all, and all with each is most perfectly manifested. With the “coming” of Jesus, the Christ, to men on earth, it will be apparent that we look for a coming of men over all the

earth into clear and absolute consciousness of Jesus the Christ's actual presence here now—of his continued presence on earth among men ever since he rose from the tomb on that first Easter morning 1,896 years ago,—1,896 years ago, more or less. As a consequence of this growth in human consciousness, Jesus, the Divine Man, will, it is believed, by a distinct personal act at one particular time complete and confirm the racial recognition of his oneness with all, by making a personal appearance to all; this time not in the character of a simple Galilean peasant, but in the character and office of the Christ, lifted to the acknowledged headship of the human race; Light of the World and King of the World. It has required the cyclic period of two thousand years for the development in the human consciousness of anything like a clear conception of Christ's real character and office.

"King of the Jews" was the utmost honor his first followers could imagine.

Later he was separated from humanity altogether and worshiped as a God whose very humanity was denied. It will not seem strange or miraculous when he shall come "as lightning shineth from the East unto the West," nor that he shall come through the air as in a cloud, attended by a great company of the redeemed, and heralded by the trumps of angels. We shall feel and understand that every one of us contributes to the power and glory thus manifested; that even the least of us lives in that resplendent personality, and that personality in us. We shall know, every one of us, that when we wish to encircle the globe with the rapidity of light, we may adopt the same method of traveling, or that if we do not, it is only because we have not developed the ability to exercise our inherent human powers; as we now comprehend ourselves in regard to navigating a balloon, sailing a boat, or riding a horse. In regard to the *time* of this second appearance, there has been a

great deal of curious calculation and prediction based on various interpretations of the Prophets and the Book of Revelations and other scriptures, regarded in the light of abstract mathematical problems. It is wonderful how figures can apparently be made to confirm and bear out almost any preconceived idea! As many of us know, a considerable sect known as the Millerites, or Adventists, in this manner decided that the end of the world was to come about forty years ago. Many of them went so far, in view of this anticipation, as to generously give away all their worldly possessions, for which they would have no further use, to the unbelieving (whom acceptance of the gift would help to damn); donned their white ascension robes, and mounted to the roofs and hill-tops, that they might be caught up into the clouds to "reign forever with Christ in glory," and to look down for all time with gruesome satisfaction on the burning up of the rest of us poor unlucky ones who shall not happen

to be included in the 144,000 of the elect!

They were really disappointed when this program was not carried out on time; but it was explained by the leaders that there had been a little mistake in the figuring somewhere, and that the end would come five years later. And when it did not happen then, they postponed the event to a later date. After the third disappointment, they ceased to be definite about the date. They have taken off their ascension robes and laid them away for future use. In the meantime, their usual earthly avocations, are resumed and with them the acquisition and accumulation of those treasures that are the prey of robbers and rust, of moth and mildew.

This, is of course, the *reductio ad absurdum*, of that emphasis placed in the modern church on the letter that killeth rather than on "the spirit that maketh alive." A further and later development in this direction is given us in a recent publication by C. T.

Russell called "Millennial Dawn," which is having very wide circulation, to judge from the announcement, "470th thousand," on the title page of the last edition. The work fills three large volumes, and is illustrated with charts. In it, the author learnedly sets forth the biblical evidences that, in his opinion, mark the year 1914 as the year of Christ's Second Coming. He holds that the Gospel Age ended and the Millennial Age began in 1878; the Berlin Congress of that year marking the closing of the old and the opening of the new era. The thirty-six years intervening, he says, are only the lapping over of the old on the new; a period which is to see disintegration and destruction; convulsions and cataclysms in nature and in society, and to be filled with terrors and horrors, wars and rumors of war, plague and pestilence,—a very violent and bloody separating of the wheat from the chaff. In the midst of this woe and slaughter, among other things, the Jews are to be gath-



ered together in Palestine, and their Kingdom literally restored!

Much the same sort of dreadful ness and gloom, much of the same fiery proclamation of the coming of the Day of Doom, of the fiery and awful wrath of an incensed and angry Jehovah, dealing widespread death and destruction and saving the elect few who shall set themselves apart from their fellows, or be separated, for their superior selfishness, shrewdness and cunning in "seeking salvation," pervade nearly all the literature on this subject. Even the writings and addresses of an eminent ex-Professor of Mathematics at Yale dwell with much insistence on an interpretation of prophecy concerning the coming of the Son of Man, which to every right-minded and true-hearted man and woman must mark that event not as a day of joy and gladness, but one of the blackest sadness and sorrow. For all Christ's true followers, a personal election and salvation purchased at the price of the destruction and damnation of mil-

lions, of a majority,—of “even *one* of the least” of our brothers—would be dearly bought. Rather should all choose to go down with them to the lowest hell. The lowest hell would be more truly heaven to us than would the society of any company of slick and smug “saints,” chuckling with self-satisfaction on having managed to don their ascension robes in time, and congratulating themselves that they were “not as other men!”

The Jews who rejected Jesus still look for the coming of a Messiah, of a heaven-sent leader and deliverer. Much of the present day Adventist expectation may undoubtedly be traced to the influence of Jewish thought, as contained in the books of the Old Testament. Even more remarkable than the rejection of Jesus by the Jews, is the fact that in spite of the perpetuation of this messianic expectation through all the nineteen hundred years since that time—an expectation which, even at this day, sheds a halo of mystic anticipation about the birth of every Jewish

boy—this race, with all its distinctive tribal cohesiveness, its vitality of religious forms and organization, its marvelous continuity of tradition and history, has not in all this time produced a great leader!

During the Anti-Semite agitation in Germany a few years ago, Dr. Felix Alder delivered a lecture in which he showed conclusively, that there is really no such thing as a Semitic race now existing as a people separate and apart among the populations of Europe and America. The Semitic peoples are so thoroughly mixed with Celt and Teuton, Greek and Cossack, Aryan and Latin, Slav and Saxon, that it would be difficult to find in Europe or America a single family of pure Semitic blood.

It is true that, even in the mixed races, we find the Jewish element dominant and manifesting itself in a tenacious holding to customs and beliefs, habits and characteristics that have come to be associated, in the popular mind, especially with the Jews. This, however,

is fully accounted for by the centuries of persecution and social ostracism inflicted in Europe on those of Jewish blood or belief. Such a course naturally intensified religious and racial zeal, and with it a sense of separateness.

In America, a broader and happier policy has prevailed. As a result, the clannishness and other characteristics that set the Jews apart as "a peculiar people," are yearly becoming less pronounced. The inter-marriage of Jews and Christians is frequent. In every field of our modern life, in commerce and banking, in art and literature, in politics and the professions, the Jews are making their way and winning distinction, finding especially satisfactory and honorable place in our great American amalgamation of all the races and religions of the earth.

It may be that the vulgarity of the newly rich speculator or trader is more pronounced, and therefore more offensive when the *nouveau riche* is a Jew. This, may be traced to the fact that

class traits or peculiarities are all intensified in the Jew. If he may be more vulgar than the vulgar Christian, he may also be more polished and refined than the polished Christian. We all know of Jewish families among the professional classes, or in the second or third generation of successful merchants, whose true distinction is the charm of very genuine culture, courtesy and grace.

There are two further theories regarding the second coming of Christ, that call for brief notice, before passing on. One is presented in a little book called "Christ Came as Promised," by John H. Cragin, which is ably written and has had considerable vogue. The other is the theory of the Society of Believers in the Second Coming of Christ, commonly called the "Shakers."

In the book mentioned, the author attempts to show that Christ's prophecy was fully accomplished in the destruction of Jerusalem by the Romans about seventy years after the Crucifixion—

that is, before the passing away of the generation of people then in its childhood. According to this theory, Christ "came in spirit," and was the impelling force, bringing down the destroying Roman soldiery upon the sacred city, thus finally crushing out the last vestiges of Jewish nationality, as a penalty for the sins of that people.

The Shakers give a different interpretation to the word *generation* in Christ's prophecy. They hold that it refers not to a period of time, but to the association of the sexes in reproduction. Therefore, they conceive that Christ's words here call for an utter abandonment of marriage—of the sexual relation—by those who would live the Christ life in "the regeneration." Celibacy thus becomes the corner-stone of the Millennial Church, as the Shakers call their religious organization. The prophecy of Christ's second coming is held to be fulfilled in the appearance of Ann Lee, and in her institution of an organized body of people whose lives are ruled

by the principle of a total sacrifice and surrender of generation, or what they call "the generative life," before generation has altogether "passed away," (as they believe it will pass) from the rest of the world!

I think the Shakers have come very near the truth in their understanding of the word "generation" in this text. Whatever their mistakes, we find in this interpretation a suggestion which throws much light on its real meaning.

Christ, in this important passage, does not say, "Generation shall not pass away." What he says is: "*This* generation shall not pass away." He thus plainly refers to one particular method of generation, rather than to all generation,—that is, to the particular method of generation—the marriage—of that time and country, its theory and practice, its nature and results. This marriage was, in all essential particulars, what we would now regard as a system of slavery. In it, the woman was sold into degrading subjection to

the will and passion of the husband, who might divorce himself from her at will; but whom *she* could not divorce under any circumstances. In token of her subjection, she was required to shave her head and clothe herself in black on her wedding day.

We can easily understand now, that it is only with the passing away of this sort of generation that the Son of Man shall come into his Kingdom. The Son of Man is also Son of Woman, and his sonship depends on a parentage growing out of a free union of equals—not a union of master and slave; but a union recognizing and expressing the equal humanity and equal freedom of the male and female man.

When Jesus said, "This generation shall not pass away, *until* all these things shall be fulfilled," he clearly implied that it *should* pass away *after* the fulfillment of his prophecy. Its *passing*, therefore, has a close connection with Christ's second coming. If what he called "this generation" has not yet



entirely passed away, we may certainly congratulate ourselves on the realization of its passing in so large a degree that its final disappearance may be looked for in the near future. With the development of nobler ideals regarding marriage,—ideals embodying Justice, Freedom and Truth in the nuptial union,—we are preparing the way for a higher race born of higher parentage. The first right of every human being is to be well born. This is, as yet, the exception; but the day is coming when it will be the rule.

## CHAPTER TWENTY-FIFTH.

### *The Signs of the Coming of the Son of Man.*

As of old, men ask for a sign, and, as of old, they are blind to the signs all about them. They perceive in the heavens the indications of fair weather or of rain, and of the passing of winter and the coming of spring; but they dive deep into abstruse learning, into Hebrew and Greek and mathematics, for wisdom to read new meanings out of old books. They thus exalt into entirely unwarranted prominence the gloomy pessimism of those prophets who spoke amidst the fear and struggle of humanity's dark night; the terrified cries of the childhood of the world, in the

long since ended reign of the Prince of Darkness, the Destroyer Death; the moaning and wailing of weakness and blindness before the coming of the Light of the World, the Prince of Peace!

We shall not set a date for the visible appearance to all men of Christ in his glory, which we expect. The author is not a prophet, he is not versed in the lore of the Egyptians, or of the Hebrews, and Greek is Greek to him. The time, it is believed, is at hand; and the signs which mean this nearness of the fullness of time to us, are the signs seen by a child sitting in the sunshine of the living present, rather than those which our learned sages have unearthed by delving in the darkness of the dead past.

In the first place, the signs of the coming of the world's new birth, of Humanity's most glorious spring-time, of the millennial Easter morning, are bright and beautiful and joyous signs; gladdening verdure of field and plain,

blossom and bloom everywhere; sweetest fragrance of flower and herb, rippling of sun-lit waters; a light and warmth on sea and land, in which the cold and darkness of winter passes from memory as if it had never been. The annual festival of nature finds its perfect analogy in the present condition of Humanity. Never before in the world's history, have men recognized and felt and manifested so large a sense of universal brotherhood as at present. Never before have the peoples of the most widely separated and diverse nations of the earth been drawn into such close and tangible connection and relation. Never before in the world's history have men presented the sublime spectacle, visible on this American Continent to-day, of men of differing races, religions, nationalities, languages, aims, interests and ideals, avocations and pursuits, meeting, fraternizing, coalescing in one splendid nationality; a nationality that is more than a nationality,—a federation of sovereign states,

each strong in itself and stronger in its union with each and every other—plainly the model and outline of that larger combination into which the nations are consolidating—that combination soon to be realized.

“When the war drum throbs no longer, and the  
battle flags are furled,  
In the Parliament of Man; the Federation of the  
World!”

When Alexander III. of Russia died, Lord Rosebery eulogized him as the one man whose single strong will had for sixteen years preserved the peace of Europe. Grave were the forebodings expressed as to the probabilities of the nations, released from that restraint, flying at each other's throats. Within a year after the Czar's death, the nations were sending representatives to St. Petersburg to participate in the peaceful pageantry of his successor's coronation.

The will of one serene old woman, England's Queen, it is that to-day

suffices to quell the fighting passions of a world in arms. That martial genius, that katabolic spirit and impulse which, until now, has played the leading part in the human tragedy, finds its latest, fullest and most perfect embodiment in the young "War Lord of Germany." But beneath his grandmother's frown, his war-like posing and prancing, prating and proclaiming, assume the appearance of mock heroics. The world laughs at him as at a boy in petticoats astride a wooden horse and brandishing a tin sword.

The duello between nations is going the way of the duello between individuals. Universal disarmament is being discussed, not merely as a sentimentalist's dream, but in the councils of statesmen as an economical and political necessity,—the cost and burden of war establishments having increased so enormously that Europe is already compelled to choose between general disarmament and general exhaustion and destitution. A recent exchange of

insults between the two great branches of the Anglo-Saxon race, which, had it occurred a few years ago, only blood could have honorably wiped out, has had its most decided and important result in the emphatic assertion of the calm, common sense of England and America, and in the advance to distinct and immediate practical importance of the demand for an international tribunal of arbitration.

We have seen the last of war, I think. If there should be another, it will certainly be a short one. Out of it, peace, final and universal, will arise.

For the first time in human history, slavery as an institution has been utterly abolished throughout the civilized world. Freedom is recognized in all our political forms as a human right; and with freedom has come recognition and provision throughout the world for universal education, making the light and learning, so long the privilege of the few, the rightful possession of the many,—the indispensable accom-

paniment of that citizenship, which has also come to be an almost universal condition. Peace stands for Love, as War stands for Hate. Education stands for Truth, as Ignorance stands for Error. Freedom stands for Justice, as Slavery stands for injustice. In the magnificent elevation and diffusion among mankind to-day of love, truth and freedom, how can we fail to perceive very real and very plain signs of the coming of the Son of Man into his kingdom; of concrete and imminent answer to man's age-long aspiration and age-long prayer: "Thy Kingdom come, Thy will be done, on Earth as it is in Heaven?"

Most distinct, to the author's mind, are the signs afforded in the marvelous march of modern scientific research, discovery and invention, and the rapidity with which the achievement of larger knowledge and larger power by any one man in any one part of the world becomes the possession of humanity, understood, prized and indefinitely expanded in application and use,



the world over. Yesterday the patient experiments of an obscure and unknown professor of chemistry, in the University of Würzburg in Bavaria, resulted in the discovery of a potency, theretofore unknown, not even dreamed of, in the atmosphere of our globe, through which certain rays penetrate organic matter and other solid, opaque substances, just as other rays pass through glass. To-day, that professor's name is a household word, and his discovery known, tested and applied the world over, enriching not only one man, one king, one nation, or one society, but all mankind and to a degree beyond the measuring power of money. "All flesh" is literally "changed in the twinkling of an eye."

Our daily, almost hourly increase of knowledge as to the potencies and properties of a substance so abundantly and universally diffused, so available and so inexhaustible that "free as air" has passed into a proverb, can barely be touched on here. An entire lecture

might be profitably devoted to the exposition of a single phase of this subject. We must pass over with bare mention the rich and fascinating field of the connection between invisible etheric vibrations and their materialization in form and color, movement and music. Only briefest reference may be made to the demonstration, by our own Professor Langley, that the capacity of this tenuous atmosphere to support material bodies in motion is such as to allow of the propulsion of such bodies with an expenditure of force in inverse ratio to the speed, so that it will actually be easier and cheaper to travel at the rate of 200 miles an hour than at the rate of 100 miles; and when the problem of control and direction is solved, the trip across the Atlantic may be made in as many hours as it now takes days, and at a cost not greater than that of a railway journey from New York to Boston. Let me stop in passing to call attention to the significance, in connection with our thought of bodily

immortalization, of a discovery now attracting much attention in England. This is the remarkable utilization by Professor Dewar of the law or principle, established by a French chemist nearly six years ago, of the liquefaction of atmospheric air.

Beyond all other "causes of death" is that described in the ghastly witticism as "stoppage of breath." In even the most material sense, as in the most spiritual, "the breath is the life." Liquid air, we are told, can now be turned out in unmeasured volume, so that it may be imbibed or absorbed under earth or water; wherever and whenever inhalation is defective or impossible. It may be swallowed as water. Where a patient is so weak or wasted that he can neither breathe nor swallow, liquid air, in unlimited quantity and of the purest quality, may be administered to him through the millions of pores in the skin, by simply placing him in a bath-tub filled with the most delightfully invigorating liquid imaginable.

Does it not seem that this invention alone is going to make dying well nigh impossible?

The marriage of spirit and matter, earth and air, new heavens and new earth, indeed, stands out clearly in the prediction made by Nicola Tesla, probably the most eminent of living electricians, that within another year a means will be discovered whereby "the earth's electrical discharge can be distributed, and electrical waves efficiently transmitted, without the use of cables or wires."

Beginning with that industrial revolution, which,—rising like the fabled geni from Watts' tea-kettle,—ushered in the century now closing, and which so completely transformed means and methods of production that the increase in the world's wealth (speaking materially simply) in the past 100 years has been greater than that of the preceding 2,000 years, we have advanced in knowledge and mastery of nature's forces with ever accelerating strides. It would be



strange indeed if social and political forms, which have always been the latest to change, had not still to be adapted to this marvelous advance in industrial conditions. An inevitable accompaniment, therefore, of our progress has been a glaring inequality in the distribution of the wealth created by our remarkable increase in productiveness, and a consequent intensification of the evils of poverty. We are, however, waking up to a sense of the situation in this respect, and to the need of applying our best enlightenment and intelligence (to say nothing of love and humanity) to a re-arrangement which shall remedy this evil.

When we are told, on the indisputable and impartial authority of our official United States Census Reports, that "Twenty per cent. of the wealth of the United States is owned by 3-100 of one per cent. of the population, seventy-one per cent. by nine per cent. of the families, and only twenty-nine per cent. of the wealth is owned by the remaining ninety-

one per cent. of the population," we can hardly blind ourselves to the fact that there is "something wrong," something horribly wrong, in the system of distribution responsible for such results.

Mr. Tesla believes that the conveying of motive power, in the manner he mentions, from its source to any place however remote, "would increase many times the productive capacity of mankind." Before we can properly avail ourselves of this splendid acquisition, we must first adjust the conditions of our social order, and our political organization in accordance with an intelligent recognition of oneness—of the fact that not only the earth and the fulness thereof is the Lord's, but that all advance in power to realize its fulness arises not from the effort of any one individual or class of individuals, but from the advance of mankind, toiling and striving through countless generations,—an inheritance to which all men are rightfully joint heirs.

Not the least of the signs that herald the coming of Christ will be found in the new and larger recognition to-day of woman's rightful place by man's side in equal freedom and equal power. Since woman was taken from man's side, in that far time told of in our ancient books; since that first murder in which the woman Abel was slain by the man Cain, with whom she had till then been brother and equal,—that murder, the blood of which is still crying to Heaven, not for vengeance but for reparation,—humanity has surely sounded the depths consequent on the separation of the sexes, depths only possible, perhaps, through the subjugation and the slaughter of the mother sex. But soul-saddening as the realization of the awfulness of these depths must be, is there not consolation in the thought that in our fall, heights not less than depths have been revealed to us?

When woman comes back to man's side, and man to woman's, will not both be infinitely richer and stronger, and

finer and grander in every way, for the ages of wrong and suffering in separation, by which the best as well as the worst qualities of each have been developed and strengthened?

"Marriage a la mode" is being displaced by the union of soul affinities. Love is coming of age. Purity in the marital relation, as well as outside of it is being demanded more and more. Sensing the blessings of freedom, through economic independence, wives and mothers will refuse longer to be slaves.

That men and women are here and there, in all lands, coming together and joining hands on a plane of pure, unselfish love, is, after all, the sign of signs of the coming of the Son of Man.



## CHAPTER TWENTY-SIXTH.

### *The Law of Love: Its Expression in Sex the Key to Immortalization.*

“Love one another” is not the command of Jesus merely, nor of Jehovah in a burning bush; not the injunction simply of human prophet or law-giver. It is the immutable law of all life throughout the universe; the law inscribed in the heavens, and written on sea and land, ages ere man had hewn tables of stone from the mountain-side, or written his word in books. It is the law that holds seas and mountains in their places, that creates suns and planets and that governs their marvelous

**order and procession.** The moment we obey in human society the simple commandment that we "Love one another," that moment will usher in the millenium—will begin a reign of health and harmony, of peace and progress, not only in the social organism, which represents humanity in the large, but also and equally in the individual organism, in the body of flesh and blood, of each and every one of us.

Balzac makes his Louis Lambert say: "We must needs embrace the whole world before we can remake it." He is certainly right in assuming that one cannot love the whole world—cannot love at all—if love does not find expression. It is clear also that love's highest mission is the re-making of the world—the remaking of the aims and ideals, the laws and customs, the manners and habits of human society. It is in and through these that man expresses his nature, and by which he is in turn formed and influenced, as the life of the lower world is moulded by physical

atmosphere and environment. To "embrace the whole world" seems a stupendous undertaking; difficult even of conception. We can readily enough understand the love which is expressed in the embrace of the nearest and dearest and which, extending beyond this, embraces one's immediate family. By the great test of self-sacrifice, "even unto death," men and women have proved their love of country, love of religion, love for a cause or an idea which represented to their minds Truth, Justice, Freedom, and so the welfare of humanity. But this is not "embracing the whole world," and that love for the whole world which is to re-make it in Love's truer image and likeness requires that we shall embrace the whole world. How shall this be possible to us?

The "new commandment" of Jesus, rightly understood, solves the problem. He tells us how to embrace the whole world. In loving *one another*, we may express, most fully and perfectly, the

largest and most inclusive love. "Love one another" does not mean love thousands or millions. It does not mean love your own family, or your own country only; to love the poor and hate the rich, to love the great and despise the humble, to love the virtuous and condemn the wicked. One and another make *two*. There are only two in the world, after all, and these two are *Man and Woman*. They become one when they truly love; they are two only that they may the more perfectly and joyously come into realization of their oneness.

The love of a man for a woman, of a woman for a man, in its highest, holiest development,—is the love of MAN for WOMAN—of all mankind for all woman-kind—the love of the whole woman for the whole man, Obedience to the command "love one another" and to the requirement that we express that love by embracing one another, so embracing the world, is made simple and easy by the divine plan which has divided

mankind into two sexes—much easier than if we were divided into three or more sexes, or all made of one sex. We cannot be too often reminded that God's image in Man is to be found most perfectly reflected in the maleness and femaleness in which God created man: in the duality in unity and the unity in duality which sex so beautifully presents. These two sides of the one reality, while most perfectly developed in humanity, are equally evident in all nature: in force and matter, in motion and rest, in fire and water, in air and earth,—each always complementary to the other, giving and taking in a constant interchange which makes each and both more and more.

The sacredness of sex is most perfectly guarded and preserved by full and clear recognition of its true nature and meaning, especially on the spiritual side. This sacredness is assuredly violated and lost, and the divine in us dragged in the mire, by suppression and secrecy as to the nature and meaning

of sex. The true ark of the covenant, in which the spirit of God reposes, is the human body. The sacrilege and the sin by which death entered the world,—and with it all suffering and sorrow, anguish and crime,—was the violation of womanhood and motherhood. Womanhood was lost in the subjugation of the one sex; manhood in the enslavement of will to sense, spirit to matter, which changed the sons of God into sons of slaves.

A chivalry of slave-masters is paradoxical; free men are impossible without free mothers. We can have no more perfect indication of the character of a people than the condition of their women. All history shows that progress, advance, and enlightenment are found in the times and countries in which woman has been most truly revered. Reverence is not shown by shutting up its objects in convents or harems, nor by the hardly less confining and deforming restrictions of social custom; but by that true and natural development of all our

human powers which is made possible only in unrestricted freedom of growth, in steadily enlarging spheres of activity. Ignorance, weakness, corruption and decay are the marks of a civilization in which woman is robbed of her humanity, reduced to the position of drudge or plaything hemmed in, restricted, and stamped *inferior* by her sons and brothers.

It is love, then, which is to redeem and remake the world. It is love which is to put immortality upon this mortal, incorruption upon this corruptible. That redemption of our bodies, that "salvation of all flesh," which is to immortalize every one of us here and now,—making us forever victorious over death,—is at hand in man's clearer comprehension of the divine command, "Love one another."

The dawning of the second advent of the Christ,—of which the first advent was promise and prophecy,—is already being ushered in, the world over, by changes in woman's legal and social

status, and by the embodiment in our social life and social system of higher ideals of marriage; ideals which mark the passing away of that sinful and slavish "generation," by which lust has so long been consecrated and exalted,—love defiled and debased.

The final change may seem sudden: "In the twinkling of an eye, all flesh shall know me that I live," prophesied Jesus. He foresaw the natural, if far off, completion of the work then so splendidly begun; the fruitage of that tree of life whose seed he planted. Coming, however, as the result, not of miracle, but of law, social evolution has at last brought us to the point of development in which this coming of Christ to all mankind becomes possible. Its coming is marked by slow but steady advance, along many lines, throughout the last nineteen centuries of human history.

Love is the herald of the millenium; in loving one another, we shall help to bring it in. The coming of Christ into his kingdom, his personal re-appearance



to the whole world in the Man Jesus, is a manifestation dependent on the regeneration of the race. This regeneration is being accomplished through the opening of the human heart and mind to the recognition and expression of Truth.

The quality of love is all important. On this point, I cannot do better than to quote a passage from a writer of rare power and illumination:

"In *purity* all power resides. Fire renders all things pure. It reduces, refines, purifies and illuminates all things. Fire flows from *love*. But you do not know what love is. You think it hath something of sex in it; and so it has, for sex is a symbol of it. The ecstasy of a virgin soul, when first baptized by the contact of a spirit in harmony, is but a poor expression of love in its abstruse sense; but it is the best I have. Love is not the soul, but it is the highest and most ecstatic emotion the soul can feel. It moves the whole sensorium of the soul, and by its

emotion evolves a spiritual fire that burns in the nerves like a volcano. . . . Beware of the fire if you are impure. It will leave not a vestige of soul, mind, or body. Love builds up or destroys. Slow, lingering decay is as certain as rapid combustion. Nothing comes out of God's crucible but immortal beings."\*

As of old, the Avatar, the Saviour of our race, will come from the land we call the East, the cradle of our race, the last home of the fifth race from which we spring, and whose surviving wisdom and virtue have afforded a nucleus for the building of the Golden City whence Christ shall come. He will come as the lightning cometh, from the East unto the West, and in great power and majesty. That is, he will follow the line of humanity's age-long march from Asia across Europe, across the Atlantic Ocean and across the American Continent; but his progress will be like lightning in its swiftness, like lightning

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\* F. B. Dowd in "The Temple of the Rosy Cross." **TRY.**  
The Temple Publishing Company, Denver, Colo.

also in that his carriage and his ship will be borne and propelled by electricity. He will come in power and majesty as befits a king coming to his coronation, attended not by soldiery,—horse, foot or dragoons,—but by a splendid company of illustrious companions and co-workers. And all along the route he will be hailed as the long-looked for, eagerly expected and universally recognized Redeemer, by a grateful race, knowing its redemption; by an organized humanity, in which love shall rule by right divine, and Jesus be proclaimed King, as Mankind's supreme personification of Love, the Universal Republic's well-loved First Citizen.

He will come to America; in this land will be placed the central seat of his rule. Upon this continent, the mightiest civilization the world has ever seen is now building. Man's rights as man are here being surely and strongly established. To the new nationality, so marvelously evolving here, all the

nations of the earth are contributing their best. That combination, which will thus contain all, will dominate all. The developed American will be the perfect flower of humanity, and we shall repay our debt to the nations of the world by giving them back all they shall have lent us, with interest, in a Federation of the World, an Americanized race.

America is another name for Destiny. Here the world's problems are being worked out in the forge of experience.

The New Order is building on a solid basis of facts, which only our vast territory, our geographical position, our enormous national resources, our varied climate and mixed population could afford.

The center and metropolis of the continent in that day will, therefore, be the center of civilization—the world's capital in a larger sense than was or is true of Athens or Rome, Paris or London. That center, the author is convinced, will be in the State of Colorado and the City of Denver. Here the City

of God, descending out of Heaven, will find earthly place; here the Throne of Christ will be set up; here will begin the Millennial Reign; the Kingdom of God will come and His will be done on Earth as it is in Heaven, when there shall be New Heavens and New Earth, indeed.

When?

The hour has not yet come to announce the time definitely. We are in the last decade of a century that has seen marvelous advance; a period in which the transition from the old to the new order of things is marked by a struggle of daily increasing intensity between the forces which make for Justice and those which make for Injustice, between Truth and Falsehood, Right and Wrong. As always, the struggle will be decided in favor of Justice, Truth and Right. This means the opening of the new century, the twentieth century, now only four years hence, with new life, growing out of increased sense of power in the People, of power in Unity and power in Truth. With the

century thus ushered in, one world-cycle will be closed and another begun. Almost from the first,—from the morning of New Year's Day, 1901,—recognition of the Living Christ and of the fuller, the unending life of all men in him, will spread. A sense of expectation will be awakened, first in America, then in Europe, and lastly in Africa and Asia. Mankind all over the globe will draw closer together in mutual understanding and mutual love. It will soon become a century of active *preparation* for the glorious event to which it shall lead,—and a century will prove none too long a time for the work before us. In its joy and light and glory, the hundred years will pass more quickly than ten years pass now.

Time is measured not by years, but by emotions, by events. There is much to be done, but our rate of advance is ever accelerating. Months will be marked, as we proceed, by achievements that now seem to require years. Nothing is lost, and every forward step

brings us into fuller realization of Eternal Truth.

The author's message to all whose minds receive this truth is the message of John the Baptist, the voice of one crying in the wilderness:

"Prepare ye the way of the Lord; make straight his path!"

Prepare his way in your heart. If he has already come to you, prepare his way in the heart of humanity, so that, with the first light of the Christmas morning that ushers in the reign of two thousand years, we may hear men and angels join in the acclaim, "Glory to God in the highest: Peace on Earth, good will to men!"—that we may, from this day forward, put forth every effort to bring a redeemed race into the knowledge that

"CHRIST IS RISEN INDEED."

