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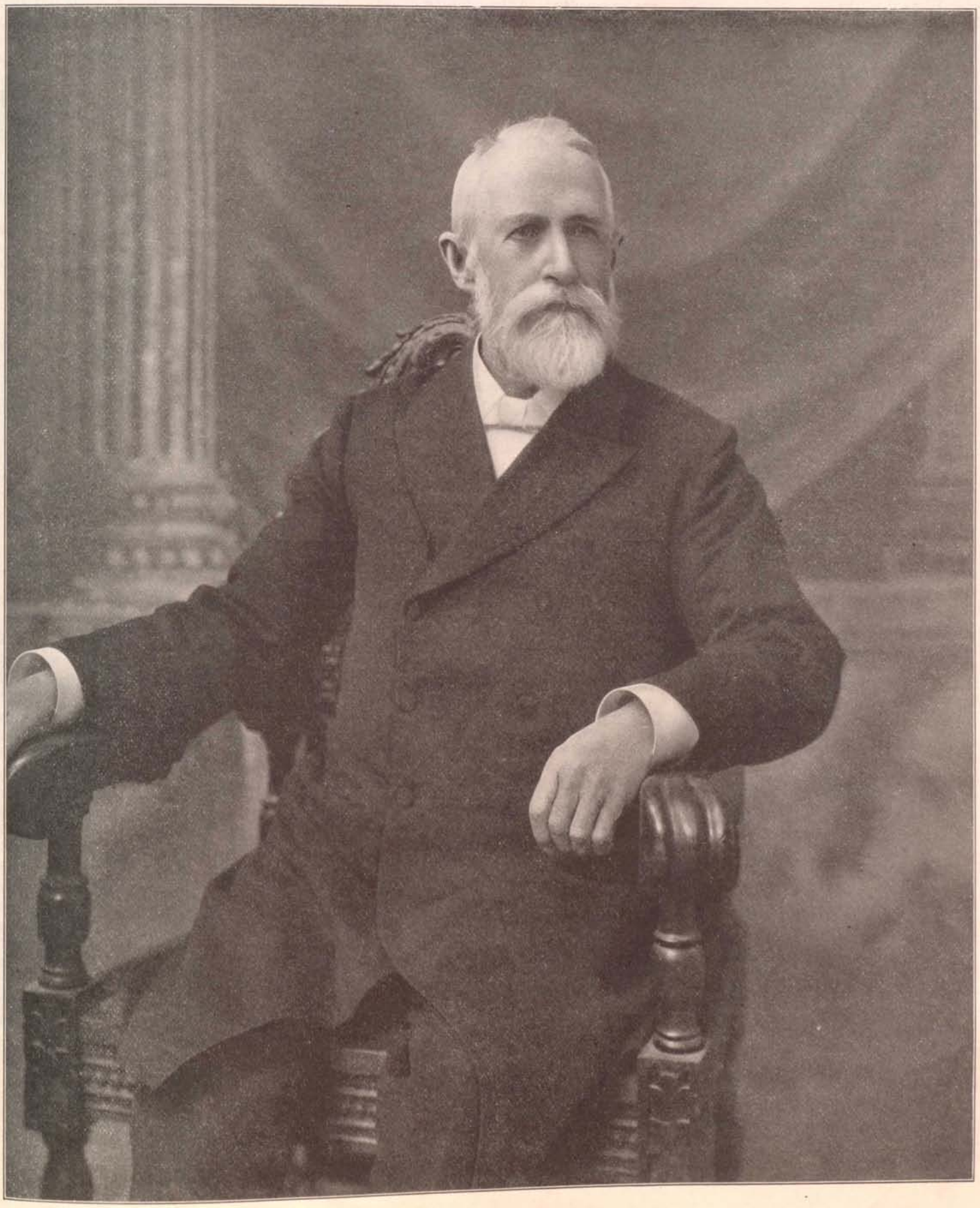
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JOHN HAMLIN DEWEY

ITEMS AND IDEAS.

✲✲✲ Sex!

✲✲✲ Fire!

✲✲✲ Satan!

✲✲✲ Serpent!

✲✲✲ Suggestion!

✲✲✲ Mortality is hell!

✲✲✲ Fires of hell are essential to joys of heaven.

✲✲✲ When the fires have done their work, it is time to get out of the furnace.

✲✲✲ The truth about your own being will set you free from error, delusion, death, and the devil.

✲✲✲ There is no harm in the devil, for it is but another name for matter; and matter is your mother.

✲✲✲ You can't have Christ formed in you, which is the hope of glory, until you have passed through the womb of matter.

✲✲✲ The material world is the molding world. This very word "mold" is used in the New Testament in the sense in which I have used it.

✲✲✲ Suggestion has been the only adversary of your soul from the Garden of Eden to the present time. Suggestion was used to draw out the soul and educate the individual, for true education means a drawing out.

✲✲✲ But "the without must be as the within before the kingdom of God is come." Therefore, you must have double vision before you can see straight. Your soul will not be satisfied with suggestion. The objective world does not satisfy the soul's desires, and desire must be satisfied before you can enter into the kingdom of heaven.

✲✲✲ For instance: The very first thing that a man desired was a woman. There isn't anything more desirable than a beautiful woman. I know of nothing in the heavens or on the earth that is more pleasing to a man's soul than a perfectly formed woman. There is no use to lie about it, boys; it is a fact. You may turn monk and shut your eyes, but in your dreams you will see a beautiful woman. God Almighty never placed anything before man that was more temptingly suggestive of happiness than a lovely woman. But you must see the woman within the woman before you really see what God has placed before your vision. The woman within the woman corresponds exactly with the divine Idea. She is the sweetest and prettiest thing among God's thoughts; and He knows how to think.

✲✲✲ They tell us, in all occult writings, that the serpent means sex. Of course, it does, and sex means God. Therefore, the devil is God and God is the devil. You can't find anywhere in the Bible the idea that Satan is separate from God. It is always God who sends "strong delusions that you may believe a lie and be damned." He wants you damned for your good. There isn't any power but God that can damn you. He is sex and is trying to draw out your soul to the full enjoyment of Himself. The very first lesson He gives you is to put before your eyes the woman of flesh and blood; but behind the veil of flesh and blood is a woman of fire and spirit. Men have gone to hell because in reaching out to grab the flesh and blood woman they have touched the live wire. The woman of fire and spirit flashed up through the flesh and blood and the mortal man found himself in hell. This is not theory, my beloved boys,—for I am writing this for the boys,—it is fact. I have been there. You must learn to discern the woman within the woman before you can understand the meaning of sex.

✲✲✲ From whence cometh all this hell fire of sex? It comes from the Divine Feminine and she is just beginning to assert herself. Your frenzy, fury, and madness of sex is simply suggestion run wild. It is the madness of education and expansion. God is drawing out the true man. Man wants woman and he is going to find the real woman. Everything in the mortal hell corresponds with something in the immortal heaven. The law of correspondence holds good throughout the universe. The madness of mortal sex is the ecstasy of the immortal. When the mortal man and the mortal woman are drawn together, by the law of suggestion, there is sensation. When the man of fire and spirit, the Divine Man, meets the woman of fire and spirit, the Divine Woman, there is ecstasy. Ecstatic bliss is the object of all our desires, and God draws out the soul and educates the mind until we are ready to receive it. You may go on through the whole world of suggestion and the law of correspondence will fit. For instance: drunkenness is not a crime; it is the law of suggestion, Satan, the serpent drawing out the soul. Intoxication by alcoholic stimulation is an artificial method of reaching ecstasy. The soul is seeking rapture, joy, exaltation; in other words, heaven. God lets men, or rather God induces men, to experiment with these methods of producing, temporarily, a condition which after awhile will be permanent. When hell is raised you hear God saying to man: "Wine is a mocker, strong drink is raging, and he that is deceived thereby is not wise."

✲✲✲ The lesson I am impressing on your mind is that a man and woman is an epitome of the whole universe, God Almighty included. God, the Creator, is represented in the spirit of the man and the woman, for God is the male and female Principle of Being. The body of flesh and blood represents the earth and the moon. There is a mortal body and a mortal mind; but the mortal body and the mortal mind are clay models of Spirit. Spirit, the Artist, makes a model in the nude of himself. God made the Man (male and female) after his own image and likeness. He first made a clay model and then worked it out by the law of suggestion and correspondence. Some of these clay models have been warped and deformed, but this does not trouble the Artist. He has plenty of clay. Remember, sweetheart, when you put a loved form into the grave, there is nothing lost. It was not the form that you loved, but the Artist. It is not form, but substance, that we desire. There are no mistakes in the universe. There is not a single screw loose in all the work of the Almighty. This was the first thing my soul discovered in my upward flight. After this, I never saw anything wrong. My little sisters on the street who were despised, by the very men who made them despisable, were all right in my eyes. I knew they were models in the nude of the Almighty; and He would keep on throwing away dirt until He had the right mold and the true finish. Men did not mean to deform these models of the Almighty; they were seeking the Divine Woman. They were real knights in search of the Holy Grail. They were disappointed in their search because they were blind to the real woman. When I saw my brothers drunk with wine it did not disturb the serenity of my spirit. I did not try to interfere with God's work by reforming these men. God was doing His own work in His own way. They were seeking, knocking, and asking for satisfaction. The soul was being drawn out by the law of suggestion. After awhile the soul will be turned within where the true wine forever flows. No man can love the real woman until he finds her within himself. No man can feel the fulness of spiritual intoxication until the wine of life bubbles up within his own soul. "These men are drunken," said the multitude who witnessed the effects of spiritual intoxication when the Holy Spirit came to the apostles on the day of Pentecost. It was the joy, the ecstatic intoxication of the true Spirit. Go out and get drunk and you will get hell. Go within and get drunk, and you will get heaven. Touch the woman of flesh and blood without discerning the woman of spirit and you will be burned alive. Touch the woman of fire and spirit and you will be regenerated and revel in the joys of immortality.

✲✲✲ I am not talking theory. CHRISTIAN is not a theoretical paper. I know the Divine Woman as I have also known the human woman. It would be disgustingly weak and silly for me to call my wife "Lady Blanche" in these columns, if I were not speaking of the Divine Woman. I didn't give her that name. A woman writing for CHRISTIAN called her "Lady Blanche" and a thousand others took it up and so fixed the name. Afterwards, when I was in the Spirit, the Speaker of the Word said: "Your wife is known to the Secret Brotherhood as Lady Blanche." This was startling to me, even, with all my knowledge of names. Names are very significant when given by the Spirit. I need not call your attention to the many changes of names in the Bible. A striking instance came to me to-day in regard to names. Dr. Dewey never signs his name to his articles. This morning, when affixing his name to his picture in this issue, the Spirit wrote: "John Hamlin Dewey." I started to put "M. D." after the name; but the Spirit said: "He is known to the Secret Brotherhood as John Hamlin Dewey." This settled it. I don't think "Lady" is used in the sense of title when given to "Blanche." It has an occult meaning which lifts woman to her proper place in the world of thought. It is the Di-

vine Woman who is known as "Lady Blanche." There are no titles, as mere affixes or prefixes, in the kingdom of God. It is "John," "Paul," "Peter," "James," and when a title is used it is always as a principle, and not a mere prefix. For instance: King of kings and Lord of lords means that Jesus Christ through the Spirit is the Supreme Ruler. The Church has lost sight of the principle and put the mere prefix "King Jesus." Now, he isn't King Jesus at all. He is the Son of Man and the brother of T. J. Shelton. But the CHRIST in him and in Shelton is King of kings and Lord of lords. As individuals, we are all on a level, and when we reach spiritual illumination we simply reach a higher level. Dewey has expressed the same principle very forcibly when he calls all of us "Sons of God and Brothers of the Christ." I hear you asking the question, "Is there really a Secret Brotherhood?" There is a Secret Brotherhood and it embraces the Secret Sisterhood. Tell you all about it? Why, my darling, then it would cease to be a *Secret* Brotherhood. You will have to get the secret from the Keeper of Secrets. I can tell you where you can find it. *It is found in hell!* The secret Key is found in the lake of Fire and none but spirit hands can touch it. The hand of flesh would be sizzled into cinders. You will get there in time. Not a single soul will be left out of this Secret Brotherhood. "Ye shall become as gods, knowing good and evil."

THE SWORD OF FLAME.

Louise Downes! God bless her! Who is she? The mortal woman is a stranger to me. I never heard of her until she sent the poem "The Sistine Madonna" last summer. I recognized the voice of the Divine Woman, for I know its tone. She had some kind of prefix or affix in the way of a name, but the Spirit scratched it all out and wrote "Louise Downes." Why? Because she is known to the Secret Brotherhood as Louise Downes and the time has come for the knowing ones to be known. Hereafter, when I use the name "Louise Downes" you may know that I am talking about the Divine Feminine and not the mortal. I will not accept articles from mortal women. CHRISTIAN must speak as an oracle of God.

In her article this week, Louise Downes uncovers more truth than all the preachers in all the pulpits on all the earth have uncovered in a thousand years. As all of that number of the paper was ready for the printers, I had to divide her article into two parts. You will find the other part in next issue of CHRISTIAN. Read the whole together. Her article came to me without any heading, and I wrote the heading "Awake! O Mother of God." It was written by typewriter, and pen, and part of it scrawled in pencil. She had scrawled in pencil on the margin "PLEASE, *please*, put this in italics —write an editorial—fix it up someway! It is too much for me." I saw her as Joan of Arc with her back to the wall, sword in hand, fighting the whole horde of theological hoodlums. What a sweep of her sword arm! What swelling cords in her white neck! How the two-edged sword flashes in the sunlight! The indignant, puffing, passionate woman! The woman who had been accused of being the mother of brute beasts! The nurse of wolves, hyenas, and jackals in the shape of men! It was a great lie. She had been giving birth to gods, and men, professing to be the priests of the Almighty, had called her children worms of the dust and beasts of the field. No wonder her bosom heaves and her eyes flash fire! It was calling her a prostitute in the name of the new theology. It was making her out to be the Mother of Harlots and Abominations of the earth.

Then the scene changed and I saw her as the Goddess of Liberty on the top of the Bartholdi statue sending forth streams of electric light for wandering mariners who are seeking the harbor. This is really what the Divine Woman is going to be. She doesn't have to fight; she only has to light. Illumination is all that she needs. Her light will light every man's coming into the world. She will throw light on all the records of the past. The Sphinx will speak and tell its story. Mahomet will receive her blessing. All the religions will see the glory and majesty of the only Religion. It will not be a sectarian population. The Jews and Greeks, Romans and Arabians, the children of Isaac and the children of Ishmael, the sons of Jacob and the sons of Esau, the whole human family. When I say the human family, I am not talking about the monkeys and the many tribes of mortals on the earth. The graven images will tell the story of the men who were near to nature's heart. Science will gather up fragments of truth that nothing may be lost. It takes a woman to set fire to all the stubble. Louise calls it a grave. She is mistaken. The stuff is too dry to put into the earth. It will be a cremation. Science will take the whole of the tares to the crematory. There will not be enough ashes left for the fools to put into an urn. If you could gather up enough for an urn, the theological idiots would be falling down before it as something sacred. There will be no relics of the past. There will be not only a new heaven, but a new earth.

It is indeed the woman's hour. The serpent told the woman the truth! "Ye shall be as gods, knowing good and evil." The Lord God had given man half of the truth. The serpent gave the woman the other half. After she ate of the tree of Knowledge, she was ashamed and thought she had done something wrong. She sneaked away into the bushes and began to sew fig leaves together for a garment to cover her nakedness. Bless her heart! Her nakedness is her beauty. But she bowed her head and went on sewing her garments, washing the dishes, and scrubbing the floor. In all these long centuries, she has been abused for listening to the voice of the serpent. She has been so ashamed and so cowed that she is afraid of the serpent, and thinks she will go to hell if she listens to any more of his talk. Then when she looks back at the beautiful garden where she did not have to wear any clothes and did not have any sickness and pain, she sees a sword of flame pointing the way to the tree of Life. But she is now entering the realm of the Fearless One. She finds out that the voice of the serpent was the voice of wisdom.

The serpent is sex! The tree of Life is sex!

The sword of flame keeps man away from the tree of Life until he really *knows* his wife. It is said "Adam knew his wife and she brought forth a son." Yes, the first Adam knew his wife and she brought forth a son made after the image and likeness of Adam. But, he didn't know his WIFE. He only knew his helpmeet, his servant, the woman who sewed the fig leaves. His wife is the Divine Feminine, the woman who brings forth the Man and not the child of the man. The mortal woman who was ashamed of her nakedness came forth from the man. The Divine Feminine who is not ashamed of her body gives birth to the Man. She gives birth to her Husband and not the offspring of her husband. The mortal woman came out of the mortal man. The order is reversed at this hour. The Divine Man comes out of the Divine Woman. And so, "the twain are one flesh." When the man knows his wife he can truly say she is flesh of my flesh and bone of my bone. The sword of flame is in the hands of the Divine Feminine. It is the time of figs, not fig leaves. The leaves are for the healing of the nations. The figs are the fruits of sex. The figs are for the feeding of the nations. The real man and the real woman will perpetuate each other by sexual vibrations. The leaves which the woman sewed together for the covering of her beauty were only the promise and prophecy of the full fruit of which the serpent spoke. The serpent told the truth. But the man and the woman can't become "as one of us" —the Secret Brotherhood—until they really know each other. It is a great wedding, this coming together of CHRIST and His CHURCH. I am writing for those who understand. The Lady Blanche is my Wife and also my Mother.

I drop into the personal to make my language the more emphatic. Lady Blanche is the Divine Woman. I see Lady Blanche in Louise Downes. I see the Lady Blanche in all women who have their divine nature awakened. The mortal woman is coming. Lady Blanche has arrived! Some sweet day the mortal will be lost in the immortal and then "the without will be as the within." Adam is in the pulpit with spectacles on his nose. Eve is on the platform with the flashing eyes of the Serpent! Adam is scared for fear the Serpent will cause Eve to lose her soul. Eve has found out that the Serpent stands for wisdom. It stands for the Divine Feminine. It stands for intuition. Eve has been sewing fig leaves at home and sitting in the pew mute and dumb while Adam told her scare-stories about the Serpent. Eve is going into the pulpit some of these days and old Adam's spectacles will fly off his nose and his eyes will bug out with fear! She has entered the realm of the Fearless One.

ART.

ALLAN PARKINSON.

A picture lacking in no part,
The living master-piece of Art,
The dust of ages swept away
Doth prove it still the same to-day.

Model for this work of Art,
Nazarene of humble heart.
Painters of this master-stroke,
Fishermen and simple folk.

The Hope of Church, the Hope of State!
The world doth all-expectant wait
A Master, who can trace again
That likeness on the hearts of men.

Los Angeles.

AWAKE! O MOTHER OF GOD.

LOUISE DOWNES.

Rev. Heber Newton, D. D., in the magazine "Mind" has an article on "The New Theology." It is of great interest. Its interest lies in the fact that it comes from Dr. Newton, the prominent clerical light of the new thought movement, and not from the truth it presents. Some of the grandest utterances of modern times have come from the pen of Dr. Newton. In this article he covers the mind with confusion and reveals his exact state of emancipation. He has changed his thought from the old theology to enslave himself by the same habit of thought in what he calls the New Theology. Science has buried all theology; it has *not* brought "A new Theology." Science has dug a grave and in that grave it has hurled churches and preachers and doctrines, and "original sin" and "laws of heredity" and "nature's law of sacrifice" and old theology and "new theology," and no power or preacher in earth or heaven can roll the stone away and dig out a *new theology*. Out of that grave this resurrection morning of time comes *A Spiritual Being, an individual*, a law of freedom, a science of the soul, *a man*, a god. Never did the womanhood of the world need to know herself as at this hour, when clergymen are emancipating themselves from old thoughts; and *during the process* of emancipation assuming still to be the teachers of the world. From without you have science; from within the voice "which discerns truth," the voice of intuition, the *voice* of truth. Your foot is upon a rock. You are equipped; *you* are the teacher; it is *your* hour. When the fig tree puts forth its buds know the hour, the Sabbath of the Lord God, is at hand. Once the spirit, the Christ, came vainly seeking fruit upon the fig tree, and found none, for the hour of figs was not yet. The fig tree is your symbol. It is the hour of figs. Your thought is the blossoming of the fig tree. You will bloom for all men. They will gather your figs for the healing of the nations.

"Theology is shedding its skin," says the doctor, "*preparing to grow a new body.*" This is *fact*. Will the womanhood of the world *let it be fact?* Women compose three-fourths of the membership of all churches; at the present rate of masculine exit the church will soon be entirely feminine, with a masculine clergy to direct feminine thought and life. "A new Theology." And what *is* this new Theology? This New Theology, says the doctor, "*translates original sin" into the law of heredity which dowers us to-day with the inherited appetites and passions of the brute man from the ages past.*" This may be the doctor's *theology*, but it is not truth. O woman! *gather your figs.* Such teaching to *you*, the mothers of men! Arise and *kill!* Who shall translate for you the voice of science—"Man is a Spiritual Being." Translate "Original Sin into *law* of heredity?" "Original sin" and "laws of heredity" are in the grave which science dug. *A Spiritual Being inherit* "appetites and passions from ages past?" White, white mothers! appetites and passions from *you?* You have but one answer. Send it thundering from the "secret place of the Most High" and to the uttermost parts of the Earth. "MAN IS A SPIRITUAL BEING." Man has but *one inheritance: the power and potentiality of God, his Father.* There is no "law of heredity" in nature. There is law of attraction. There is no "law of sacrifice" in nature; there is law of transmutation. Talk to man of inheriting "passions of brute man from ages past!" If you be the veriest brute that ever walked the earth. If you be lewd, drunken, vile, *science*, the Savior of the world, has taken your hand. It has *slain* "original sin" and "laws of heredity." It has laid its white hand upon the fair brow of every child and every man, and declared: "*This is a Spiritual Being,*" a God. *That God* no man can *again* deny. "Him will I declare before men."

Again the good doctor says: "The old theology sets forth a dogma of sacrifice. * * * The *new* theology sets forth the natural *law of sacrifice*, which runs through all creation." There is no natural law of sacrifice running through all creation. There is an *idea* of sacrifice running through ages of ecclesiasticism. That idea of sacrifice science has tossed into the grave with theology, old and *new*. There is in nature a law of transmutation, or a law of *becoming*. There is "conservation of energy" as Being mounts the spiral of manifestation. The idea "sacrifice" is purely a theological fiction of the theological mind. There is no sacrifice in nature, whether it be in the life of a man or the life of a tree. There is advancing life and power in manifestation upon plane after plane. *Sacrifice* is a mental misconception of nature's habits. Nature in progression has an aborting and a producing process; both processes are in the path of progress. Nature must abort to produce, and she carries on both processes at the same moment. There is no "sacrifice" in nature. The theological eye sees but one process—the aborting one—and has created *the idea* of sacrifice, and will not let it go.

The evolutionist tells us that at one time man was possessed of a muscle behind the ear which enabled him to manipulate that organ after the fashion of the beast. In the processes of evolution that muscle was aborted, its force transmuted into a higher manifestation, and man lost that power. This the doctor calls "nature's law of sacrifice," and says, "under this law men are found ready to sacrifice time and money and life itself in the vicariousness of love whose perfect manifestation is Jesus Christ."

Sacrifice is not writ in nature. Then it can not be writ in the life of any man. Sacrifice is not writ in nature. Then *it was not writ in the life of Jesus.* And the whole *idea* of "sacrifice" must go into the grave. Transmutation of force and conservatism of energy is the law of nature; hence, the law of every man. The life and experience of Jesus unfolded in the conscious knowledge of this law; and Jesus became the perfect manifestation of the Christ; the perfect master of the law of transmutation of force and of the conservatism of energy, until a Christ *became* a God and with the forces of nature at His command created life out of death. It was *a life* of *becoming*, not a life of sacrifice. The *idea of sacrifice* has made man the creature of conceit he is today. No man *can* "sacrifice love, money or life" for another. The glory of Jesus' life was not sacrifice. The glory of the life was that He achieved *Himself*. He declared and manifested the Father within Him who "doeth the works." He came with the consciousness that man is a Spiritual Being, and never lost that consciousness. He proved it to humanity through processes of natural law. The cross was His glorious opportunity. He had not yet given a perfect manifestation of God; the light and glory of the revelation He gave to humanity through the manifestation of the powers of a Spiritual Being lit the world. Man sees no more sacrifice since that glory day of the Cross. The light he left there obliterated the sorrow; "and God shall wipe all tears from our eyes." Since that day of manifestation the soul sees no cross, no sacrifice in human experience. It sees the majesty of achievement. It sees the *prophecy of humanity.* It sees "the *coming* of the glory of the Lord." It sees the law of transmutation. It sees nature's creative force in the hands of men. It sees death die. It sees a new Heaven and a new Earth. It sees *Spiritual Beings* claiming their inheritance, achieving themselves. It sees God. Blessed the pure in heart; they see God.

"The old theology," further says Dr. Newton, "holds a dogma of the Trinity, whose historical origin it has forgotten, holding it as a hopeless puzzle to the intellect and menace to faith. *The new Theology* lays bare the historical origin of the doctrine in paganism."

Now, this may be what Dr. Newton and the "New Theology" is doing. It is not what science and truth is doing. It is *not* what the New Thought is doing, and Dr. Newton is a teacher and leader of the New Thought movement. This is the most flagrant violation of scientific truth in the article. The doctrine of the Trinity did *not* originate in paganism. The doctrine of the Trinity is *not* so explained by science. The *doctrine of the Trinity originated in nature*, and Christianity is "paganism," which has distorted

and covered with idiotic interpretation and application this primal fact *of* nature. *The Trinity is a fact of nature*, and into *the grave* science hurls every ecclesiastical utterance of Christianity and clergy for the last two thousand years in regard to that fact. The pagan interpretation of this sublime fact is Christian idolatry. "The pagan" *knew* what he was talking and teaching of nature, and as the world was a kindergarten, taught facts of nature *with pictures* (books were not born), which *Christianity* named Graven Images. These images were the hieroglyphics of language. "Graven images" were before books were, and were the *pictures* which *represented* the most sublime facts of nature, but Christianity, which was not Christianity but theology, had no power to see matter and spirit, or image, *and* the truth for which the image stood.

The evolution of the Trinity is in the first movement of Creation. God moved (an action) *upon the face of the waters* (something acted *upon*) *and there was light.* (The result of action.) That which acts, that which is acted upon, the result of action, is the Trinity. The actor (the Father) that acted upon (the Mother) the result of the action (the Son).

"The pagans" illustrated this fact of nature with pictures, graven images, for *there were no books.* The Christian could only see the image, not the fact of nature *with* the image, and so *Christianity degraded paganism* and the sublime truths of nature became *dogmas of theology* until science should free the minds of men and unveil the *facts* known to the ancients. In every action, thought, deed, is an evolution of the Trinity. Upon every plane of experience, physical and spiritual, is this fact of nature: action, acted upon; result of action, Father, Mother, Child; and from this fact of nature has outgrown the theological dogma and doctrine of the Trinity.

It did *not* originate in paganism, as the learned doctor is teaching. The truth was *lost* in Christianity, and *known* to the Chistian Pagan Heathen, but unknown to the Pagan Heathen Christian.

Wherever in Theology is found a universal dogma, the student will find that universal dogma outflowing from a fact of nature. As the Trinity is writ in nature, so the immaculate conception is writ in nature.

Never did the womanhood of the world need to know the voice of truth as to-day. She is not yet emancipated from the preacher. She still looks to him for truth. In the hour of his passing he can not *guide.*

Nature writes not death, but transmutation. Science holds the helm of the universe. Its hand is steady. Church and preacher will pass, with neither war or bloodshed, as man knows himself. The clergy of every denomination are in the confusion of retreat. They cry readjustment. They *know* science has writ annihilation for them, and progress for humanity through that annihilation.

The theological mind can not readjust itself quickly. The habit of thought is embedded in iron. The fact that science has buried Church and Preacher will not find recognition till woman has buried in her individual life Church and Preacher and enthroned the voice of truth, until she brings her pitcher to the well where Christ is and drinks and drinks from the fountain within springing up into eternal life.

If we want charitable institutions, we will have charitable institutions, but we will not call them churches. Science shall lead the world from darkness to light, from Jesus to Christ, God shall be men, and ignorance and theology (*new* and *old*), and Christians and pagans shall pass and *Spiritual Beings* shall inhabit the Earth. The Heavens shall bend, and Jesus shall walk among men. He shall come, "and His saints with Him," as *it is writ.*

My newspaper this morning brought me the following from the president of the Rochester Theological Seminary. (A theological seminary is a place where *doctrinal* Truth is taught. Doctrinal Truth is the reiteration of fact born in and belonging to past ages.)

"The right to judge the Scriptures belongs to no ecclesiastical body, but to every member of the Church. The Church is not an ecclesiastical organization, but a company of saints, each of whom is as great an authority as any other. The fact that each individual may interpret the Bible for himself does not make *individual conviction supreme*, because, while using reason, we make Christ the supreme and infallible authority in religion."

In this, the hour of disintegration and theological decay, woman feels her foot slipping upon the rock she thought was eternal. She is forced to the Holy of Holies, her own soul, there to wait for the still small voice of truth. The head of this theological seminary tells her "The Bible is fallible." "Human conviction is fallible." "Christ alone is infallible." Where is she to learn of Christ? Not in a "fallible Bible." Not in fallible human conviction. "Oh, where have they laid Him?"

It is "the woman's" hour. The hour when the soul shall speak: when the divine feminine shall save humanity. "There are but three days of death." It is the morning of the third day. Who is first at the tomb? Mary Magdalene. Woman can not be Mary Magdalene until she has been Eve and "the *other* Mary." She can not *know* the risen Lord unless she has been the Madonna; unless she has given birth to Christ. "Woman, what have I to do with Thee? *Mine* hour is not yet come," said Jesus. Her hour has come. It is *she* who is to rescue the life and character of Jesus from the thraldom of the Church, and strip from it the gloom of night. He is to live again. The Christ has arisen and Mary is early at the tomb. It is the hour of *awakening.* The theological mind in its hour of disintegration has no light for woman. *Her hour is herself.* As the silent Sphinx in the desert she has waited science to reveal her mystery. Woman has been the "Graven Image" of time. The Sphinx of "Paganism." The riddle which Christianity did not solve. Men, nations, poets, have bowed before her in adoration, wonder and praise, while the silent years rolled backward and the sands of Egypt beat upon her brow. Silent, in Majesty and light, till the eyes of Christianity could read the wisdom of "Paganism."

Ages and aeons back and back and back, the "pagan" garnered the ripened wheat of truth and harvested it in the bosom of the Sphinx ("A Graven Image"), and builded the pyramids in Egypt. She speaks! Again the Christ comes up out of Egypt. Again paganism shelters the Child which Herod sought to kill. (The Herod of to-day is theology.) Again "the Israelites borrow jewels of the Egyptians;" jewels never to be "returned."

"Graven Images" hold facts of nature before the eyes of men. Theology blinds men to facts of nature. While humanity slept (during the greater part of the nineteenth century) under the opiates of theology, science took from the embrace of the "graven image" the truth Christianity had obscured, and lo, the Christ was born again. The silent Sphinx in the desert is woman. She has spoken. What is truth? Forever she has answered. *The lion with the woman's brow proclaims the sublimest fact of all nature. "The woman's King."* The divine feminine is the man. O blind humanity. O sacred "pagan," time shall kiss thy feet, mute with power, the lash of the winds upon her face. The Graven Image has revealed herself to the eyes of the soul. Through the dark ages she has proclaimed the divine nature is triumphant. The lion is winged. The Grail is found. The Woman is King. On the sands of Egypt the Lion and the Lamb lie down together. The *woman* is *enthroned.*

Who *taught* the pagan to build "graven images" where truth should be eternal upon an objective plane? *Eternal* till theology should die and science tell again: "Man is a Spiritual Being."

Only upon certain peaks in the aeons of time does the wheat of truth ripen. *Only the Gods climb and eat.* Egypt was the kindergarten of the Gods—the Pyramids were the safe deposit of Truth's harvest. The lion, with a woman's smile, stands at the *entrance* of the pyramids. Science has taken her finger from her lips. It is woman's hour. The Sphinx speaks. She will tell to the coming age the secrets of Christianity known to the ancients. Nothing shall be hid. Those who have ears, hear. It is the time of figs.

Boston, February 1, 1902.

"The Power of Prayer," a Musical Poem, narrating a true incident of the Civil War, composed and illustrated by Alice May Youse, President Shaftesbury College of Expression, Baltimore. This pretty book with the following note in the author's handwriting was sent me with her compliments:

"Now I see Dawn.

Beloved: I am you and you are me, and we are God and God is us, in unity and universal Being.

I AM THAT I AM.

The at-one-ment of the Individual with the Universal means Paradise Regained. I Am, Alice May Youse."

The book is illustrated by seventeen pictures of the author in different positions, denoting expression of the thought in the poem. The dedication is a greeting to the twentieth-century woman.

SPIRITUAL REVELATION AND COMMUNION.

JOHN HAMLIN DEWEY.

The hour cometh and now is when the true worshipers shall worship the Father in spirit and truth: for such doth the Father seek to be His worshipers. God is Spirit: and they that worship Him must worship Him in spirit and truth.

Call no man on earth your father: for one is your Father which is in heaven . . . . . and all ye are brethren. Ye therefore shall be perfect as your Father in heaven is perfect.—*Jesus.*

In these articles I have assumed without argument the essential truth of the New Testament story of the Christ and Apostolic life and experience, not, as I have said, because it is in the Testament, but because through an inner spiritual revelation, and most vital experience born of it, I have an assurance of its truth more profoundly convincing than any external testimony could give.

Through this same illuminating revelation and experience I have become grounded in an underlying conception which constitutes the basis of my interpretation and understanding of the Christ gospel, and of the principles and conditions upon which was based its mighty promise, viz.: that the life and attainments of the Master should be essentially reproduced in all His true followers. If I did not believe that I could make these clear to others, as I understand them, I would not be writing these articles.

It is true that during the Christian centuries millions have enrolled themselves under the banner of the Christ, and have honestly sought to follow Him; yet have not realized the fulfilment of that promise in practical experience.

Now this demonstrates one of two things: either that the Christ was mistaken, and His promise and the conditions upon which it was based were without foundation and can not be fulfilled, or that these would-be followers have not really followed *Him*, but have followed a misconceived and mistaken ideal and apprehension of Him and of his teaching. I prefer to accept the latter as the true explanation of the failure of the historic church to realize the fulness of the Master's promise, and to still believe that the perfect and speedy fulfillment of that promise is possible to all who can be made to truly apprehend, accept and desire it. The promise is to those only who really apprehend the Master and follow *Him;* not their *ideal* of Him, however honestly held, if that ideal be a misapprehension or misunderstanding.

In giving my interpretation of the principles and conditions upon which the Christ based that great and glorious promise to His followers, it is quite essential that my underlying conception upon which this interpretation is based should be clearly understood, lest the reader apply my words in the light of his own pre-conception, which may be quite different from mine, and so, by this bias, fail to get the full meaning and bearing of my exposition.

Lest I be misapprehended in this, permit me to add, that I do not refer to any revelation I have had as an oracle in any sense, for others; nor do I give my basic conception as an authority for another; but simply that my meaning may be fully grasped. If, when understood, the exposition does not appeal in an enlightening and convincing way to the reason and intuition of the reader, it can be of no help or value to him; but to judge of this he should fully understand it.

With this explanation the reader will kindly overlook the oracular manner in which my statements are made in what follows, and critically examine and test their truth by the process which I shall suggest: for, if true, they may be thus demonstrated in practical experience; and if not true their falsity will thus be exposed.

Having had a satisfying verification, in my own personal experience, of the truth, not only of the fundamental conception I am about to give and the interpretation based upon it (which I believe to be the true teaching of Jesus), but also of what follows relating to the inner and higher world and its vital relations and connection with this, I present them with confidence, and can, in a mitigated sense, use the words of the Master, "We speak that we do know and testify of that we have seen." Either I am laboring under the insane delusion of a wild and vivid imagination, or I have a very practical truth to offer, of the most vital and far-reaching importance to all seekers of the illuminated and perfect life.

I begin, then, with the fundamental conception suggested by the Master's sublime utterance quoted at the head of this article.

First, that God, as both immanent and transcendent Spiritual Being, is the Supreme Reality of the Universe and the immediate Father of the human soul. That while as omnipresent Spirit He is immanent in nature and man as the indwelling life and sustaining energy of both. He nevertheless transcends the Universe and all it expresses, even as the human soul transcends the body it inhabits. It is in this *transcendency* of His Original, Eternal and Absolute Being that He is here regarded as the immediate Father of the self-conscious, self-acting and self-directing soul of man. Self-consciousness in man as the child of God would have been impossible had not self-consciousness been also an attribute of God the Father. A stream can not rise higher than its source.

Second, that because God as Universal Being and Omnipresent Spirit is the Creative Energy, Sustaining Life and Directing Intelligence of the Cosmos, man, as the individualized and embodied offspring of God, is of necessity a derived and, therefore, a dependent being. Nevertheless, as the offspring of God, he is inherently deific in nature, and through this birth into individualized being, becomes an indestructible, self-conscious personal identity, a reproduction in miniature of the Father—a child of the Eternal One, with all the attributes of Original and Absolute Being potential within him. Thus man, as an individualized deific being, the offspring of God, when once established in his self-conscious personal identity, has started upon an endless career of unfolding personal life and soul development, ever rising from lower to higher spheres and planes of realized being, in the infinite domain of the Father's Kingdom.

Third, that since man, in his individualized existence, of necessity lives, moves and has his being in the universal life and spiritual Being of the Father, he is in such vital and inseparable connection with the infinite resources of the Father's nature and providence, that these resources are as practically and forever his as though he were not a derived, but an independent, being, with these as an original possession. They are his birthright *inheritance* and become his *possession* as he appropriates them.

They are the spontaneous and inevitable provision of the Father's infinite wisdom and eternal goodness for the ever expanding necessities of the eternally unfolding life and capacities of His children. No emergency, therefore, can possibly arise in the endless career of the unfolding life and development of a child of God, for which there is not a bountiful provision, even for redemption from the foulest sin. "Where sin abounded, grace did much more abound."

There is, and must of necessity be, a provision in the perfect economy of a Divine parentage, for recovery from the lowest possible condition of degeneracy to which a child endowed with moral freedom of choice and volition can sink, when, like the Prodigal in the parable, he turns from his sin to the Father's perfect way or law of life. The divine economy could not be perfect without this provision. The ideal Fatherhood and perfect Providence of God, as held and taught by the Master, involves this. The parable of the Prodigal son would have no significance but as an illustration of this truth. In this parable the Christ recognized the provision for an *immediate* and *perfect* recovery, even from the last extreme, as the prodigal had "*spent all*," and no man could give unto him; yet the Father said to the servants (the agencies of divine redemption): "Bring *quickly* the *best* robe and put it on him." "The best robe" could be nothing less than the perfect life and character. (The son, however, had recognized, confessed and turned from his sin, and sought the recovery.)

"All things whatsoever the Father hath are mine," said Jesus, and what He claimed for Himself He claimed for the whole humanity. Having found this true in His own experience, he promised a like realization to all who should follow Him in the way of such realization.

If man, however, was not inherently a spiritual and deific being, this high realization in personal experience would, of course, be impossible to him. But if, as we claim, the deific nature and attributes are thus potential within him, because he is the child or reproduction in miniature of God, they certainly may and sooner or later *must* and *will* be awakened and brought to conscious activity and enthronement in his personal life, as realized and promised by the Master.

It is because these higher deific attributes are at first latent (like those of manhood in the infant) that for a season we have no consciousness of this higher nature and relationship, and the infinite possibilities

which these involve. There is, therefore, in the divinely established order, both the necessity and the provision for our being awakened to the consciousness of our divine sonship and identity of nature with the Father, before we can enter into actual possession of our full birthright inheritance as sons of God and brothers of the Christ.

This consciousness can be awakened and permanently established only by the quickening and bringing to enthroned activity these inherent deific attributes, which, when not active, are still latent and awaiting this quickening in every human soul. It is this spiritual quickening and awakened deific consciousness and realization born of it which constitutes the second or spiritual birth emphasized by the Christ, as the only door of entrance into the kingdom of God, or the realization of our deific nature and supremacy of being as children of God.

It is no wonder that when such propositions of a higher spiritual nature and consciousness are presented to the practical mind of the objective man for serious consideration, he should, with Nicodemus of old, exclaim: "How can these things be?" Nevertheless, the truth of the Master's statement to Nicodemus remains indisputable: "Except a man be born anew, he can not see the kingdom of God. * * * Except a man be born of water and the Spirit he can not enter into the kingdom of God." To be born of water signifies the awakening of the mind to a perception of the truth, or the truth made clear to the understanding. To be born of the Spirit is to become identified in life with the truth thus perceived and held by the understanding; the truth as an ideal brought to realization and made concrete in practical experience.

And, again, the words of the Apostle: "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can *he* know them, because they are *spiritually* discerned."

The latent spiritual nature with its slumbering deific attributes must be awakened to activity before the higher things and revelations of the Spirit, and the deific mastery of being can be realized and made practical on the physical and psychic planes of our being and relationship.

If the spiritual teacher, in testifying to this higher possibility, can not make clear and practical to the mind of the natural or objective man the means by which his own spiritual discernment may be opened, so that he can demonstrate the truth of the higher consciousness and perfect life by their realization in experience, his testimony and appeal, however learned, will be in vain.

Right here comes a letter from a reader of CHRISTIAN, an earnest, aspiring soul. He says in part: "I am much pleased with that last article you wrote for CHRISTIAN. My desire is very strong to reach that high plane you write of. * * * Bible quotations disgust me. Can't we write the New Philosophy in our own American style? I will watch eagerly for your next in CHRISTIAN. Be specific; don't write in riddles, as most do. If you know of a good thing, pass it around."

This brother expresses the feeling of a multitude of earnest seekers who have been awakened to the recognition of the higher possibilities testified of by seer and prophet, yet are repelled by the dogmatic and totally inadequate teaching of the traditional ecclesiasticism, and turning to the New teaching, find it full of "riddles" and incomprehensible statements, put forth with a dogmatic assurance outrivaling the church itself.

I can fully understand and appreciate the brother's feeling of disgust at Bible quotations, for I have been there myself. Yes, we can and should "write our new philosophy in our own American style." But any philosophy, to be of value, must be a vital interpretation of life and human experience in history.

The divinest and most illuminating examples of human experience are found in the New Testament record. If we would study the real nature and possibilities of man, we must see him at his best, as well as at the worst. The most complete illustrative example of the exalted nature and possibilities of our common humanity is the New Testament story of the Christ. And the most complete and only adequate philosophy or interpretation of the secret of His transcendent attainment and experience we have in the Christ and Apostolic teaching, found only in that book. We must not, therefore, let the bias of any reactionary prejudice lead us to ignore this, the most valuable spiritual treasury of the world's literature.

Our brother, a good representative of many others, is eager to reach that high plane of which I write. The only door and way to this realization was opened to us by the great Master of Galilee, and the Apostolic writers of the New Testament entered through that door and way into the kingdom, and wrote out of a living experience their interpretation of the way.

I, too, have had, as already intimated, a most vital and illuminating experience, out of which I am seeking in these articles to write anew, as it were, my interpretation of the Apostolic experience and the secret of the Christ life, as applicable to the spiritual emancipation and illumination of man to-day. This I will try to do in our own vernacular, and as free from riddle and confounding statements as possible.

Let me, then, have the patient attention of my readers in a further practical consideration of what is involved in this Christ conception of God in his Fatherhood, and of the higher possibilities of man as the immediate child of God. And here we have a most vitally suggestive illustration by the inspired Apostle, bearing on this very question: "The heir, as long as he is a child, differeth nothing from a servant, though he be Lord of all, but is under tutors and governors until the time appointed of the Father."

The child can not possess and exercise the full power of manhood until he is lifted to the level and plane of manhood by the unfolding of those powers latent within himself. This result is effected on the objective plane by the spontaneous processes of evolution in the individual life. This experience on the objective plane prefigures the birth of the higher consciousness through the quickening and unfolding of the latent deific attributes whose organic activity gives this consciousness.

The spontaneous processes of evolution in the individual life on the objective plane, under the awakening impressions of the outward world, are greatly intensified, and the results hastened and heightened by special education to this end. The higher spiritual evolution of the same individual life will, sooner or later, through the discipline of experience, be brought into spontaneous operation, whether in this or the after life, and will ultimately bring all men, through their awakened co-operation, to this deific realization of their being.

The Christ discovered and demonstrated in His own experience, and also that of the Apostle under His direct ministry, that this spiritual evolution can, by the special means opened in His gospel, be brought at once into spontaneous operation and its processes so divinely quickened and intensified as to bring its perfect results to immediate realization in all who will. This is the distinguishing feature that differentiates the Christ conception and method of the higher attainment of humanity from all others, Oriental or Occidental. The philosophy involved in this Christ conception and method differs also from all others. As this philosophy has been greatly misconceived by theologians, and, to my understanding, not yet fully grasped and truly interpreted by the majority of the New Thought teachers, I wish to say something further on this phase of the subject. But as I am making this article too lengthy, and have not yet reached the practical application of the new light which modern psychic experiences throw upon our inner nature and higher relationships, as suggested in last article, I shall have to put both over for the next.

In closing I wish to say that, whatever eastern or western philosophy and teachers may say, the one illumined teacher that demonstrated the fulness and perfection of the philosophy He taught, by exemplifying its claims and truth in a living experience before the world, and in that demonstration vastly transcended all other examples, is one we may safely follow. If we can so fully understand and follow Him as to practically reproduce His realizations in our own experience, it will be all that is needed to bring in the millenium here and now.

As I have said, that which distinguishes the Christ ideal of attainment and method of realization from all others, is the immediateness and marvel of the results in His own and Apostolic experience, and of others under their direct ministry. If I can make the conditions of their experience clear to my readers, we may have, before the close of 1902, an Apostolic ministry of inspiration and power transcending that which began at Jerusalem on the day of Pentecost in the first century of our era. I hope in the next two or three articles to so fully open these matters as to secure the hearty unity of many readers of CHRISTIAN in this expectation.

I am receiving many letters from readers of previous articles, some of them with earnest questions. I wish to say to all these that it is impossible for me to reply personally to each one, but questions of vital and general interest will all be answered in CHRISTIAN, either in the general articles or by special consideration.

QUESTIONS AND ANSWERS.

To the Editor of THE CHRISTIAN:

Dear Sir: I have read with great interest Dr. Dewey's article on "Unity in Diversity," published in this week's CHRISTIAN. I would like to ask Dr. Dewey: When the great mass of American people awoke in the morning after the change suggested by him over night, namely, that each and every one find himself and herself "fully and permanently imbued with the spirit and all the characteristics of Jesus as represented in the story of His earthly life"—does Dr. Dewey think they would be in any situation to appreciate or be happy in such a change? It is quite understandable that "by slow and progressive steps of spiritual evolution this realization will in time be reached." If there were "a provision in the spiritual constitution and divine relationship of man for the quickening and hastening of this process," why would it not be in order that this should be universally accomplished for the race? It seems to me that the limit to the quickening of the process and hastening of the result must of necessity be the spiritual development of the individual and in time of the entire race, and that it is neither possible nor desirable that it should be accomplished by a miracle. The process of nature or of God's handiwork is a gradual growth a slow but progressive evolution. If any individual of the race or the race itself makes progress after this fashion—and so far we have seen no other progress either in individuals or in the race—we at once perceive that it is in harmony with all nature's plans; but I am querying what would be gained by Dr. Dewey's plan of instantaneous and miraculous development. As before said, if God had wanted it so, he would have undoubtedly so ordained it, but I am unable to understand why even Dr. Dewey should prefer it that way. We have plenty of time, and in a gradual progression we can enjoy each small advanced step. If the Lord should adopt Dr. Dewey's plan and hustle the development into a twenty-four hours' period, so far as I can see there would be nothing left for us afterwards; and we would be aimlessly traversing the golden streets, as in the old theology—which I had supposed we had outgrown. Very truly yours,

HELEN DENSMORE.

Long Beach, Cal., January 27, 1902.

As this letter was sent to me, I will answer it. There is only one editor of CHRISTIAN—namely, the I AM. If a question comes to Dewey, at his New York address, the Spirit will answer through Dewey. If it comes to me, I will answer. He has the same privilege. By the way, please don't trouble Dr. Dewey with your questions and ask him for instructions at his end of the line without enclosing at least one dollar. He is not only a very busy man, but impractical in financial matters. He will work all day and all night without thinking anything about compensation. He needs it. I am commanding it for him, both in Silence and with this spoken Word.

The writer of the above calls attention to an illustration used in one of Dr. Dewey's articles. He did not teach that all the world would be raised in righteousness by a miracle. Let me tell you, my dear Helen, that all the world will be raised from the dead whether they are ready for it or not. The resurrection is at hand, and all, both small and great, will stand before God. The resurrection will be hell to those who are in hell and heaven to those who are in heaven. The Word spoken in the New Testament concerning the resurrection is prophecy and is as sure to be fulfilled as that the sun shines. It is true there is involution and evolution and explosion. The prophet Jesus said that the kingdom of heaven would come suddenly like a woman in travail with child-birth. This does not mean that there was not involution and evolution before the child was born; but when the time came for birth, it was a sudden movement of the spirit. The Spirit in Jesus also warned us that it would come like a thief in the night. Again, He says that it would be like the lightning flashing from the east to the west. I need not multiply quotations to show you that prophecy predicts a volcanic eruption in the world of thought. I am a prophet, and therefore warn you now that the kingdom of heaven is at hand. The righteous and the wicked alike will be quickened with the Spirit of life. God can no more keep the resurrection from affecting the ignorant and unprepared than He can keep the sun from shining on the just and the unjust. Don't use half-truths. Evolution is only half of the Truth. There are more people on the earth prepared for the resurrection than appears to mortal mind; but, whether prepared or unprepared, it is at hand. There has been a slow unfoldment; but you don't unfold forever. The human race is now at the end of the string.

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